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CONTENTS

Editorial Paragraphs 1
Statistics of the Missions, 1878–79 . . . 4
The Missionary Herald — 1880 5
A Few Figures 6
How is the Money spent? 7
The Smyrna Rest and Coffee Room. *By Miss West* 7
The Languages of India 9
Missionary Exploration. *By Rev. A. C. Thompson, D. D.* 11
Missionaries of the A. B. C. F. M. . . . 12
Mahratta Mission 16
From Mr. R. A. Hume.
Madura Mission 18
From Mr. Washburn and Mr. Tracy.
Japan Mission 19
From Mr. Cary.
Micronesia Mission 19
From Mr. Sturges.
Mission to Spain 20
From Mr. T. L. Gulick.
Western Turkey Mission 21
From Dr. Bliss, Mr. Parsons, and Miss West.
Eastern Turkey Mission 25
From Mr. Parmelee.
Gleanings from Letters 26
From Mrs. J. L. Coffin, Hadjin; Marsovan Notes; Mr. Browne, Harpoot; Mr. Andrus, Mardin; Mr. Gates, Sholapur; Miss Taylor, Mandapasalai; Mr. J. E. Chandler, Pulney; Mr. J. S. Chandler, Battalagundu; Miss Hillis, Panditeripo; Mr. Smith, Tillipally; and Mr. Pettee, Okayama.
Miscellany 28
Bibliographical: "Leaders of Church Universal;" "China;" "The Shorter Epistles;" "The Mohammedan Missionary Problem;" "Webster's Dictionary." — Books received.
Notes of the Month 29
Special Topics for Prayer. — Arrivals. — Deaths.
Donations for a Mission to Central Africa 30
Donations Received in November 30
For Young People 33
What Young People can do.— Mission Schools (Three Illustrations). — From Japan (Three Illustrations).

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INDEX

TO THE

PRINCIPAL MATTERS CONTAINED IN THIS VOLUME.

Africa, 69, 70, 107, 108, 129, 232, 289, 320, 371, 376, 500. See Zulu Mission.

Africa, Central, 2, 3, 41, 83, 122, 145, 146, 167, 190, 201, 212, 231, 251, 290, 298, 330, 335, 340, 367, 379, 411.

Africa, West Central Mission, 41, 201, 486.

American Board, Annual Meeting, 409, 410; members present, 412; Committees appointed, 418, 419, 421; Resolution concerning Dr. Anderson, 419; Officers chosen, 422; Resolutions of thanks, 423; Report of the treasurer, 424; Annual survey by Dr. Clark, 426; General summary, 436; How shall the call for missionary laborers be met? by Dr. Alden, 437; The changed relations of foreign missions, by Dr. Clark, 446; Reports of committees, 446, 452, 453.

Armenia College, 121.

Arrivals, 29, 71, 149, 193, 278, 362, 478.

Articles. The Missionary Herald, 1880, 5; A few figures, 6; How is the money spent? 7; The Smyrna rest and coffee room, 7; The languages of India, 9; Missionary exploration, 11; Central Turkey, by Henry Marden, 44–50; Healthiness of West Central Africa, 50; A missionary's reward, 51; The local conferences of Massachusetts, 53; Donations of Connecticut by counties, 54; Remarkable medical missionary work in Tientsin, 54; The Molokans of Russia, 85; How the money goes, 87; The monthly concert, 88; Donations of Maine by counties, 91; Donations of New Hampshire by counties, 91; Donations of Vermont by counties, 92; Missions and commerce, 92; For Christ's sake, 93; An old bank book, 94; No limit, 124; The blessedness of giving, 125; C. P. Bush, D. D., 126; Education in Japan, 127; Mt. Holyoke in South Africa, 129; A Sabbath in camp in India, 154; Special objects, 166; Some reasons for evangelizing Central Africa, by Rev. Dr. Means, 167, 212, 251, 298, 335, 379; Romanism and Christian missions, 179; Woman's work broadening, 204; Entered into rest, 205; The gospel civilizes the Indians, 206; "The power that makes for righteousness," 207; The relations of pastors at home to missions abroad, by Dr. Warneck, 209; The distress in Turkey, 211; Opium as affecting missions in China, 217; Antioch, by L. H. Adams, 244; Rufus Anderson, 247; The Turks as philosophers, 254; Indian education, East and West, 257; Mrs. Elizabeth A. Noyes, 258; A Turkish Pasha's letter, 259; Umzila's kingdom, 259; Fifty years in China, 293; S. R. Brown — Justus Doolittle, 294; Reasons for prosecuting missions in Turkey, 195; Sent into the world, 297; Woman's board and its auxiliaries, 332; Missionary comity in the Sandwich Islands, 333; Interior provinces of North China, 338; The debt we owe, 340; English Church mission on Lake Nyanza, 340; Shall it be exclusion, by S. R. Riggs, 343; Rev. Justin W. Parsons, 372; Bagdad, 373; Africa two hundred years ago, 376; Viscount Stratford de Redcliffe, 378; Rev. Daniel Lindley, 458; The work of the Spirit, 461; Sir Richard Temple on missions in India, 463; What shall I do? 464; Dauphin W. Osgood, M. D., 488; Missionary physicians — a special topic for prayer, 491; Our new financial year, 492; Christian colleges in missionary fields, 492; The outlook at home, 494; Why keep India? 495; The inter-seminary convention, 496; Spent enthusiasm, 498; The need for more missionaries in China, 499.

Austrian Mission, 2, 16, 42, 122, 435, 458; Gleanings, 109, 188, 314, 393, 394; Restrictions removed, 131; The gospel welcomed, 187; The new liberty and its limitations, 265; Continued intolerance, 473; Additions from Tabor, 502.

Bagdad, 136.

Bibliographical — Lives of the Leaders of the Church Universal, by Dr. Ferdinand Piper, 28; The Shorter Epistles, by Rev. Henry Cowles, 28; The Mohammedan Missionary Problem, by Dr. H. H. Jessup, 29; An American Dictionary of the English Language, by Noah Webster, 29; Outline Missionary Series, by J. T. Gracey; Books received, 29; Mission Songs, 111; The Great African Island, by James Sibree, 148; History of the Rise of the Huguenots of France, 148; A Life Worth Living, by L. W. Bacon, 191; Aloha! A Hawaiian Salutation, by G. L. Chaney, 192; Memorial of Eliza B. Thompson, 193; Mary and I, 193; Die Christliche Mission, 193; Adventures in Patagonia, by Titus Coan, 319; The Religions of China, by James Legge, 478; The Vin-

tons and the Karens, 516; My Childlife in Burmah, 516; Japanese Fairy World, by W. E. Griffis, 518.

Central Africa. See Africa.
Ceylon Mission, 14, 243, 274, 432, 456; Gleanings, 28, 67, 475; Jaffna — The Tamils — A testing of Idols, 60; A Jaffna pastor, 62; Spiritual condition of Jaffna, 105; The outlook, 106; Church organized at Moolai, 266; Evangelistic labors, 309; A five days' meeting, 310; Elaly — active infidelity — female education, 349.
China, 77, 117, 201, 217, 292, 481, 499. See North China Mission and Foochow Mission.

Dakota Mission, 15, 43, 343, 435, 458; Gleanings, 274; The Dakotas, 155; The Rees, 157; Indian schools, 158.
Deaths, 30, 71, 112, 149, 193, 233, 278, 322, 395, 478, 488.
Departures, 71, 233, 277, 322, 362, 395, 478.
Donations, 30, 73, 112, 149, 194, 234, 278, 322, 362, 396, 478, 518.

Editorial Paragraphs, 1, 41, 81, 121, 161, 201, 241, 289, 329, 369, 409, 485.

Financial — statements and articles, 6, 7, 42, 53, 54, 81, 87, 91, 122, 166, 243, 290, 329, 369, 424, 485, 492.
Foochow Mission, 14, 433, 456, 488; Gleanings, 143, 475; Medical work at Shauwu, 178; Interesting cases, 268; A hopeful outlook, 310; Dr. Osgood's work, 488.

Gleanings from Letters, 26, 66, 109, 143, 188, 228, 274, 314, 354, 393, 475, 500.

Illustrations and Maps: The languages of India, 10; Hindu girls at school, 34; Mission school at Erzroom, 35; Mission college, Jaffna, 36; Procession at Tokio, 38; Japanese scribe, 39; A jinrikisha, 40; A scene in China, 77; A Chinese official, 78; A memorial tablet, 79; A Buddhist hermit, 80; Traveling in Benguela, 82; Traveling by wheelbarrow, 117; Beggars' bridge, Peking, 118; Chinese school-boys — a burning joss-stick, 119; Chinese joss-house, 120; An Indian girl, 153; Village of wild Indians, 154; The medicine man, 155; Pierre's Lodge, Fort Berthold, 157; Black Tongue, the sacred man, 157; Baby basket, 158; Baby carriage, 159; Indian warrior and bride, 160; Missionary camp on the Godavery River, 164; Lagoon Island, 197; Apaiang, 198; Cocoa-nut trees, 199; The Morning Star approaching Honolulu, 200; A fakir of India, 237; Sacred bathing-place at Strivillputter, 238; Mowli, 240; Rufus Anderson, 242; Antioch, 245; The bridge at Zaragosa, 281; The cathedral of the pillar, 282; Leaning Tower, 283; The ruins of Santa Engracia, 284; A Spanish gypsy, 284; Ancient aqueduct at Segovia, 287; China and the great nations, 292; Armenian priest, 325; A bishop, 326; Armenian women near Kars, 327; Patriarch at Constantinople, 328; Martyrs in Madagascar, 365; Envoys from Uganda, 367; Women in Africa, 368; Rev. Justin W. Parsons, 372; Fujiyama, 401; Kioto, 402; A barber's shop, 404; A Japanese grocer, 405; Japanese family at dinner, 406; Carrying the baby, 407; Belfry of Buddhist temple, 408; Chinese clothes-mender, 481; Traveling by wheelbarrow, 482; The city of Tientsin, 484; St. Paul de Loanda, 486; D. W. Osgood, M. D., 488; Dr. Osgood's Hospital, Foochow, 489; Missionary touring, 421; Satara, 423; Ganpatti, the god of wisdom, 422.
India, 9, 317, 319, 321, 356, 359, 431, 463, 495, 515. See Madura and Mahratta Missions.
Indians, North American, 257, 343.

Japan Mission, 15, 37, 127, 291, 358, 401, 433, 457, 487; gleanings, 28, 66, 110, 189, 230, 395, 475, 509; Okayama, Christianity popular, 19; a Shinto miracle, 62; a young native pastor — among idolaters, 63; Japanese persistency — religions enough, 60; a pastor at Annaka — Tokio, 95; Okayama — visit to a village, 96; village ruler — Russian Greek Church, 97; new church at Tokio, 99; education in Japan, 127; Kobe — a Christian in place of a Shinto sermon, 140; early fruit in Okayama, 141; the "moral reformation meeting," 142; school at Osaka, — self-help, — Kobe, 220; morals of the people, 263; a notable class, 264; the training school, Kiushiu, 312; Fukuoka, the spiritual work, 313; Bible distribution, publications, Fukui, 347; "No business done here on Sunday," 348; installation at Kobe, 348; a prosperous year, 390; Japanese questions — immorality, 391; changes in Buddhism — Buddhist superstition, 392; Okayama — Greeks and Romanists, 393; convention of native Christians, 471; the ferment in Japan, 472.

Madagascar, 275, 289, 357, 365.
Madura Mission, 14, 122, 431, 456; gleanings, 27, 67, 144, 189, 274, 509; school for catechists — a holy communion, 18; village work, 59; Tamil praise-meetings, 60; continued growth, 136; steadfastness — new adherents, 137; steadfastness — persecutions, 269; systematic benevolence — Hindu bankers, 269; interesting incidents, 308; progress of education, 350; village congregations, 388; a helper's meeting, 389; additions at Madura, 507.
Mahratta Mission, 14, 164, 431, 456; gleanings, 27, 67, 110, 144, 476; a vigorous church, 16; abounding in liberality — lectures to the educated, 17; a Mohammedan converted, 104; effects of famine — growth, 179; a robber becomes a pastor — the Konkan district, 219; teachers wanted, 220; interest near Siroor, 506.
Maps: India, 10; Eastern Micronesia, 174; Africa, 377.
Marriages, 322.
Mexico, Western Mission, 16, 434, 458; Helper murdered by Romanists, 474; growth amid persecution, 508.
Micronesian Mission, 15, 42, 197, 241, 329, 434, 457; gleanings, 189, 275, 315; native helpers, 19; school at Ponape, 99; from Solo-

mon and Moses, 100; foreign missions of Ponape — the Mortlocks, 175; Ruk visited — a friendly king, 176; Pingelap, 178; the Gilbert Islands, 222; Tapiteuea — laborships, 223; Apemania — a midnight meeting, 224; Ponape and Pingelap, 265.

Miscellany — Turks and Christians in Asia Minor, 68; Our Indian policy, 69; Cameron on African heathenism, 69; The women of Africa, 70; A missionary hymn, 72; Missions and trade, 111; The men for Central Africa, 146; Mission colleges, 148; the Koords of Koordistan, 190; Mr. Stanley's Congo expedition, 190; After many days, 190; Paul sent to the Gentiles, 232; The gospel in New Guinea, 316; What is a Zenana? 317; A Moslem on American missions, 318; A stolen idol, 319; Bushman — a Basuto Christian, 320; Brahminical morals, 321; English Church mission on Lake Nyanza, 340; Scotch U. P. Missions; Free Italian Church, 356; American Baptist Missionary Union, 356; Queen of Madagascar, 357; Intemperance in Japan, 358; Woman's influence in India, 359; American missionaries among Bulgarians, 361; Facts about the Jews, 361; Seeing the gospel, 477; The intent and purpose of the church, 512; The spirit of Christian missions, 513; Capabilities of the African, 514; The legend of Chambra, 515.

Missionaries of the American Board, 12.

Missions of Other Boards. Turkish Missions Aid Society, 3; Church missions in Uganda, 64; London mission at Ujiji, 65; The Samoan mission, 65; French Basuto mission, 83; Protestant Episcopal Church of the United States, 107; English Baptists at Congo, 107; Livingstone inland mission, 108; Free-Will Baptist missions, 109; Church Missionary Society, 145; London mission at Ujiji, 146; Southern Presbyterians, 230; Baptist Missionary Union, 230; London Missionary Society, 231; Free Church of Scotland, 231; English Baptist Missionary Society, 232; American Presbyterian, 241; The Gospel in Madagascar, 275; Church Missionary Society, 277; American Baptist missions, 315; London Missionary Society, 275 and 316; Turkish Missions Aid Society, 476; The McAll mission, 511; London Missionary Society in Central Africa, 510.

Mission School Enterprise, 33.

Monthly Concert, 88.

Morning Star, 42, 93, 121, 175, 197, 265, 290.

North China Mission, 14, 54, 338, 432, 456, 499; gleanings, 111, 143, 275, 314, 355, 475, 510; an official baptized, 99; progress in Shantung, 138; the temple of Shih-Chia-Tang, 139; superstition — the Romanists, 139; Shantung — the Romanists, 221; a priest converted, 222; expanding work in Shantung, 270; a Buddhist — Taoist priest, 271; the seed growing in secret, 273; a station in Shantung, 311; "The Light of Asia," Shantung, opium-raising, 469; the call for preaching — interference of Romanists, 470; Population of Shantung, 487.

Persecutions, 20; an effective witness for Christ, 472.

Poetry: A missionary hymn, 72; The dark continent, 85.

Romish Missions, 170.

Sandwich Islands, 84, 123, 162, 199, 333, 370, 510.

Spanish Mission, 16, 122, 281, 458; gleanings, 188, 229, 315.

Statistics of the missions, 1878–79, 4.

Theological Seminaries, Missionaries from, 163.

Turkey, 43, 49, 123, 124, 161, 202, 211, 243, 254, 259, 290, 295, 318, 325, 369, 428.

Turkey, European Mission, 12, 162, 355, 361; gleanings, 68, 110, 508; Interests at Perlepe, 56; Government interference — prosperous schools, 57; Eastern Roumelia — from a Bulgarian pastor, 101; Native helpers, 132; Interested Wallachians, 186; Eski Zagra — Bulgarian rulers, 224; growing spirituality, 386, 387; political complications, brigandage, 467; a revived church, 468.

Turkey, Western Mission, 7, 13, 430, 455, 504; gleanings, 26, 67, 110, 144, 188, 229, 314, 355, 370, 476, 509; Mohammedan persecution, 20–22; among the Circassians, a faithful teacher, 24; from a Greek newspaper, 24; a Koordish chief — Enderes, 58; a missionary horse, 59; evangelical newspapers, 132; a defense of Islam — Moslem prayer, 133; Marsovan — Kuzzlebash Koords, 184; an Armenian teacher, 225; progress at Bardezag, 226; ordination at Smyrna, 227; Aidin-work for the Greeks — progress in Samsoon, 267; work in out-stations — interested Greeks and Turks, 303; Smyrna, 355; schools at Sivas, Angora, and Istanos, 353; peril from the Circassians, 354; murder of Dr. Parsons, 383; Turkish recklessness, 384; Robert College and the Home, 385; trial and condemnation of Dr. Parson's murderers, 504; Unich and Marsovan, 505; needs of Turkey, 506.

Turkey, Central Mission, 13, 44–50, 163, 370, 431, 456; gleanings, 26, 67, 144, 230, 509; Mustapha, 181–183; Zeitoon, 207; Antioch, 244; the fear of famine, 268; Revival at Marash — a remarkable Sabbath, 304; the revival in progress — the grace of giving, 305; growth in out-stations — Zeitoon, 387.

Turkey, Eastern Mission, 13, 43, 81, 121, 190, 201, 373, 429, 431, 456; gleanings, 26, 67, 144, 189, 230, 274, 314, 394, 476; Erzroom, pastor ordained, 25; friendly Armenians, 59; work in Koordistan — Redwan, 102; Cunaxa, 103; convention of pastors at Mardin, 134; Karabash — new church, 135; a colporter at Bagdad, 136; the famine — Havadorig, 180; teachers demanded — Kars, 181; the famine, 227; the gospel in Russia, 228; Van, political Armenianism, 306; Koordistan — Redwan, 307; advance in Eastern Turkey, 308; famine relief, 351; effects of famine relief, 388; famine in harvest time, 502.

Young People's Department. What young people can do, 33; Mission Schools, 34; from Japan, 37; the Celestial Empire, 77; the Central Flowery Kingdom, 117; the In-

dians of North America, 153; report of the Morning Star, 197; glad days at Waimea, 199; Hindu washings for sin, 237; Zaragossa, 281; special objects for young people, 288; the Armenians, 323; a picture that made a missionary, 365; African princes in England, 366; the empire of the Mikado, 401; Mission Quarterly for 1881, 408; the superstitions of the Chinese, 481; Kiratans in India 521.

Zulu Mission, 3, 12, 371, 427, 454; gleanings, 68, 111, 228, 314, 355; Cetywayo's treatment of Christian missionaries, 142; Umzila's Kingdom, 260; Umzila's Kingdom, Lorenso Marques, 465; to Zanzibar, 466.

INDEX TO NAMES OF PERSONS.

In this list the names of those who are not Missionaries or Assistant Missionaries of the A. B. C. F. M. are printed in *italics*.

Adams, Arthur H., 15, 41, 71, 83, 427.
Adams, Mrs., 15.
Adams, Lucien H., 13, 230, 244.
Adams, Mrs., 13.
Adams, Edwin A., 16, 188, 500.
Adams, Mrs., 20.
Adams, George M., 209.
Adams, Robert C., 464.
Agnew Miss Eliza, 14.
Alden, E. K., 437.
Allen, O. P., 13, 314.
Allen, Mrs., 13.
Ament, William S., 14, 99, 355.
Ament, Mrs., 14.
Anderson, Rufus, 242, 247, 419.
Andrews, Miss Mary E., 14.
Andrus, Alpheus N., 13, 26, 373, 476.
Andrus, Mrs., 13.
Asbury, F., 62.
Atkinson, John L., 15, 98, 140, 221, 263, 312, 348, 471.
Atkinson, Mrs., 15.

Bacon, Leonard, 5.
Bagster, William W., 201, 262.
Baird, J. W., 12, 487.
Baird, Mrs., 12.
Baldwin, C. C., 14.
Baldwin, Mrs., 14.
Baldwin, Theodore A., 13.
Baldwin, Mrs., 13.
Ballantine, William O., 14, 110.
Barnes, Miss Myra, 322.
Barnum, Henry S., 13, 306, 355, 476.
Barnum, Mrs., 13.
Barnum, Herman N., 13, 189, 259, 394.
Barnum, Mrs., 13.
Barrows, John Otis, 13, 67.
Barrows, Mrs., 13.
Barrows, Miss Martha J., 15.
Bartlett, Lyman, 3, 13.
Bartlett, Mrs., 13.
Belden, William H., 12.
Belden, Mrs., 12.
Berry, J. C., 15, 96, 141, 390.
Berry, Mrs., 15
Bingham, Hiram, 15, 66, 222, 241, 275.
Bingham, Mrs., 15.
Bingham, Miss Grace, 13.
Bissell, Lemuel, 14, 179.
Bissell, Mrs., 14.
Blakely, J. B., 14.
Blakely, Mrs., 14.
Bliss, E. E., 13, 24, 22, 383, 501.
Bliss, Mrs., 13.
Bliss, Miss Mary F., 13, 322.
Blodget, H., 14, 143, 273, 293, 488.
Blodget, Mrs., 14.
Bond, Lewis, Jr., 12, 110, 224, 468.
Bond, Mrs., 12.
Bowen, Marcellus, 13, 227, 352, 370.
Bowen, Mrs., 13.
Bray, Isaiah, 42, 177.
Bridgman, Henry M., 12, 68.
Bridgman, Mrs., 12.
Brooks, Charles H., 13.
Brooks, Mrs., 13.
Brown, S. R., 294.
Brown, Miss Minnie C., 322, 518.
Browne, John K., 13, 26, 102, 212, 307.
Browne, Mrs., 13.
Bruce, Henry J., 14, 164, 239.
Bruce, Mrs., 14.
Burnell, T. S., 14, 67, 270, 508
Burnell, Mrs., 14.
Burrage, Miss Fannie E., 395.
Bush, Miss Caroline E., 13.
Bush, Charles P., 126, 149.
Bushnell, Albert, 71.
Byington, T. L., 12, 132, 225.
Byington, Mrs., 12, 278, 362.
Byington, Sophia N., 193.

Cameron, Commander, 69.
Capron, William B., 52.
Capron, Mrs. Sarah B., 14.
Cary, Otis, Jr., 15, 19, 96, 141, 358, 393, 475.
Cary, Mrs., 15, 405.
Chamberlain, Mrs. M. P., 112.
Chamberlin, Miss Laura B., 13, 230.
Chambers, Robert, 13, 29, 112, 181, 212, 274.
Chambers, Mrs., 13, 29.
Chambers, William N., 13, 29, 144, 227, 322.
Chandler, Miss Gertrude, 14.
Chandler, J. E., 14, 27.
Chandler, Mrs., 14
Chandler, John S., 14, 27, 60, 144, 269, 274.
Chandler, Mrs., 14.
Chapin, Franklin M., 395.
Chapin, Mrs., 395.
Chapin, Lyman Dwight, 14, 111, 275.
Chapin, Mrs., 14, 143.
Chapin, Miss Jane E., 15.
Chester, Edward, 14.
Chester, Mrs., 14
Christie, Thomas D., 13, 304, 370.
Christie, Mrs., 13.
Christlieb, Prof., 42, 162, 331, 410.
Clapp, Mrs. Sarah B., 15
Clark, Albert W., 16, 109, 131, 187, 265, 393.
Clark, Mrs., 20.
Clark, N. G., 249, 426, 446.
Clarke, James F., 12, 132, 229.
Clarke, Mrs., 12
Clarkson, Miss Virginia A., 15.
Closson, Miss Sarah A., 13.
Coan, Titus, 315, 319.
Coffing, Mrs. J. L., 13, 26, 431.
Colby, Miss Abby M., 15.
Cole, Royal M., 13, 85, 228, 314, 500.
Cole, Mrs., 13.
Collins, Miss Mary C., 15.
Constantine, George, 227.
Crawford, L. S., 13, 29, 188, 287, 509.
Crawford, Mrs., 13, 29.
Crawford, Miss Sophia, 278, 362.
Crosby, Howard, 458.
Cull, Miss Phebe L., 13.
Curtis, William W., 15, 37.
Curtis, Mrs., 15, 518.

Damon, S. C., 162.
Davis, Miss Anna Y., 15, 29.
Davis, Jerome D., 15, 64, 230, 264, 347, 475, 509.
Davis, Mrs., 15.
Davis, Myron J., 13, 278.
Davis, Mrs., 13.
Davis, Robert H., 15, 312.
Davis, Mrs., 15.
Day, Miss Laura A., 12, 478.
De Forest, John H., 15, 221, 347, 391, 395.
De Forest, Mrs., 15.
De Redcliffe, Viscount, 378.
Dewey, Willis C., 13, 134, 144, 351, 388.
Dewey, Mrs., 13.
Diament, Miss Naomi, 15.
Doane, E. T., 15, 189, 222, 265.
Dodge, Miss Lucy, 15.
Dodge, William E., 95, 494.
Doolittle, Justus, 294.
Dudley, Miss Julia E., 15.
Dwight H. O., 13, 243, 254.
Dwight, Mrs., 13.

Edwards, John, 16.
Edwards, Mrs., 16.
Edwards, Mrs. Mary K., 12.
Ely, Miss Charlotte E., 13, 29, 77.
Ely, Miss Mary A. C., 13.
Evans, Miss Jennie G., 15, 510.
Ewell, J. L., 217.

Fairbank, Samuel B., 14.
Farnham, Miss Laura, 13.
Farnsworth, W. A., 13, 110, 303, 353.
Farnsworth, Mrs., 13.
Forbes, A. O., 510.
Fowle, James L., 13, 145.
Fowle, Mrs., 13.
Fritcher, Miss Eliza, 13.
Fuller, Americus, 13, 268, 509.
Fuller, Mrs., 13.

Gardner, Miss Fannie H., 15.
Garrettson, Miss Elsie M., 395.
Gates, Lorin S., 14, 27, 144.
Gates, Mrs. F. A., 14.
Gleason, Miss Martha J., 13, 71, 193.
Goodrich, Chauncey, 15, 338.
Goodrich, Mrs., 15.
Gordon, M. L., 15, 189, 509.
Gordon, Mrs., 15.
Gouldy, Miss Mary E., 15.
Greene, Daniel Crosby, 15, 95.
Greene, Mrs., 15.
Greene, Joseph K., 15, 132, 314, 385.
Greene, Mrs., 13.
Gulick, Oramel H., 15.
Gulick, Mrs., 15.
Gulick, John T., 15, 62, 322.
Gulick, William H., 15, 188.
Gulick, Mrs., 16.
Gulick, Thomas L., 16, 20, 188, 229, 281, 472.
Gulick, Mrs., 16.
Gulick, Miss Julia A., 15, 111, 510.
Gutterson, George H., 14.
Gutterson, Mrs., 14.

Hall, Charles L., 15, 157, 274.
Hall, Mrs., 15.
Hall, Sherman, 30.
Hamlin, Miss Clara H., 13.
Hamlin, Cyrus, 295, 460.
Hance, Miss Gertrude R., 12.
Harding, Charles, 14, 67, 219.
Harding, Mrs., 14.
Hartwell, Charles, 14.
Hartwell, Mrs., 14.
Hastings, E. P., 14, 67, 265, 274.
Hastings, Mrs., 14.
Hastings, Richard C., 14, 310.
Haven, Miss Ada, 15.
Haydn, H. C., 289, 498.
Herrick, George F., 3, 13, 133.
Herrick, Mrs., 13.
Herrick, James, 14, 308.
Herrick, Mrs., 14.
Hardy, Alpheus, 127.
Hillis, Miss Hester A., 14, 28.
Hitchcock, Milan H., 13.
Hitchcock, Mrs., 13.
Hollister, Miss Mary G., 13.
House, J. Henry, 12, 57, 88, 386.
House, Mrs., 12.
Howland, W. W., 14, 105, 137, 308.
Howland, Mrs., 14.
Howland, S. W., 14, 60, 308.
Howland, Mrs., 14.
Howland, William S., 14, 509.
Howland, Mrs., 14.
Howland, Miss Susan R., 14, 350.
Hubbard, A, W., 13, 58, 355.
Hubbard, Mrs., 13.
Hume, Robert A., 14, 16, 475.

Hume, Mrs., 14.
Hume, E. S., 14, 67.
Hume, Mrs., 14.
Humphrey, S. J., 88.
Hyde, C. M., 15, 66.
Hyde, Mrs., 15.

Ireland, William, 12, 229.
Ireland, Mrs., 12.
Irvine, Miss Louisa M., 15.

Jencks, De Witt C., 15, 67, 312, 390.
Jencks, Mrs., 15.
Jenney E. W., 12, 56, 185, 508.
Jenney, Mrs., 12.
Johnstone, Mrs. Andrew, 30.
Jones, John P., 14, 52, 389.
Jones, Mrs., 14.

Kanamori, 19, 63, 96, 141.
Kavme Applahadian, 102, 307.
Kellogg, Miss E. Louise, 395.
Kessub Chunder Sen, 84.
Knapp, George C., 13.
Knapp, Mrs., 14.
Kilbon, C. W., 12, 355.
Kilbon, Mrs., 12.
Kilbourn, James K., 16.
Kilbourn, Mrs., 16.
Koelle, Dr., 21.
Kosaki, 99.

Ladd, George F., 512.
Lawrence, Miss Clara D., 13, 71, 193.
Learned, Dwight W., 15, 66, 110, 312.
Learned, Mrs., 15.
Leavitt, Horace H., 15, 220, 264.
Leavitt, Mrs., 15.
Lee, Lucius O., 322, 518.
Lee, Mrs., 322.
Leitch, Geo. W., 14, 149.
Leitch, Miss Mary, 14, 149.
Leitch, Miss Margaret, 14, 149.
Leonard, Julius Y., 13, 184, 267.
Leonard, Mrs., 13.
Lindley, Daniel, 395, 427, 458.
Locke, W. E., 12, 101, 395.
Locke, Mrs., 12.
Logan, Robert W., 15.
Logan, Mrs., 15.
Lyon, Lorenzo, 84, 199.

Maltbie, Miss Esther T., 12, 386.
Manning, Jacob M., 513.
Marden, Henry, 13, 44–50, 145, 181, 208, 230, 305, 369, 387.
Marden, Mrs., 427.
Marsh, George D., 12, 101, 186, 355.
Marsh, Mrs., 12.
Means, John O., 167, 212, 251, 298, 335, 379.
Miller, S. T., 201, 395.
Minor, Mrs. Judith M., 14.
Montgomery, Giles F., 13, 242, 305, 387.
Montgomery, Mrs., 13.
Morris, Willys K., 15.
Morris, Mrs., 15.
Morris, Miss Fannie M., 12.
Moses and Deborah, 100, 176.
Mustapha, 43, 181.

Nakagawa, 19, 96, 141.
Neesima, Joseph, 15.
Neesima, Mrs., 15.
Newton, Miss Ella J., 14, 143, 103.
Noble, Wilis C., 15.
Noble, Mrs., 15.
Norris, Miss Sarah F., 14.
Noyes, J. T., 14, 136, 388.
Noyes, Mrs., 14, 258, 427.

Ogden, Miss Emma K., 14.
Osgood, D. W., 14, 43, 79, 410, 427, 488.
Osgood, Mrs., 14.

Paddock, Miss Martha M., 15.
Park, Charles W., 14, 104, 219.
Park, Mrs., 14.
Parmelee, Moses P., 14, 24, 59, 193, 212, 243, 278, 308.
Parmelee, Mrs., 14.
Parmelee, Miss H. Frances, 15.
Parsons, Miss Ellen C., 13.
Parsons, J. W, 13, 23, 110, 225, 303, 330, 354, 369, 372.
Parsons, Mrs., 13.
Parsons, Miss Electa C., 13.
Patrick, Miss Mary M., 13, 395.
Payson, Miss Adelia M., 14.
Pease, Edmund M., 15, 315.
Pease, Mrs., 15.
Peck, Albert P., 395.
Peck, Mrs., 395.
Perry, Henry T., 13, 184, 353.
Perry, Mrs., 13.
Pettee, James H., 15, 28, 63, 141, 189, 347.
Pettee, Mrs., 15.
Pettibone, I. F., 13, 132, 383.
Pierce, John E., 13, 226.
Pierce, Mrs., 13.
Pierce, Miss Ellen M., 13.
Pierson, Isaac, 15, 55.
Pierson, Mrs., 15.
Pinkerton, Myron W., 2, 12, 201, 260, 277, 371, 410, 465.
Pinkerton, Mrs., 12.
Pinkerton, Miss Mary E., 12.
Pixley, Stephen C., 12, 111.
Pixley, Mrs., 12.
Porter, Henry D., 15, 99, 138, 468.
Porter, Mrs., 15.
Porter, Miss Mary H., 15.
Powers, Miss Harriet G., 13.
Pratt, Miss Clarissa H., 14.
Price, Miss Martha E., 12.
Proctor, Miss Myra A., 13, 431.

Rand, Frank E., 15, 99.
Rand, Mrs., 13.
Rappleye, Miss Julia A., 13.
Raynolds, George C., 14, 180.
Raynolds, Mrs., 14.
Rendall, John, 14, 189, 274, 507.
Rendall, Miss Henrietta S., 14.
Richards, Erwin H., 201, 478.
Richards, Mrs., 478.
Richardson, Sanford, 13.
Richardson, Mrs., 13.
Riggs, Charles W., 278, 362.
Riggs, Elias, 12.
Riggs, Mrs., 12.
Riggs, Stephen R., 15, 343.
Riggs, Mrs., 15.
Riggs, Edward, 13, 505.
Riggs, Mrs., 13.
Riggs, Alfred L., 15, 159.
Riggs, Mrs., 15.
Riggs, Thomas L., 15, 274.
Riggs, Henry M., 15.
Riggs, Mrs., 15.
Riggs, Miss Cornelia, 15.
Robbins, Elijah, 12.
Robbins, Mrs., 12.
Robbins, James C., 257, 395.
Roberts, James H., 15, 273, 275, 314.
Roberts, Mrs., 15.
Rood, David, 12.
Rood, Mrs., 12.

Sanders, William H., 201, 362.
Sanders, C. S., 13.
Schauffler, Henry A., 16, 314, 394, 473.
Schauffler, Mrs., 16, 72.
Schneider, Mrs. Susan M., 13, 71, 193.
Scott, Joseph E, 14, 518.
Scott, Mrs., 14.
Sears, Miss Sarah E., 14.
Seymour, Miss Hattie, 14, 103, 230.
Shattuck, Miss Corinna, 13.
Shaw, William H., 395.
Shaw, Mrs., 395.
Sheffield, D. Z., 15, 54, 395.
Sheffield, Mrs., 15.
Shemas Saluba, 136.
Shepard, Miss Martha A., 16.
Skea, Miss Anna, 16.
Smith, John F., 13.
Smith, Mrs., 13, 193, 205.
Smith, Thomas S., 14, 28, 475.
Smith, Mrs., 14.
Smith, Arthur H, 15, 54, 139, 270, 311, 469.
Smith, Mrs., 15.
Smith, James, 14, 71.
Smith, Mrs. Maud, 14, 71.
Snow, B. G., 205, 233, 427.
Solomon, 100.
Spencer, Miss Charlotte D., 13.
Sprague, William P., 15.
Sprague, Mrs., 15.
Stanley, Charles A., 15, 221, 271, 311, 475.
Stanley, Mrs., 15.
Starkweather, Miss Alice J., 15.
Staver, Daniel, 13.
Staver, Mrs., 13.
Stevens, Miss Frances A., 15, 322.
Stevens, C. L., 518.
Stevens, Mrs., 518.
Stone, Miss Ellen M., 13.
Sturges, A. A., 15, 19, 100, 175, 197.
Sturges, Mrs., 15, 19.

Talcott, Miss Eliza, 15.
Taylor, Wallace, 15, 390.
Taylor, Mrs., 15.
Taylor, Miss Martha S., 14, 27.
Taylor, Horace J., 277, 290.
Taylor, Mrs., 290.
Temple, Sir Richard, 463.
Thom, D. M. B., 14, 212.
Thom, Mrs., 14.
Thompson, A. C., 11, 92, 123, 247.
Townsend, Miss Harriet E., 14.
Tracy, Charles C., 13, 188, 229.
Tracy, Mrs., 13.
Tracy, James E., 14, 18, 59.
Tracy, Mrs., 14.
Treat, Alfred O., 322.
Trowbridge, T. C., 13, 67, 394.
Trowbridge, Mrs., 13.
Tucker, Miss Laura, 322, 518.
Tyler, Josiah, 12, 142, 314.
Tyler, Mrs., 12.

Van Duzee, Miss Cyrene O., 14.

Walker, J. E., 14, 475.
Walker, Mrs., 14.
Walker, Mrs. Eliza, 427.
Walkup, Alfred C., 277, 290.
Walkup, Mrs., 290.
Ward, Miss Eda L., 233, 278.
Warneck, Dr., 209.
Washburn, George, 378.
Washburn, George T., 14, 18, 350.
Washburn, Mrs., 14
Washburn, Miss Fannie E., 13.
Watkins, David F., 16, 474.
Watkins, Mrs., 16, 508.
Webb, Miss Susan, 16.
Wells, Spencer R., 14, 500.
Wells, Mrs., 14.
West, Miss Maria A., 7, 13, 24.
Wheeler, Crosby H., 14, 189.
Wheeler, Mrs., 14.
Wheeler, Miss Emily C., 395.
Whitney, Joel F., 15.
Whitney, Mrs., 15.
Whitney, Henry T., 14, 178.
Whitney, Mrs., 14.
Wilder, George W., 478.
Wilder, Mrs., 478.
Willard, F. D., 498.
Williams, Mrs. C. P., 13.
Williams, Miss Cornelia P., 13.
Williams, Mark, 15.
Williams, Mrs., 15.
Wilson, Miss Julia, 15.
Winsor, Richard, 14, 220, 506.
Winsor, Mrs., 14, 506.
Wolcott, Samuel, 85.
Wood, G. W., 13, 229, 385, 478, 506.
Wood, Mrs., 13.
Woodin, Simeon F., 14, 268, 400.
Woodin, Mrs., 14.

THE MISSIONARY HERALD.

VOL. LXXVI.—JANUARY, 1880.—No. I.

THE attention of pastors and Sunday-school superintendents is called to the announcement made on the first page of the Young Peoples' Department. The *Mission Quarterly* which it is proposed to issue will contain a portion of what is prepared for young people in the *Herald*, and it is hoped that the plan suggested, by which it can be scattered among Sabbath-schools, will meet with a hearty response and will serve to kindle among them a renewed interest in the Mission School enterprise.

SINCE the recent Annual Meeting of the Board, at Syracuse, three of its corporate members have died, Rev. Gordon Hall, D. D., Rev. W. I. Buddington, D. D., and Hon. E. H. Sawyer. The cause which loses such faithful friends as these needs the quickened energies of those who are spared.

A NOTE from an Ohio pastor says: "The missionary mass meetings held in various parts of the State have been very successful. The interest in missions in Ohio is greater than at any time before. Dr. Humphrey and Missionary Sheffield did a grand work for the American Board. They won all hearts." Which State will be the first to follow the lead of Ohio?

MANY delightful letters are reaching the Mission Rooms from those whose hearts God has touched. The last *Missionary Herald* contained a suggestion that eight hundred dollars would establish eight High Schools in as many cities and towns of Eastern Turkey, and before the number could have reached many of its readers an aged clergyman, in New York, wrote engaging those schools for the coming year. Among all the openings for investment where could he find one promising more than this? A young man in Pennsylvania, who will not give his name, offers $1,500 for the support of a missionary in Central Africa so soon as one shall be appointed, hoping to be able in years to come to maintain a missionary there. Two prominent churches, outside of New England, have increased their offerings to the Board, one, two fold, the other four-fold, while a well-known church in the Northwest has had such new interest awakened in foreign missions that its contribution is ten times that of last year. "Brethren, we do you to wit of the grace of God bestowed" on these churches and individuals.

It is a pleasant testimony to the value of Dr. Means' investigations respecting Africa, that the Royal Geographical Society, of London, has just elected him a Fellow of that honorable body.

An excellent pastor at the West calls the collection at the Monthly Concert "the closing prayer." It might as appropriately be called the "Amen" to all the prayers. It certainly is the proper response to prayer and the best way in which men can testify that they mean what they say. And let all the people so say, Amen.

Good Missionary Arithmetic. — "We have nearly *doubled* our contributions to the A. B. C. F. M. in the recent collection, and we have *quadrupled* our prayers." So writes one of the best pastors of one of the best churches from the West. A good example in the mathematical department of missions East and West.

Since the vote of the Board at the annual meeting to open a new mission in Central Africa, vigorous efforts have been made to find suitable pioneers for the undertaking. Arrangements are being perfected which it is hoped will result in sending forth well qualified laborers for this arduous and responsible service. The plan is to send at least two men from this country, one of them a physician, who it is hoped may be on their way to Africa early in the coming spring. It is also hoped that some Christian Zulus from our Natal mission will meet the party at Benguela and accompany it to Bihè. On the east coast of Africa, Mr. Pinkerton, of Natal, with Zulu assistants, is expected to explore and, if practicable, establish stations in the region south of the Zambesi, in the vicinity of Mount Gorongoso. Let this work, now to be taken in hand, be specially remembered in the prayers of Christians.

The deputation appointed at the late session of the Evangelical Alliance, at Basle, to present the case of the oppressed Christians in Austria to the authorities of that Empire, have already had an audience with His Majesty, the Emperor. The deputation consisted of its President, Councillor Sarasin, and Col. Von Büren, member of the Swiss National Council, from Switzerland, Alderman McArthur, M. P., and the Hon. and Rev. Mr. Bligh, from England, and Rev. Dr. Fisch, from Paris. The Emperor received the deputation in the most gracious manner, and after listening attentively to their statements, and receiving from them a memorial addressed to His Majesty by the deputation, as well as the petition of the oppressed Christians in Bohemia, addressed to the Evangelical Alliance, he gave such friendly expression to his purpose to have the case investigated that the deputation came away with the feeling that His Majesty could not have said more than he did, or given more convincing proof of his well-known love of justice and fatherly solicitude for the welfare of all his subjects. It is interesting in this connection to notice that a prominent political paper of Vienna, the *Deutsche Zeitung*, has taken up the defense of these persecuted brethren in Prague and vicinity. It has clearly set forth the facts in their case, and in a series of able articles has spoken fearlessly in support of the principles of religious liberty. A resume of these articles is given in the *Congregationalist* of December 10.

THE *Natal Mercury* was the first paper to make the statement that John Dunn, whom Sir Garnet Wolseley, in his settlement of Zulu affairs, made chief of one of the thirteen divisions formed out of the territory of Cetewayo, had forbidden the missionaries to reside in his domain. The *Mercury* of October 6 contains a letter from Dunn, in which he denies the truth of the report, stating that his object is "not to prohibit mission work, but to have the work carried out on a firmer and more useful system" than heretofore. What notion this renegade Englishman, who has forsaken civilization for barbarism, adopting the life and habits of the heathen Zulus, has of a "more useful system" of missions remains to be seen. But he distinctly states that those who do not submit to his authority must leave.

THE London Missionary Society has been greatly relieved in its anxiety concerning Messrs. Hore and Hutley at Ujiji, from whom nothing had been heard since last January. A telegram from Aden states that letters from these missionaries are on their way to London. The party that started with Dr. Mullens has also had a successful continuance of their journey, and have reached Mirambo's town, on their way to Lake Tanganyika.

THE English Turkish Missions' Aid Society, which within the past year has been thoroughly reorganized, has been holding meetings of much interest and power in various parts of the United Kingdom. Rev. Messrs. Herrick and Bartlett of the American Board, on their return last autumn to their fields of labor in Turkey, gave several addresses, and more recently Dr. Jessup of the American Presbyterian Board, has spoken under the auspices of the Turkish Missions' Aid Society at Liverpool, Dublin, Belfast, Glasgow, Edinburgh, Dundee, and London. At the meeting in London the Earl of Shaftesbury presided, and in his address urged that the funds of the society, which he hoped would be largely increased, be placed in the hands of the American missionaries in the East for their absolute disposal. Of these missionaries his Lordship said, "They exhibit a most marvelous combination of common sense and piety. They are invaluable men, and as long as they have been there nothing has been said against them. They are most worthy of your confidence and assistance." It certainly is a notable fact that our British brethren, in the interests of a broad Christianity, and without regard to denominational lines, should exhibit such zeal in a work which is not directly in their hands. Through the reorganized Turkish Missions' Aid Society these friends have now the opportunity of contributing effectively to the moral and religious renovation of the Turkish Empire.

THE old Hellenic spirit still lives in the East. Two children of one of our Greek helpers, just from the Marsovan seminary, bear the names of Socrates and Demosthenes. We should think the lads would stagger under these appellations, but who knows whether there may not be in them some of the wisdom and eloquence of the old Greeks! They surely need not, like some of their forefathers, worship an unknown God. We shall hope to hear good tidings from Socrates and Demosthenes.

STATISTICS OF THE MISSIONS OF THE A. B. C. F. M. FOR THE YEAR 1878–79.

Missions.	When commenced.	Stations.	Out-stations.	American Laborers. Ordained Missionaries.	Of whom are Physicians.	Physicians not ordained.	Other Males.	Females.	Total from the United States.	Native Laborers. Native Pastors.	Native Preachers and Catechists.	Native Teachers.	Other Native Helpers.	Whole Number of Native Laborers.	Total of Laborers.	Number of Churches.	Added on profession last year.	Whole Number of Members.	Training Schools and Seminaries.	Pupils in Training Schools and Seminaries.	Station Classes.	Pupils in Station Classes.	Boarding-schools for Girls.	Pupils in Boarding-schools for Girls.	Other adults under Instruction.	Common Schools.	Pupils in Common Schools.	Whole Number under Instruction.
Zulu Mission	1835	8	11	8	–	–	–	14	22	2	5	21	31	59	81	15	18	630	1	40	–	–	2	56	–	24	750	846
European Turkey	1838	4	12	10	–	–	–	12	22	3	58	13	7	31	53	3	28	214	1	18	–	–	1	43	–	–	–	61
Western Turkey	1836	7	85	24	–	1	1	39	65	17	35	48	43	143	208	28	164	1,691	4	99	1	13	9	310	403	109	3,858	4,683
Central Turkey	1847	2	37	7	–	–	–	13	20	13	15	60	4	92	112	27	122	2,611	2	73	–	–	2	55	70	63	2,420	2,618
Eastern Turkey	1836	4	109	14	2	1	–	22	37	23	35	117	24	199	236	32	104	1,802	5	147	–	–	4	118	–	120	3,630	3,895
Madura	1813	6	55	10	–	1	–	11	22	14	4	52	43	113	135	23	169	1,127	1	12	–	–	1	100	–	48	827	939
Madura	1834	11	149	12	1	–	–	16	28	18	117	154	15	304	332	33	433	2,255	1	58	4	147	5	199	113	2,618	3,022
Ceylon	1816	7	17	5	–	–	–	8	13	7	17	13	27[1]	69	82	13	80	886	2	67	–	–	2	93	288	135	7,805	8,253[1]
Foochow	1847	3	18	5	1	2	–	9	16	2	22	9	8	41	57	11	19	197	1	15	–	–	1	29	–	5	60	104
North China	1854	5	–	12	1	–	–	19	31	–	6	–	10	16	47	14	103	450?	1	5	1	25	1	24	7	2	28	89
Japan	1869	4	14	15	2	2	1	30	48	4	15	12	–	31	79	14	114	434	1	127	1	8	3	91	–	–	–	226
Micronesia	1852	4	28	6	1	–	1	7	14	22[2]	12[2]	–	–	34	48	36	500	1,918	2	45	–	–	–	–	–	–	1,500	1,545
Western Mexico	1872	1	1	3	–	–	–	3	6	–	–	–	6	6	12	1	–	135	–	–	–	–	–	–	–	–	–	–
Spain	1872	2	3	2	–	–	–	2	4	–	3	5	2	10	14	3	47	176	–	–	–	–	1	5	–	3	114	119
Austria	1872	2	3	3	–	–	–	3	6	–	5	–	3	8	14	–	–	–	–	–	–	–	–	–	–	–	–	–
Dakotas	1835	4	9	4	–	–	2	13	19	7	1	7	–	15	34	8	43	599	1	19	–	–	2	79	–	4	432	530
North Pacific Institute	1872	1	–	1	–	–	–	1	2	–	–	–	–	–	2	–	–	–	–	–	–	–	–	–	–	–	–	–
Total	–	75	598	141[3]	7	7	5	222[3]	375[3]	132	300	516	223	1,171	1,546	261	2,034	15,125	23	725	7	193	34	1,202	768	626	24,042	26,930

Some numbers, in a few of the mission fields, have been partly estimated, owing to defective returns.

[1] The common schools of Ceylon, connected with the mission, are under the direction of a Board of Education, and the teachers are not reckoned as mission helpers.

[2] Including Hawaiians.

[3] Not including those still supported at the Sandwich Islands.

THE MISSIONARY HERALD. — 1880.

THIS issue of the *Missionary Herald* comes to its readers in changed form and dress. Large as is the number of these readers, the officers of the American Board could wish, in the interest of the great work they have in hand, that this number could be multiplied four-fold. The recent policy of the Board has been to reduce, as far as possible, the number of agents in its employ, depending chiefly on publications and upon the pastors to keep the churches informed concerning the progress and needs of the great foreign missionary enterprise. Many pastors have faithfully and energetically attended to their duty in this matter. More and more are they doing so. Yet this is not enough. No pastor can keep his people informed concerning the movements of Christ's kingdom in foreign lands unless he calls to his help the printed page which records these movements. The secret of the little interest in missions is the little knowledge had about them. Once secure a diffusion of information concerning such a work as the American Board is now conducting in its various missions, and as sure as day follows night would there result a vast increase of sympathy and prayer and Christian benevolence, all flowing out towards the lands which yet wait for more of gospel light.

Not for the sake, therefore, of the magazine, which is the organ of the Board, but to secure such a diffusion of knowledge as will awaken and sustain a deeper interest in the extension of Christ's kingdom abroad, do the officers and Prudential Committee of the Board desire a wider circulation of the *Missionary Herald*. Even in these days, when there is so much to be read, can it be thought too much that each Christian family take one magazine which is solely devoted to the work our churches are doing among the heathen in all the world?

The venerable Dr. Bacon recently said to ministers, "Whatever else you neglect, do not neglect to keep yourselves and your people informed about the progress of the kingdom of God." The same thought may be addressed to every disciple, Whatever else you neglect, you cannot afford to be uninformed about the work which Christ, through his people, is carrying forward for the subjection of the world to Himself. It must be at the peril of his own spiritual development that any Christian fails to learn about, and so identify himself with, the progress of God's kingdom among the nations.

The *Missionary Herald* will secure to those who read its monthly issues an intelligent apprehension of Christian efforts in foreign lands. In view of many and warm commendations recently received from pastors and laymen in every part of the country, as well as from foreign lands, it is believed that no reasonable complaint can be made that it does not well serve the purpose of a missionary magazine. This appeal, therefore, goes out from these Mission Rooms to pastors and to all friends of missions, connected with our churches, to aid in efforts now making to secure a wider reading of the monthly issues of this magazine. In no way could they so readily contribute to the development of the spirit of missions, which is the spirit of Christ. It would invigorate the churches at home. It would multiply churches abroad.

A FEW FIGURES.

During five years, from 1873 to 1878, the regular donations to the American Board, including what was received from the three Woman's Boards, and excluding special offerings for debt, averaged, in round numbers, $352,000. Last year, 1878–79, they declined nineteen per cent., amounting to only $284,000. The several States which shared in this decline are as follows: Illinois fell behind one per cent.; New Jersey, two; Iowa, ten; Rhode Island, eleven; Ohio, twelve; New York, seventeen; Maine, seventeen; New Hampshire, eighteen; Connecticut, eighteen; Massachusetts, twenty-three; Vermont, twenty-five; Missouri, thirty-three; District of Columbia, forty; Pennsylvania, fifty. Indiana, Wisconsin, Kansas, Nebraska, and Colorado all made a slight advance. Michigan advanced ten per cent.; Minnesota, twenty; Canada and Foreign Lands, twenty-five; California, thirty. The decline in the New England States, as a whole, was about twenty-one per cent. — in round numbers, from $267,000 to $210,000.

As the Board at the last annual meeting instructed the Prudential Committee to look to regular donations from the churches during the present financial year for not less than $400,000, this calls for an average advance, all over the field, of about twenty per cent. beyond the average for the five years alluded to, or about forty per cent. beyond the donations of last year.

Apportioning this amount among the several States, relatively to what they have hitherto been accustomed to contribute, we must look, during the present year, 1879–80, for about the following sums as compared with 1878–79. To Maine we must look for an advance from $9,000 to $13,000; to New Hampshire from $9,500 to $14,000; to Vermont from $13,500 to $20,000; to Massachusetts from $118,000 to $170,000; to Rhode Island from $11,000 to $15,000; to Connecticut from $48,000 to $68,000. This will be asking of New England as a whole an advance from $210,000 to $300,000. Outside of New England, we look to New York for an advance from $22,000 to $30,000; to Ohio from $8,600 to $12,000; and to the remaining Middle, and to the Southern, States, for about $10,000. From the Northwestern States we shall expect about $50,000, Illinois leading the way with $20,000, Michigan following on with $8,000, Wisconsin with $7,000, Iowa with $6,000, Minnesota with $4,000, Missouri with $1,500, Indiana with $800, Kansas, Nebraska, Dakota, and the rest with about $1,500. California, Oregon, and the Pacific coast may be pretty safely trusted for about $6,000, if the advance of last year is significant of the same for the future.

Should the above-named programme be substantially carried out, our regular donations will be restored in amount to what they were six years ago when the decline, which during these years has aggregated over $100,000, began. With indications of returning prosperity in the business world, with such peculiar occasion as is ours for thanksgiving for signal divine interposition during the past year, and with such splendid prospects as now open for a permanent advance in our educational and evangelistic work abroad, may we not reasonably expect a marked advance in the regular donations from the churches at home?

HOW IS THE MONEY SPENT?

Upon an average, ninety-four per cent. of all the contributions and legacies given to the treasury of the American Board is distributed among the several missions, according to the extent and necessity of the work most economically adjusted. Three per cent. is expended in the important department of communicating missionary intelligence to our constituency at home, through the distribution of the monthly *Herald* and other missionary documents, and through the work of our two faithful district secretaries, one stationed at New York and one at Chicago. All other expense, including the grave financial administration annually of over half a million of dollars, extending around the world, including, also, a very large correspondence with the missionaries abroad and the churches at home, is included in the remaining three per cent. As far as is known not a dollar has ever been lost of the benefactions of the churches to the American Board by the mal-administration of funds.

It may be interesting to donors to know in what proportion their gifts, at the present time, are distributed among the several missionary fields. The following was nearly the distribution for the last financial year, 1878–79. Whoever contributed $100 into the general treasury of the Board had the pleasure of giving to the missionary work in

Western Turkey	$15.25	Ceylon	$3.50
Japan	10.25	South Africa	3.25
Madura	9.00	Micronesia	3.00
Eastern Turkey	8.50	Dakota Indian Mission	2.50
Northern China	8.00	Austria	2.50
Western India	7.50	Spain	1.25
European Turkey	7.00	Mexico	1.25
Central Turkey	6.25	Sandwich Islands	1.00
Foochow District, China	4.00		

A pretty broad and grand investment this, reaching round the world, including evangelistic work in all its departments of missionary exploration, church extension, assisting feeble churches, grants in aid to native missionary societies, church building, publication and circulation of books, medical dispensaries and other medical service, the education and training of children and youth, as well as of native teachers and preachers and pastors; all carried on harmoniously and economically under one administration.

THE SMYRNA REST AND COFFEE-ROOM.

BY MISS M. A. WEST, OF SMYRNA.

Come with me, dear friends, and look into this new place consecrated to the service of Christ, and already used by him in winning many souls to learn the Way of Life.

It is a sultry summer evening; the heat of the densely-crowded town, with its close, narrow streets, has drawn the multitudes of both sexes, and all races and

classes to the beautiful seaside. Glittering saloons and wine-shops, with all the allurements of music and dancing, line the gay esplanade, and greet the promenaders at every step, and the sound of merry-making will not cease till long past the midnight hour.

But as they pass the imposing buildings that have lately arisen, as by magic, attention is arrested, and many pause to gaze upon a scene unlike anything before known in the East. The three great doors of a lofty and noble room stand widely open. Over the center arch is inscribed, in English, "The Smyrna Rest," and over the others, in Greek, "Coffee-Room" and "Reading-Room." The scene within is a very picturesque and lively one. Groups of men and lads, of various nationalities, are seated at the tables taking their cups of genuine English tea, or refreshing coffee, cocoa, etc., and many are quietly poring over the books and papers with which they are supplied, or earnestly discussing the truths they have read. In the background, behind the counter, is the faithful native "manager" presiding over his "gas-stove" with its supplies, ever on the alert to attend to the wants of the customers who keep the two waiters busy. The bright pictures of Scripture scenes, the texts, mottoes in colors and tasteful framing, in Greek, French, Italian, German, and English, the "rolls" and "wall-papers" in a variety of languages, with the brackets holding pots of flowers or drooping vines, adorn the walls on every side. One hears the cheerful ticking of the handsome clock, and the hum of conversation mingling with the sweet tones of the organ, and it may be, now and then, the subdued singing of the Moody and Sankey hymns by a little party of British or American officers and sailors from a vessel just in port. The lady superintendent, whose gentle presence and dignity give tone and character to the surroundings, occasionally leaves her retired corner behind the screen, to converse in French or English with some one in whose welfare she is specially interested, and the substantial figure of our good Bible-woman, with motherly-beaming face, flits here and there, giving a kind word or look or leaflet to each, so making every one feel restful and *at home.*

Opposite the entrance is a large and beautiful scroll, in English, with red and black lettering, which elicits general admiration, and even imitation, for this and other pictured lessons on the walls have been copied for home use by not a few, — and many a passer-by upon the shore lingers to read the glorious ascription of praise: "UNTO HIM THAT LOVED US AND WASHED US FROM OUR SINS IN HIS OWN BLOOD, TO HIM BE GLORY AND DOMINION FOR EVER AND EVER. AMEN."

That tells the story! There is, at last, one place on the quay in Smyrna where Jesus is the recognized Lord and Master: where he reigns as king Supreme. Thank God, for "this is the Lord's work, and it is marvelous in our eyes." A superior Greek gentleman drops in to see the place of which he has heard so much. After looking around upon the tasteful and elevating embellishments; scanning critically the Nicene Creed in large Greek characters suspended upon the wall, and the "Welcome" to the rest and refreshment fully accorded to all, looking into the various corners, and taking a general survey, bewildered and amazed he turns to Mother J., and inquires, in English, "What is the *meaning* of this room?" And she quickly answers, "*Just to save souls!*"

Yes; that is the aim, and nothing less. A center of life and light in this

semi-European city, which has taken Paris, the Vanity Fair of the world, for its model. A meeting and a working place for Christians and missionaries from this and other lands. And certainly, every opportunity is afforded for reaching the masses of every nationality, who are thus attracted and drawn within the circle of Christian influence.

The quiet morning hours find many a one who turns aside to come in hither and study the Word of God. On Saturdays, numbers of Jews, and even Jewesses, frequent the place, and much time is spent in reading and discussing the Scriptures.

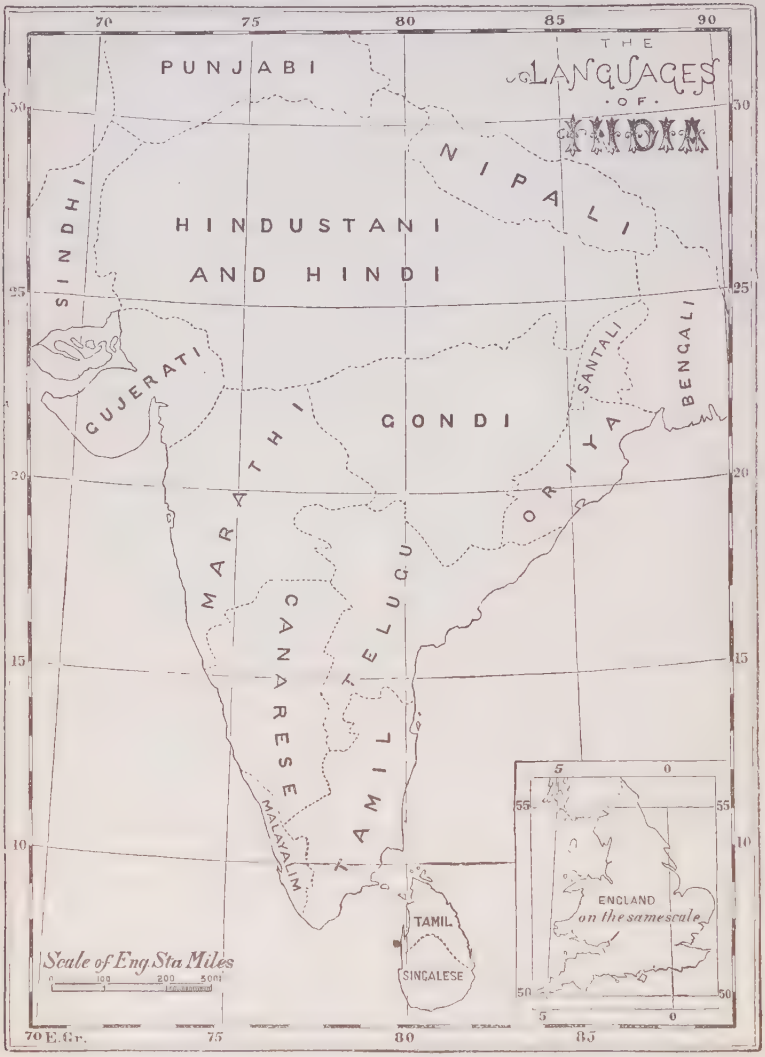
About thirty shoe-blacks, mostly Jewish lads, are in the habit of coming every day for rest and refreshment when their "shining" is done? And it is very pleasant to see them studying the Bibles, or talking over what they have read. Several priests have been in to read, and one Moslem priest, from a distant town, spent hours, one day, in studying the Turkish Scriptures. Bibles have been called for in eighteen languages, and many wish to purchase. A case of Bibles and Testaments for sale has been placed in the part screened off for a reading-room, and, with the leading native and foreign journals in various languages on file, and many good books for reading and reference, it is believed that the bet ter class of merchants and business men will be attracted. From the public opening of the room several months ago, preaching services have been conducted for an hour each Sunday evening. After the first sermon in Turkish by a native preacher, attended by crowds who could not obtain entrance, the glass doors — which, singularly, were placed outside the iron shutters — were all broken into at night by the emissaries of Satan. This, however, resulted in good instead of harm to the cause. Many new friends were brought out; the British and American consuls took active measures to prevent a recurrence of the same, and no disturbance has since taken place.

We believe that the precious seed of the kingdom, sown broadcast by our good Bible-woman during the winter and spring, have prepared the way of the Lord in Smyrna. Will not Christians at home, who "tarry by the stuff," remember, especially at this time, those who are waging this warfare against the powers of darkness?

THE LANGUAGES OF INDIA.

The accompanying map indicates only the principal languages of India proper, not including the regions north and east of Hindostan. Throughout all East India, with a population of two hundred and forty millions, there are said to be in use five hundred and thirty-nine different languages or dialects, so that there is, on an average, more than one dialect to each half million people. There are, however, several prominent vernaculars which are chiefly in use in missionary operations now carried on in that land. The Hindi language is spoken by one hundred millions of people, a dialect of it, the Hindustani, being the language of the Mohammedans of all India. In the Lower Provinces of Bengal, with a population of about thirty-four millions, the Bengali is spoken. After these two there follow the Marathi, Telugu, Tamil, and Punjabi, each spoken by from fourteen to sixteen millions of souls. The missions of the

American Board in India are confined to the Marathi and the Tamil speaking people. The Marathi is in use in the southern portion of the Bombay Presidency, although the language of the Parsees, the Gujerati, is used in commerce in and about Bombay. The Tamil, spoken at Madras and throughout the



Madura district, is also the language of Jaffna and Northern Ceylon. The Missions of our Board in India, using only the Tamil and the Marathi, attempt to reach only one eighth of its population. Other boards are vigorously laboring in other parts of the Empire, and the Christian Vernacular Education Society has published a Christian literature in all but one or two of the languages represented on the accompanying map, while in many of these districts it has colporters, schools, and training institutions. When will these Babel-tongues of India learn to use the language of the Kingdom of Heaven?

MISSIONARY EXPLORATION.

BY REV. A. C. THOMPSON, D. D.

The American Board have made it one of the express and standing duties of their Prudential Committee "To cause the more inviting fields for missionary enterprise to be explored, if necessary." The practice of making such explorations began more than fifty years ago. In 1824 Dr. John C. Brigham, afterwards Secretary of the American Bible Society, crossed the continent of South America from Buenos Ayres to the Pacific, inquiring into the condition of the Araucanian Indians, visiting Chili and Peru, and returning by way of Mexico to the United States. A few years later (1829) Dr. Anderson, accompanied by Dr. Eli Smith, visited the Morea and the Grecian Islands; while at nearly the same time, Rev. Jonathan S. Green of the Sandwich Islands explored our Northwestern coast from Norfolk Sound to California, and the Rev. Isaac Bird spent four months for a similar purpose in the Barbary States on the Northern Coast of Africa. One year later (1830) David Abeel of the China Mission, under instructions from the Missionary Rooms, sailed on a voyage of exploration among the Islands of Southwestern Asia. Eighteen hundred and thirty-three records two expeditions, that of Messrs. Smith and Dwight to the Nestorians, and that of Messrs. Arms and Coan to Eastern Patagonia. Lyman and Munson were carrying out their directions to explore the Indian Archipelago, when they fell by the hands of Battas in Sumatra (1834); and at the same time Spaulding paid a visit to the Peninsula of India, which led to our Madura Mission. Scarcely another twelvemonth had gone by when Messrs. Dickenson and Arms made an exploring visit to Borneo and neighboring islands (1835); Samuel Parker began his protracted investigation beyond the Rocky Mountains (1835–37), and before he had finished, Mr. Merrick had entered (1836) on a mission of inquiry among the Mohammedans of Persia. Later (1839), Dr. Grant paid his memorable visit to the Independent Nestorians. Not less than twelve such exploring tours in former years are on record, some of which resulted in new missions, and some in preventing costly attempts at commencing missions which would probably have proved unsuccessful.

At the present time, so far as relates to evangelistic openings, the readiest preliminary exploration of Central Africa can be made in Europe. Missionary Boards, Geographical Societies, and commercial enterprises, having their centers in Great Britain, Germany, Belgium, France, Italy, and Portugal, are pushing toward the interior from various quarters. Every week adds to the stock of valuable information at London, Edinburgh, Brussels, Paris, Berlin, Milan, or Lisbon — information not always published, and which can be obtained only by personal inquiries, while in some instances that which is of decisive value is not likely to appear seasonably in print. Much inquiry and precaution were demanded in regard to a region whose interior was, till thirty years ago, almost as little known to the civilized world as was our own continent before the days of Columbus. Till 1850 that vast equatorial Interior, teeming with human beings, with noble streams, broad lakes, and luxuriant vegetation, had immemorially been put down as a desert — without water, without a tree, without an in-

habitant. Christendom is now becoming undeceived. A new world is opened. Portions of it seem to be afflicted with worse than Egyptian plagues; we hear of extensive marshes not less pestilential than the Sunderbunds of the Ganges. For the American Board to enter blindly and without careful previous investigation, would not have been trusting but tempting Providence; and might have proved as costly an imprudence as it was for General Braddock, without sending forward scouts, to move on into the jaws of defeat and death. Yet even in the most malarial quarters may already be found the palm-oil merchant, the elephant-hunter, and the slave-trader. But the paucity of Christian laborers, and the value placed upon our consecrated sons and daughters, require great prudence in the selection of a field for the initial experiment, which may, however, become a base for well directed advance. So far as yet appears, the great plateau of Bihè, five thousand feet above the level of the Atlantic, not difficult of access, healthful, populous, a great radiating center, and where no other missionary Board contemplates an entrance, invites our approach. Fathers and mothers who have been training sons for the Master's service in the heart of the Dark Continent may rest assured that no pains will be spared to secure for our first heralds the best unoccupied vantage ground that can be found. To whom shall be accorded the honor of pioneers? "How beautiful upon thy mountains, O Africa, will be the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation!"

MISSIONARIES OF THE A. B. C. F. M.

THE following list presents the names of Missionaries now in connection with the Board, in the field or expecting to return. The names, under each mission, are arranged alphabetically, and the station with which each person is connected is given.

Zulu Mission.

Bridgman, Rev. Henry M., Umzumbi.
Bridgman, Mrs. Laura B., Umzumbi.
Day, Miss Laura A., Amanzimtote.
Edwards, Mrs. Mary K., Inanda.
Hance, Miss Gertrude R., Umvoti.
Ireland, Rev. William, Amanzimtote,
Ireland, Mrs. R. O., Amanzimtote.
Kilbon, Rev. Charles W., Amanzimtote.
Kilbon, Mrs. Mary B., Amanzimtote.
Morris, Miss Fannie M., Inanda.
Pinkerton, Rev. Myron W., Indunduma.
Pinkerton, Mrs. Laura M., Indunduma.
Pinkerton, Miss Mary E., Umzumbi,
Pixley, Rev. Stephen C., Inanda.
Pixley, Mrs. Louisa, Inanda.
Price, Miss Martha E., Inanda.
Robbins, Rev. Elijah, Amanzimtote.
Robbins, Mrs. Addie B., Amanzimtote.
Rood, Rev. David, Umvoti.
Rood, Mrs. Alzina V., Umvoti.
Tyler, Rev. Josiah, Umzunduzi.
Tyler, Mrs. Susan W., Umzunduzi.

European Turkey Mission.

Baird, Rev. J. W., Monastir.
Baird, Mrs. Ellen R., Monastir.
Belden, Rev. William H., Constantinople.
Belden, Mrs. Ellen H., Constantinople.
Bond, Rev. Lewis, Jr., Philippopolis.
Bond, Mrs. Fannie G., Philippopolis.
Byington, Rev. Theodore L., D. D., Constantinople.
Byington, Mrs. Margaret E., Constantinople.
Clarke, Rev. James F., Samokov.
Clarke, Mrs. Isabella G., Samokov.
House, Rev. J. Henry, Samokov.
House, Mrs. Addie S., Samokov.
Jenney, Rev. Edward W., Monastir.
Jenney, Mrs. Kate M., Monastir.
Locke, Rev. William E., Samokov.
Locke, Mrs. Zoe A. M., Samokov.
Maltbie, Miss Esther T., Samokov.
Marsh, Rev. George D., Philippopolis.
Marsh, Mrs. Ursula C., Philippopolis.
Riggs, Rev. Elias, D. D., LL. D., Constantinople.
Riggs, Mrs. Martha J., Constantinople.

Stone, Miss Ellen M., Samokov.

Western Turkey Mission.

Baldwin, Rev. Theodore A., Constantinople.
Baldwin, Mrs. Matilda J., Constantinople.
Barrows, Rev. J. O., Constantinople.
Barrows, Mrs. Clara S., Constantinople.
Bartlett, Rev. Lyman, Cesarea.
Bartlett, Mrs. Cornelia C., Cesarea.
Bliss, Rev. Edwin E., D. D., Constantinople.
Bliss, Mrs. Isabella H., Constantinople.
Bowen, Rev. Marcellus, Manisa.
Bowen, Mrs. Flora P., Manisa.
Brooks, Rev. Charles H., Constantinople.
Brooks, Mrs. Fanny W., Constantinople.
Chamberlin, Miss Laura B., Sivas.
Closson, Miss Sarah A., Cesarea.
Crawford, Rev. Lyndon S., Manisa.
Crawford, Mrs. Susan V., Manisa.
Cull, Miss Phœbe L., Manisa.
Davis, Myron J., M. D., Sivas.
Davis, Mrs. Isabella C., Sivas.
Dwight, Mr. H. O., Constantinople.
Dwight, Mrs. Ardelle M., Constantinople.
Farnham, Miss Laura, Nicomedia.
Farnsworth, Rev. Wilson A., D. D., Cesarea.
Farnsworth, Mrs. Caroline E., Cesarea.
Fowle, Rev. James L., Cesarea.
Fowle, Mrs. Caroline P., Cesarea.
Fritcher, Miss Eliza, Marsovan.
Gleason, Miss Martha J., Constantinople.
Greene, Rev. Joseph K., Constantinople.
Greene, Mrs. Elizabeth A., Constantinople.
Hamlin, Miss Clara H., Constantinople.
Herrick, Rev. George F., Marsovan.
Herrick, Mrs. Helen M., Marsovan.
Hitchcock, Rev. Milan H., Constantinople.
Hitchcock, Mrs. Lucy A., Constantinople.
Hubbard, Rev. A. W., Sivas.
Hubbard, Mrs. Emma R., Sivas.
Lawrence, Miss Clara D., Manisa.
Leonard, Rev. Julius Y., Marsovan.
Leonard, Mrs. Amelia A., Marsovan.
Parsons, Rev. Justin W., Nicomedia.
Parsons, Mrs. Catharine, Nicomedia.
Parsons, Miss Electa C., Nicomedia.
Parsons, Miss Ellen C., Constantinople.
Patrick, Miss Mary M., Constantinople.
Perry, Rev. Henry T., Sivas.
Perry, Mrs. Jennie H., Sivas.
Pettibone, Rev. I. Fayette, Constantinople.
Pierce, Rev. John Edwin, Nicomedia.
Pierce, Mrs. Lizzie A., Nicomedia.
Powers, Mrs. Hattie G., Manisa.
Rappleye, Miss Julia A., Broosa.
Richardson, Rev. Sanford, Broosa.
Richardson, Mrs. Rhoda A , Broosa.
Riggs, Rev. Edward, Marsovan.
Riggs, Mrs. Sarah H., Marsovan.
Schneider, Mrs. Susan M., Constantinople.
Smith, Rev. John F., Marsovan.
Smith, Mrs. Laura E., Marsovan.
Staver, Rev. Daniel, Cesarea.
Staver, Mrs. Abbie S., Cesarea.
Tracy, Rev. Charles C., Marsovan.
Tracy, Mrs. Myra P., Marsovan.
Washburn, Miss Fannie E., Marsovan.
West, Miss Maria A., Smyrna.
Williams, Mrs. C. P., Constantinople.
Williams, Miss Cornelia P., Constantinople.
Wood, Rev. George W., D. D., Constantinople.
Wood, Mrs. Sarah A. H., Constantinople.

Central Turkey Mission.

Adams, Rev. L. H., Aintab.
Adams, Mrs. Nancy D., Aintab.
Bingham, Miss Grace, Aintab.
Christie, Rev. Thomas D., Marash.
Christie, Mrs. Carmelite B., Marash.
Coffing, Mrs. J. L., Hadjin.
Fuller, Rev. Americus, Aintab.
Fuller, Mrs. Amelia D., Aintab.
Hollister, Miss Mary G., Aintab.
Marden, Rev. Henry, Marash.
Montgomery, Rev. Giles F., Marash.
Montgomery, Mrs. Emily R., Marash.
Pierce, Miss Ellen M., Aintab.
Proctor, Miss Myra A., Aintab.
Sanders, Rev. Charles S., Aintab.
Shattuck, Miss Corinna, Aintab.
Spencer, Miss Charlotte D., Hadjin.
Trowbridge, Rev. T. C., Aintab.
Trowbridge, Mrs. Margaret R., Aintab.

Eastern Turkey Mission.

Allen, Rev. O. P., Harpoot.
Allen, Mrs. Caroline R., Harpoot.
Andrus, Rev. A. N., Mardin.
Andrus, Mrs. Olive L., Mardin.
Barnum, Rev. Herman N., D. D., Harpoot.
Barnum, Mrs. Mary E., Harpoot.
Barnum, Rev. Henry S., Van.
Barnum, Mrs. Helen P., Van.
Bliss, Miss Mary F., Erzroom.
Browne, Rev. John K., Harpoot.
Browne, Mrs. Leila, Harpoot.
Bush, Miss Caroline E., Harpoot.
Chambers, Rev. Robert, Erzroom.
Chambers, Mrs. Elizabeth L., Erzroom.
Chambers, Rev. William N., Erzroom.
Cole, Rev. R. M., Erzroom.
Cole, Mrs. Lizzie, Erzroom.
Dewey, Rev. Willis C., Mardin.
Dewey, Mrs. Seraphina S., Mardin.
Ely, Miss Charlotte E., Bitlis.
Ely, Miss M. A. C., Bitlis.
Knapp, Rev. George C., Bitlis.

Knapp, Mrs. Alzina M., Bitlis.
Parmelee, Rev. Moses P., M. D., Erzroom.
Parmelee, Mrs. Julia F., Erzroom.
Pratt, Miss Clarissa H., Mardin.
Raynolds, Rev. George C., M. D., Van.
Raynolds, Mrs. Martha W., Van.
Scott, Rev. J. E., Van.
Scott, Mrs. Annie E., Van.
Sears, Miss Sarah E., Mardin.
Seymour, Miss Hattie, Harpoot.
Thom, Daniel M. B., M. D., Mardin.
Thom, Mrs. L. H., Mardin.
Van Duzee, Miss Cyrene O., Erzroom.
Wheeler, Rev. Crosby H., Harpoot.
Wheeler, Mrs. Susan A., Harpoot.

Mahratta Mission.

Ballantine, William O., M. D., Rahuri.
Bissell, Rev. Lemuel, D. D., Ahmednuggur.
Bissell, Mrs. Mary E., Ahmednuggur.
Bruce, Rev. Henry J., Satara.
Bruce, Mrs. Hepzibeth P., Satara.
Fairbank, Rev. Samuel B., D. D., Ahmednuggur.
Gates, Rev. Lorin S., Sholapur.
Gates, Mrs. Frances A., Sholapur.
Harding, Rev. Charles, Sholapur.
Harding, Mrs. Elizabeth D., Sholapur.
Hume, Rev. Robert A., Ahmednuggur.
Hume, Mrs. Abbie S., Ahmednuggur.
Hume, Rev. Edward S., Bombay.
Hume, Mrs. Charlotte E., Bombay.
Norris, Miss Sarah F., M. D., Bombay.
Ogden, Miss Emma K., M. D., Sholapur.
Park, Rev. Charles W., Bombay.
Park, Mrs. Anna M., Bombay.
Smith, Rev. James, Ahmednuggur.
Smith, Maud, Mrs., Ahmednuggur.
Wells, Rev. S. R., Panchgani.
Wells, Mrs. Mary L., Panchgani.
Winsor, Rev. Richard, Siroor.
Winsor, Mrs. Mary C., Siroor.

Madura Mission.

Burnell, Rev. Thomas S., Melûr.
Burnell, Mrs. Martha, Melur.
Capron, Mrs. Sarah B., Madura.
Chandler, Rev. John E., Pulney.
Chandler, Mrs. Charlotte H., Pulney.
Chandler, Rev. John S., Battalagundu.
Chandler, Mrs. Jennie E., Battalagundu.
Chandler, Miss Gertrude A., Pulney.
Chester, Rev. Edward, M. D., Dindigul.
Chester, Mrs. Sophia, Dindigul.
Gutterson, Rev. George H., Madura.
Gutterson, Mrs. Emma W, Madura.
Herrick, Rev. James, Tirumangalam.
Herrick, Mrs. Elizabeth H., Tirumangalam.
Howland, Rev. William S., Mandapasalai.
Howland, Mrs. Mary L., Mandapasalai,
Jones, Rev. John P., Mana Madura.
Jones, Mrs. Sarah A., Mana-Madura.
Minor, Mrs. Judith M., Battalagundu.
Noyes, Rev. Joseph T., Periakulam.
Noyes, Mrs. Elizabeth A., Periakulam.
Rendall, Rev. John, Madura.
Rendall, Miss Henrietta S., Madura.
Taylor, Miss Martha S., Mandapasalai.
Tracy, Rev. James E., Tirupuvanam.
Tracy, Mrs. Fannie S., Tirupuvanam.
Washburn, Rev. George T., Pasumalai.
Washburn, Mrs. Eliza E., Pasumalai.

Ceylon Mission.

Agnew, Miss Eliza, Oodooville.
Hastings, Rev. Eurotas P., Batticotta.
Hastings, Mrs. Anna, Batticotta.
Hastings, Rev. Richard C., Batticotta.
Hillis, Miss Hester A., Panditeripo.
Howland, Rev. Samuel W., Oodoopitty.
Howland, Mrs. Mary E. K., Oodoopitty.
Howland, Rev. William W., Oodooville.
Howland, Mrs. Susan R., Oodooville.
Leitch, Mr. George W., Batticotta.
Leitch, Miss Mary, Batticotta.
Leitch, Miss Margaret, Batticotta.
Smith, Rev. Thomas S., Tillipally.
Smith, Mrs. Emily M., Tillipally.
Townshend, Miss Harriet E., Oodoopitty.

Foochow Mission.

Baldwin, Rev. C. C., D. D., Foochow.
Baldwin, Miss Harriet F., Foochow.
Blakely, Rev. J. B., Shau-wu.
Blakely, Mrs. Isabella V., Shau-wu.
Hartwell, Rev. Charles, Foochow Suburbs.
Hartwell, Mrs. Lucy E., Foochow Suburbs.
Newton, Miss Ella J., Foochow.
Osgood, D. W., M. D., Foochow Suburbs.
Osgood, Mrs. Helen W., Foochow Suburbs.
Payson, Miss Adelie M., Foochow Suburbs.
Walker, Rev. J. E., Shau-wu.
Walker, Mrs. E. A., Shau-wu.
Whitney, Henry T., M. D., Shau-wu.
Whitney, Mrs. Lurie Ann, Shau-wu.
Woodin, Rev. Simeon F., Foochow Suburbs
Woodin, Mrs. Sarah L., Foochow Suburbs.

North China Mission.

Ament, Rev. William S., Pao-ting-fu.
Ament, Mrs. Mary Alice, Pao-ting-fu.
Andrews, Miss M. E., Tung-cho.
Blodget, Rev. Henry, D. D., Peking.
Blodgett, Mrs. Sarah F. R., Peking.
Chapin, Rev. Lyman D., Tung-cho.
Chapin, Mrs. Clara L., Tung-cho.

Chapin, Miss Jane E., Peking.
Clapp, Miss Sarah B., Peking.
Diament, Miss Naomi, Kalgan.
Evans, Miss Jane G., Tung-cho.
Goodrich, Rev. Chauncey, Tung-cho.
Haven, Miss Ada A., Peking.
Noble, Mr. Willis C., Peking.
Noble, Mrs. Willa J., Peking.
Pierson, Rev. Isaac, Pao-ting-fu.
Pierson, Mrs. Sarah E., Pao-ting-fu.
Porter, Rev. Henry D., M. D., Tientsin.
Porter, Mrs. Elizabeth C., Tientsin.
Porter, Miss Mary H., Peking.
Roberts, Rev. James H., Peking.
Roberts, Mrs. Grace L., Peking.
Sheffield, Rev. Devello Z., Tung-cho.
Sheffield, Mrs. Eleanor W., Tung-cho.
Smith, Rev. Arthur H., Tientsin.
Smith, Mrs. Emma J., Tientsin.
Sprague, Rev. William P., Kalgan.
Sprague, Mrs. Margaret S., Kalgan.
Stanley, Rev. C. A., Tientsin.
Stanley, Mrs. Ursula, Tientsin.
Williams, Rev. Mark, Kalgan.
Williams, Mrs. Isabella B., Kalgan.

Japan Mission.

Adams, Arthur H., M. D., Osaka.
Adams, Mrs. Sarah C., Osaka.
Atkinson, Rev. John L., Kobe
Atkinson, Mrs. Carrie E., Kobe.
Barrows, Miss Martha J., Kobe.
Berry, John C., M. D., Okayama.
Berry, Mrs. Maria E., Okayama.
Cary, Rev. Otis, Jr., Okayama.
Cary, Mrs. Ellen M., Okayama.
Clarkson, Miss Virginia A., Kobe.
Colby, Miss Abbie M., Osaka.
Curtis, Rev. W. W., Osaka.
Curtis, Mrs. Delia E., Osaka.
Davis, Rev. J. D., Kioto.
Davis, Mrs. Sophia D., Kioto.
Davis, Rev. R. Henry, Kobe.
Davis, Mrs. Frances W., Kobe.
Davis, Miss Anna Y., Kobe.
De Forest, Rev. J. H., Osaka.
De Forest, Mrs. Elizabeth S., Osaka.
Dudley, Miss Julia E., Kobe.
Gardner, Miss Fannie H., Osaka.
Gordon, Rev. M. L., M. D., Kioto.
Gordon, Mrs. Agnes H., Kioto.
Gouldy, Miss Mary E., Osaka.
Greene, Rev. D. C., D. D., Yokohama.
Greene, Mrs. Mary J., Yokohama.
Gulick, Rev. John T., Kobe.
Gulick, Rev. O. H., Kobe.
Gulick, Mrs. Ann E., Kobe.
Gulick, Miss Julia, Kobe.
Jencks, Mr. De Witt C., Kobe.
Jencks, Mrs. Sarah M., Kobe.
Learned, Rev. Dwight W., Kioto.
Learned, Mrs. Florence H., Kioto.
Leavitt, Rev. H. H., Osaka.
Leavitt, Mrs. Mary A., Osaka.
Neesima, Rev. Joseph H., corresponding member, Kioto.
Neesima, Mrs. J. H., Kioto.
Parmelee, Miss H. Frances, Osaka.
Pettee, Rev. James H., Okayama.
Pettee, Mrs. Isabella W., Okayama.
Starkweather, Miss Alice J., Kioto.
Stevens, Miss Frances A., Osaka.
Talcott, Miss Eliza, Kobe.
Taylor, Rev. Wallace, M. D., Osaka.
Taylor, Mrs Mary F., Osaka.
Wilson, Miss Julia, Okayama.

Micronesia.

Bingham, Rev. Hiram, At Honolulu.
Bingham, Mrs. Minerva C., At Honolulu.
Doane, Rev. E. T., Ponape.
Logan, Rev. Robert W., Ponape.
Logan, Mrs. Mary E., Ponape.
Pease, Rev. Edmund M., M. D., Ebon.
Pease, Mrs. Harriet A., Ebon.
Rand, Mr. Frank E., Ponape.
Rand, Miss Carrie T., Ponape.
Sturges, Rev. Albert A., Ponape.
Sturges, Mrs. Susan M., Ponape.
Whitney, Rev. Joel F., Ebon.
Whitney, Mrs. Louisa M., Ebon.

North Pacific Missionary Institute.

Hyde, Rev. Charles M., D. D., Honolulu, S. I.
Hyde, Mrs. Mary Knight, Honolulu, S. I.

Dakota Mission.

Collins, Miss Mary C., Fort Sully, Dakota.
Dodge, Miss Lucy, Santee Agency, Nebraska.
Hall, Rev. Charles L., Fort Berthold.
Hall, Mrs. Emma C., Fort Berthold.
Irvine, Mrs. Louisa M., Fort Sully, Dakota.
Morris, Mr. Wyllys K., Sissiton Agency, Dak.
Morris, Mrs. Martha Riggs, Sissiton Agency Dakota.
Paddock, Miss Martha M., Santee Agency, Nebraska.
Riggs, Rev. S. R., LL. D, Sissiton Agency Dak.
Riggs, Mrs. Annie B., Sissiton Agency, Dak.
Riggs, Rev. Alfred L., Santee Agency, Neb.
Riggs, Mrs. Mary B., Santee Agency, Neb.
Riggs, Rev. Thomas L., Fort Sully, Dakota.
Riggs, Mr. Henry M., Santee Agency, Neb.
Riggs, Mrs. Lucy D., Santee Agency, Neb.
Riggs, Miss Cornelia, Fort Sully, Dakota.

Shepard, Miss Martha A., Santee Agency, Neb.
Skea, Miss Anna, Santee Agency, Nebraska.
Webb, Miss Susan, Santee Agency.

Mission to Western Mexico.

Edwards, Rev. John, Guadalajara.
Edwards, Mrs. Mary J., Guadalajara.
Kilbourn, Rev. J. K., Guadalajara.
Kilbourn, Mrs. Emma P., Guadalajara.
Watkins, Rev. David F., Guadalajara.
Watkins, Mrs. Edna M., Guadalajara.

Mission to Spain.

Gulick, Rev. William H., Santander.
Gulick, Mrs. Alice Gordon, Santander.
Gulick, Rev. Thomas L., Zaragoza.
Gulick, Mrs. Alice Walbridge, Zaragoza.

Mission to Austria.

Adams, Rev. Edwin A., Prague.
Adams, Mrs. Caroline A. P., Prague.
Clark, Rev. A. W., Prague.
Clark, Mrs. Nellie M., Prague.
Schauffler, Rev. H. A., Brünn.
Schauffler, Mrs. Clara E., Brünn.

Missionaries Resident at the Hawaiian Islands.

Alexander, Rev. William P., Wailuku.
Alexander, Mrs. Mary Ann, Wailuku.
Baldwin, Rev. Dwight, M. D., Honolulu.
Bond, Rev. Elias, Kohala.
Bond, Mrs. Ellen M., Kohala.
Chamberlain, Mrs. Martha P., Honolulu.
Coan, Rev. Titus, Hilo.
Emerson, Mrs. Ursula S., Waialua.
Hitchcock, Mrs. Rebecca H., Honolulu.
Lyman, Rev. David B., Hilo.
Lyman, Mrs. Sarah B., Hilo.
Lyons, Rev. Lorenzo, Waimea.
Lyons, Mrs. Lucretia G., Waimea.
Parker, Mrs. Mary E., Honolulu.
Paris, Rev. J. D., Honolulu.
Paris, Mrs. Mary C., Honolulu.
Smith, Rev. James W., M. D., Koloa.
Smith, Mrs. Melicent K., Koloa.
Smith, Rev. Lowell, D. D., Honolulu.
Smith, Mrs., Abba W., Honolulu.

LETTERS FROM THE MISSIONS.

Mahratta Mission.

A VIGOROUS CHURCH.

MR. R. A. HUME, writing from Ahmednuggur, September 17, gives the following account, which is specially hopeful as bearing upon the problem of self-support among the churches of India: —

"The history of the Loni church for the past three years has been one of the most encouraging experiences of my missionary life. Three and a half years ago the church consisted of but thirteen members, had no pastor, and little *esprit du corps*. When its leading member said that he wished they could have a pastor, I replied that if every member did as much as he could for the pastor's support, they could have one; but that the responsibility for his support must be met by them. With their small numbers such a step seemed impossible, but a list of the members, and a few others who lived in the vicinity, was made out, and such sums as might be hoped for were placed opposite each name. This was circulated, and the sums indicated were promised. One man with an income of $4.50 per month, promised 62½ cents, or one seventh of his entire income; another promised one ninth, and all who had regular incomes, promised at least one tenth; while even the poorest widow promised something.

"In this way $6 per month were pledged. An excellent licentiate was called by the church, who was offered $6 per month, with the promise of $7.50 when they could raise it. He accepted the invitation with the stipulation that I should arrange for the collection and make up the $7.50, as he feared the people might not live up to their agreement. He began work with the church three years ago. The first year ten members were admitted by profession, and nine by letter from other churches. The next year ten were received by profession and three by letter. How many have been added this year I cannot say. Though the last two and a half years have been years of famine, and extremely high prices up to the present, none with regular incomes have failed to keep their pledges."

ABOUNDING IN LIBERALITY.

"As the church grew and found itself stronger by supporting a pastor, it desired a better place of worship. The church was told that the responsibility in this matter also lay with itself, and it met the responsibility creditably. In talking the matter over with two or three leading members, the pastor asked how much they would give for the new chapel. They replied, 'As much as you give, and an anna more on each rupee,' that is, one sixteenth more than you. He thought the matter over, and though he has a large family, and cannot live comfortably on his small income, and is not a strong man, he subscribed $5, that is, two thirds of a month's salary. Besides, he regularly pays one tenth of his income for the church-fund, which provides his salary. In order to pay this subscription he had to sell his clock. With much self-denial the church subscribed about $35, which would be more than half a months' income of all the church members. After doing what it could itself, the church prepared an appeal for help, in response to which it received a little less than $100, and the mission contributed $50.

"In deciding upon the location the church had trouble, as churches at home do. The church left the matter with referees, half of whom were missionaries and half native Christians. The referees decided that the best location was at Pârner, and the church cheerfully accepted the decision, and no one declined to pay his subscription. The church members took all the responsibility, and the work of looking after the building of the chapel, and a little more than a month ago the chapel was dedicated. All the church members paid their subscriptions, but a small debt has, I am sorry to say, still to be settled. At the dedication a native pastor presided and preached the sermon. At the same time a colony was sent off to form a new church, consisting of members who live from six to ten miles from the chapel, and the remaining body took the name of the Pârner church. The new church was organized at Jâmbgâw, six miles east of Pârner, with fifteen members from other churches, mostly from the parent Loni church, and with thirteen new members on profession of faith, some of whom had been baptized before.

"So far as I can see, the main reason why this church has been so faithful and active, is that the reception of privileges has been made to a large degree dependent on their own faithfulness. An *esprit de corps* among themselves has been encouraged, and their faithfulness has reacted on them to make them better men. At the beginning of the year, when a new list of all members was made out in a book, that the treasurer might ask all for their contributions for the support of their pastor, a blank space was left for the name of an excommunicated member, just before the name of his wife; and this was shown to him as an evidence that the church hoped to have him repent and return and do his duty. This so impressed him that he soon manifested a better spirit, and he was, after some probation, restored to membership."

LECTURES TO THE EDUCATED.

"For some months I have carried on in this city a course of English lectures for educated natives on Saturday evenings. A few lectures on secular subjects have been given by the English judge and others, but most of the lectures have been on distinctly religious subjects by myself. It was feared that such subjects would drive away most, but to our surprise the attendance has been very large. The Theological Seminary Lecture Hall will comfortably seat one hundred and twenty persons, and the room has often been crowded to hear lectures on such subjects as 'Would the spread of Christianity be an advantage to India,' 'Why is the hope of making reformed Hinduism the religion of India not likely to succeed?' 'What is the need of Jesus Christ?' etc. Permission to ask questions and to make remarks at the close has drawn many. These educated men do not show the readiness to apply truths to their consciences and lives which we could wish. But it is something to have them come and hear the truth."

Madura Mission.

THE SCHOOL FOR CATECHISTS SAVED.

MR. WASHBURN, writing from Pasumalai, September 25, shows how narrowly their work escaped disaster from retrenchment: —

"I am very glad that during the dark days of last year, when funds were lowest, we kept up the seminary to the full number, and beyond the full number, the granted provision for the school would allow. The opening months of this year, with famine prices continuing, and reduced appropriations, were, if anything, a time of severer trial to our faith and courage than last year; and it seemed as if we were likely to be able only to keep up either a theological school of scholars without teachers, or of teachers without scholars. The school closed in March for a two months' vacation with dark forebodings. I made all provision to take in sail in June, if at that time no help had appeared; but our present duty was still to arrange for advance, and we went forward and examined a class to enter at the opening of the next term, if from any quarter help should arise. The catechists also were sent away without any apprehension in their minds that we were really passing through a serious crisis. It was, nowever, one of the most serious pecuniary crises the school has met since it has been under my care. The question was whether our attempts at higher education had already reached their limits, and we were now, at the outset, to retreat, and that in the face of success; whether we were to keep our promise to the schools below, educating their pupils to enter the seminary; whether an additional three hundred rupees could be had to make the teachers provided available for scholars we wanted to teach, — or whether a part of the students were to be sent away and no more received. It was a day to be remembered, when we learned that the school could still hold out a clean right-hand of invitation to the schools below, and could also go on with the instruction of the whole number of catechists engaged in study, every one of whom is urgently needed at once for work.

"Since the term commenced in June, the students in the seminary have averaged sixty-eight in number. First, is a class of ten catechists, all married men, whose wives form the chief part of the woman's school. We are just now calming down from a disturbance which agitated us all somewhat. One of the students who left the Romanists last year, lost his wife and child through the contrivances of the Jesuits; but after great exertions, continued for several days, they have been restored to him again."

A HOLY COMMUNION.

Mr. J. E. Tracy, on September 24, wrote from his camp at Esaly, some twenty-five miles south of Tirupuvanam: —

"I reached here at 7 P. M. yesterday after *eight* hours of travel, — not by 'lightning express' certainly. I came to administer the sacrament of the Lord's Supper to the church members who live in this vicinity. It seems a better plan to do so than to compel them once in every two or three months to make a journey to and from Tirupuvanam. At eight o'clock this morning, the little Esaly prayer house was full, — crowded. There were sixteen church members present, and at least three times as many more members of the congregation who came to witness the service.

"The scene was one of intense interest to a man who could understand its meaning. Mud walls, thatched roof, wooden gratings for windows, bare floors, poorly-clad men, women, and children, many of them thin and sickly from long struggle with abject poverty, — these were noticeable. But to my eye the table which stood in the midst, spread with the fair white linen and the simple elements, gave a kind of holy grandeur to the place. In the midst of the quiet which prevailed, and with the look of interested attention which kindled on the faces of the audience as we spoke of that thought in 1 John iii. 16, no one would have failed to recognize that, in a very real and true sense, that homely place was Beth-el. I was deeply impressed, also, with a feeling of new wonder at that infinite Love which should choose so to reveal itself among fallen men."

Japan Mission.

CHRISTIANITY POPULAR.

MR. CARY, of Okayama, writing October 1, speaks of a peril against which they are guarding: —

"One of my chief apprehensions for the future is that Christianity will become fashionable here, so that many will be ready to unite themselves with us while knowing nothing about the truth. If this shall be so, the difficulty of keeping the church pure will be increased. Doubtless there are many who would now be glad to receive baptism, and be known as Christians. I feel that the utmost care must be taken in regard to those who shall be formed into a church. The decision as to who shall become church members at the organization is now largely in our hands; after this the church must take the responsibility. Hence we are the more anxious to be reasonably certain about the faith of the first to receive baptism. Nakagawa, seeing the necessity of this, is disposed to favor the postponement of the organization of the church for several months, and I am inclined to favor his view, as it will give a longer time for testing Christian character. Kanamori, a graduate of the Kioto school, is now with us, ready to become the pastor of the church, and he, with Nakagawa and my teacher, Osada, will, I am sure, act wisely in advising as to those who shall apply for membership. We are each day more thankful that we have helpers of such good judgment."

AN ASSEMBLY OF MERCHANTS.

"This afternoon we went by invitation to a meeting of the leading merchants of this vicinity. Nakagawa seemed to be the leading spirit in the gathering, whose object was the promotion of a better code of commercial morals, thus placing trade on a sounder basis. There were several speeches, but none that seemed to be listened to by the audience of about two hundred and fifty with more attention than Nakagawa's. He commenced by saying, 'Thou shalt not kill,' expanding the meaning of this into the thought 'Thou shalt not injure another,' showing the evil of dishonest dealing, slander, taking unfair advantage of others, etc. In showing the importance of trade, based on right principles, to the welfare of the country and the stability of the government, he used an illustration something like this: —

"'You know how a house is built. It needs something beside a roof. The roof indeed keeps out the rain, but you cannot hang it in mid-air. No, the roof must rest on the studs, and if the studs are to be firm they must be securely fastened to the sill below, and that sill must have a good foundation beneath it. The foundation, though it may not be seen, is really the most important part, for if that is insecure the whole building totters. Now, in a country like ours, the government is like the roof, and the people like the studs. If there is weakness among us, especially in the business men, the government cannot be strong, and our country suffers accordingly. But to have strength among the business men there must be fixed principles of business, such as we are now advocating. There is one thing more, that on which these principles are grounded, and which is, indeed, the most essential of all. Still I will not speak of that to-day, as the meeting was not called for such a purpose. We have a place where we tell about it, and if any of you want to know about that foundation we will be glad to have you come there and hear.'

"Of course, his known connection with Christianity explained his meaning, perhaps more effectually than if he had explicitly told what the foundation was."

Micronesian Mission.

PROSPERITY. NATIVE HELPERS.

A LETTER from Mr. Sturges, of Ponape, written at midnight, June 6, says that he was awaked by natives bringing word that a vessel was in port which was to sail for China in the morning. By this chance vessel Mr. Sturges' brief letter has reached us. Speaking of the absence of his wife, who, on account of her health, is now in this country, he says: —

"I doubt if there has been a native prayer offered since she left that has not had a warm petition for the 'mother gone away,' and for the 'father whose love for us kept him from going.'

"Everything moves on nicely now, schools, churches, work generally. I have sent off to-day teachers to the usual places on Ponape, and all seem not a little encouraged. I had a big meeting in the basement of our *revised* church on last Wednesday, — praised the people much for their efforts to rebuild the house made of stone and wood, and then asked them if we should tear to pieces the other church, the spiritual house, and rebuild that.

"It was a good meeting; and I am hoping there will be some new life among our people. There is not much life among us now, but if dead and very *dry* bones could be made to move in olden times, why not now?

"Mr. Rand's school is doing well, and I get on well in translating; I take my tools for this work over to the church to oversee the natives in their work while I do mine. In this way I get something done in both departments.

"I am sorry some of our hopeful ones for foreign work are likely to fail us. Our dear good chief is having a hard time with one of his eyes, and I am fearful will lose his sight. I do pray earnestly that God will spare him to the work. Another good couple, Joyey and Peti, I had hoped to take along in the 'Star' this year, but they are not in good health, and may fail us. I had promised some three or four couples certainly; some are likely to go, but how many remains to be seen. I shall hardly dare to go back to the Mortlocks without taking along several workers. The Lord will provide.

"We have received newspapers down to the first of the year, but know nothing of the great march and trend of 1879. Where and how is the world? We feel no shakings this way that are not common to every year and day, so we take it for granted you are alive and afloat on your side. Has the millenium come to you, and will the 'Star' be likely to come to us if it has? We long to see her, the goodly ship."

Mission to Spain.

ESCAPE FROM PERSECUTION.

A LETTER of Rev. T. L. Gulick, of Zaragoza, October 24, narrates some facts which reveal the character of the Roman Catholic influences at work about them, and show through what fiery trials some of the followers of an evangelical faith are compelled to pass: —

"Two poor women of the congregation have been sick abed for a long time. At last they went to the city hospital, where they were frightfully maltreated by the persecuting Catholics, nuns, doctors, etc. One of them we removed, at her persistent, determined request, when she was so sick that we all feared she would die on the way. She has been full of gratitude and thanksgiving ever since for her escape. She left her bed and fell fainting at the door of the hospital, so determined was she to get away, and nothing could induce her to return. The other woman was as anxious as she to escape, and for the same reason, but was too sick to be removed, though she begged piteously to be taken away. The director of the hospital promised that not a word more should be said to her on the subject of religion, and that she should be put in a separate room, but she, of course, remained in the care and power of those merciful (?) nuns. The result was that when I went to see her, twenty-four hours later, by express permission of the director to go whenever I wished, the chief nun coolly locked the door of the sick woman's room in my face; told me she had confessed to the priest and taken the 'hostia,' and that she (the nun) had *received express orders from the director* not to let me see her any more as she was now a good Catholic! This after she had resisted bravely sharp persecution for many days!

"The next day I saw the director: he told me the nun *lied;* that he had told her I might see the woman at all times!

PERSECUTED UNTIL DEATH.

"We then went to see Josefa accompanied by the hospital priest, the nuns standing by. I told her I had heard that she had confessed to the priest, and asked

her if she wished to see me any more. She answered: 'Why not? I am always glad to see you.' I said, 'You know I always come to talk to you about Christ and religion: do you wish me to do so any more?' She replied: 'Why not? you always said good things to me.' The priest then put his head down close to her and said in a loud voice: 'Este, Señor wishes to know whether we used violence or threatenings to make you become a Catholic.' She replied in a very faint voice, 'No; they convinced me.' I then told her we should not cease to pray for her, and that I hoped she would not forget that Christ was the only Saviour, and that if she truly repented and believed in him, his blood would cleanse her from all sin. We then bade her good-by and came away. This was some three weeks ago.

"Day before yesterday she died, and we *now* hear, through inmates of the hospital, that during her last days she was calling for us incessantly, but no one informed us of it at the time. I cannot tell you a tithe of the whole story. We probably shall never know what motives were applied to make her return to Rome, during those twenty-four hours after the director had promised me that *not another word* should be said to her on the subject, and that she should be treated with the greatest kindness.

"Though the director promises us everything, it is evident that, if possible, we ought not to let any more of our sick poor be sent to the hospital. The nuns are always the nurses, and we have learned something of what they are capable of."

Western Turkey Mission.

MOHAMMEDAN PERSECUTION.

AN incident has occurred at Constantinople which illustrates the power of Islam and shows what persecution a Mohammedan must endure, if he would embrace Christianity. It seems that an English Church missionary, Dr. Koelle, had engaged a Turkish scribe to assist him in translating the English Prayer-Book and a tract on "Christ as the Word of God." The design of the tract was to present Christ as the final revelation of God, and of course superior to Mohammed. This Hadja, or teacher, who was employed simply as a skilled translator, is a member of the sacred order of the Ulema, and a court preacher who had preached before the Sultan. Dr. Koelle was called before the chief of police, and the Hadja was arrested. Dr. E. E. Bliss, of Constantinople, writing October 23, says: —

"The Hadja makes no profession of being a Christian, claims to be and to purpose to remain a staunch Mussulman. He has, however, something of a reputation as one of the few among the Ulema who favor progress and reform. And it is quite possible that a part of the severity with which he has been treated comes from hostility to him as an advocate of reform. After being kept under arrest for some days at Beshiktash, he was sent to the palace of the Sheik ul Islam, in Stamboul, for trial, on the charge (presumably, for the public knows little of the proceedings of such a trial) of aiding and abetting an assault upon the Mohammedan religion. We hear that the court appointed to try him was made up of some of the most bigoted of the Ulema. The prisoner stoutly defended himself, appealing to Mohammedan law to show that he had committed no offense, and pleading that if he had assisted in the preparation of books giving expositions of Christian doctrine he was no more worthy of blame than the Sultan's ministers who had authorized the publication in Turkish of the Christian Scriptures, and their circulation in all parts of the Empire.

"His pleas, however, availed him nothing. Judgment was pronounced against him, and that judgment sent to the Sultan for ratification and execution. The decision of the Sultan has not yet been given, neither has the nature of the sentence pronounced upon the prisoner been made known. Meanwhile he is kept a prisoner at the Sheik ul Islam's palace, in a kind of dungeon, with no floor but the naked ground, and no furniture besides a bed. No communication is allowed with him except in the presence of a guard. His family are doing what they can to secure his release, and hope to influence the Sul-

tan in his favor through acquaintances and friends they have in the Imperial harem. Dr. K., of course, has presented the case to the English Ambassador, but thus far without result. The case, so far as the Hadja himself is concerned, is rather one of the civil rights of an Ottoman subject under Ottoman law, than one of religious liberty. The man claims no right of conscience as a convert to Christianity. To the remonstrances and appeals of the embassy the Turkish civil authorities reply that they have no jurisdiction over the Ulema, cannot interfere in the decisions of their courts, and that the Sultan only, as head of the Mohammedan church, can interfere in such matters."

IMPORTANCE OF THE CASE.

"This is a case which may take such a turn as to attract to it the attention of the Christian world. I would it might lead European powers interested in questions of religious liberty in Turkey to demand of the government here more equality of right between Christians and Mussulmans in reference to religious discussions. Now Mussulman writers have full liberty, rather utterly unrestrained license, to attack Christianity, but there is *no liberty* of reply. Either the license of attack should be restrained, or liberty of reply should be granted. If Dr. K.'s tract on Christ the Logos is what he represents, it is a good case on which to try the question, 'Is the preparation and publication of such a tract to be hindered by government power here, and are men who assist in such a work to be punished for so doing?' And how about the Queen of England's Prayer Book? Is that an incendiary document not to be published in Turkey, in the Turkish language? If the Ulema deem it improper for one of their order to engage in such work let them admonish the offender, and, if they please, expel him from their ranks, but why should he be treated as a criminal and imprisoned in a dungeon as this man is?'

A PUBLIC DISCUSSION CONCERNING MOHAMMEDANISM.

Dr. Bliss, in another letter, gives the following account of a new defender of Mohammedanism: —

"Ali Effendi, a Mohammedan from India, some months since gave notice of free lectures, at the Mosque of St. Sophia, on the reconciliation of differences of religion, inviting any who wished to do so to come at the appointed time. Some of our people went and heard a tissue of mere assertions of the superiority of Mohammedanism in comparison with Christianity, mixed with boastings that no patriarch nor priest had dared to meet the lecturer in argument. The attendance was very small. No one saw in the man or the place any favorable opportunity for discussion of the relative claims of the two religions.

"Some weeks later this same Ali Effendi presented himself at the Sunday service in a room adjoining the Bible House, and proposed to Rev. Avedis Constantian, the preacher, a discussion of their respective tenets. He was told that if he would wait till the sermon (in Turkish) and the prayer-meeting which would follow were finished, an opportunity would be given him to say what he wished, and answers would be made as the case might require. It was agreed that Ali Effendi should occupy twenty minutes, and Preacher Avedis be allowed the same time for reply, and that there should be no interruption of either speaker. Ali Effendi and a young Turk, his friend, waited patiently and quietly through the sermon and the prayer-meeting. Then followed the proposed discussion for more than an hour; nearly the whole audience remained to listen, some hundred persons, including five or six Turks who are in the habit of attending this service. All passed off quietly, though it was somewhat difficult to restrain some of the spectators from attempting to give their own answers to Ali Effendi's arguments. The discussion went on for five Sundays. The audience increased to one hundred and fifteen or one hundred and twenty, and the last two Sundays ten or twelve Turks were present, of whom, perhaps, three or four were personal friends of Ali, coming and going with him.

"Although the bearing of Ali Effendi and his friends was for the most part respectful and candid, there was at last some appearance of a disposition to provoke excitement. And in the fear that

passion might be stirred on either side, and scenes ensue unsuited to a place and time consecrated to worship, and lead, perhaps, to an interference of the authorities to forbid the continuance of the Sunday service at the Bible House, it was decided to bring the discussion to a close. Preacher Avedis, who had managed the whole affair thus far with great discretion, was disposed to go on, in the hope that the way might be opened for a more full exhibition of the doctrines of Christianity in comparison of those of Mohammedanism than had yet been made.

"This affair has served somewhat as an advertisement of the service at the Bible House, and the audience has ever since been larger than before. The number of Turks present has fallen again to the five or six formerly attending."

AMONG THE CIRCASSIANS.

Mr. Parsons, writing from Bardezag, October 10, narrates the following interesting incidents of a missionary journey made in company with a native brother, Garabet: —

"In going from place to place in this part of Turkey, the first consideration is how to avoid the Circassians; the second is how little of value can be taken. We resolved not to try to avoid, but to seek the Circassians, stop at their villages, offer them books, and preach the gospel to them. In regard to the second consideration, we loaded our books upon a worn-out, stiff-limbed nag, and walked, leaving our best clothes at home. We went through a half-dozen settlements of Circassians, met them everywhere, offered our books to all who could read, and took pains to make ourselves and our business known. They did us no harm. Going to the East, through several Armenian places with but few Protestants, we met with nothing worthy of remark, but in Hunjilar we found the brethren hungry for books. We could hardly satisfy them with Bibles, New Testaments, and hymn books.

"I called on a sick brother. The Bible which was handed me to read was one I sold them eighteen years ago, many years before there was any recognized Protestant in the place. The whole household is now evangelical. The testimony of those present at that sick bed was that this one Bible had been the means of bringing many to the light of the Truth.

"On the way to Nice we were guests one night in a Turkish village. The village Imam and our host gave us a cordial welcome. Our host made an excuse for wanting a new Testament, that the one I had given before had been borrowed, and the borrower had refused to give it back. We disposed of a few small books to Turks in Nice, and went to the Armenian village near by to spend the Sabbath. We had great freedom of access to the people."

A FAITHFUL TEACHER.

"Last winter we employed Hagop, a student from Marsovan, in the Yalova district. Through his labors a teacher in Kartsi was converted. At his suggestion this teacher, instead of leaving the school, began to instruct his pupils in the New Testament, and introduced the New Testament in the modern language as a text book. Hagop remained with him two weeks, sleeping in the same room, preaching during the day-time in the coffee shops and from house to house with great acceptance on the part of the people. When Hagop left, with the assent of the village priest and leading men, the teacher began a noon service in the church at which the boys repeated portions of Scripture which they had learned during the week, which he followed with explanations and applications of the truth. This service has been continued till the present time. During this time I have been twice in the place and am cordially welcomed as the recognized means of supply of geographies, arithmetics, and New Testaments. They have provided food and lodgings with hearty good will, evidently recognizing with pleasure the relations they would sustain to us, saying again and again, 'Bodvelli Arakel has done us good.' They showed their appreciation of the real source of this 'good' by adding, 'he preaches the gospel to us.' Whereunto will this grow? Is the Armenian bishop of this diocese asleep? The young

man's last words were, 'I shall try to do the Master's will. I love him, and I love this people. I foresee that the time will come when the bishop will drive me away. But I am determined, with the Lord's help, to withhold no saving truth from my pupils and from this people, and leave the results with him. Ask the brethren in Bardezag to pray for me.'"

NATIVE COLPORTERS.

"Since I wrote last we have sent a colporter to the eastern parts of our field, and I am now packing up to follow him and see how he is getting on. We have arranged with another to go through the western portions, north of the gulf of Nicomedia. The district north and west of Nicomedia is almost entirely Turkish. Some years ago I sent a colporter, a pious cobbler well versed in the Scriptures, through that district. The same man is to go again, as then, on foot, from village to village, and work at his trade and offer his books and tracts. He will start with a pack of Turkish Scriptures and tracts."

FROM A GREEK NEWSPAPER.

Miss West, of Smyrna, sends a translation, made by Miss Cull, of a recent article in the leading Greek newspaper of Smyrna. The editor had a few days previous attended a service at the "Smyrna Rest," where he heard a sermon by Mr. Constantine. The article is significant as showing the position of thoughtful men in the Greek church in view of the evangelical influences about them. The writer says: —

"Unfortunately, among us all, religious feeling is relaxed, and become so cold that our nation does not feel any longer the depths or heights of Christian faith. What is the cause? Why, among all Christian communities, are *we* distinguished for our lack of concord and union? Why does not our nation prosper better? Thieves, scoundrels, scamps, are increasing daily. Why is no effort made for the morals of the community? The answer is easy, but it is a bitter one. It comes from the lack of regular leadership and instruction; from the lack of the regulations of religion. It is evident, we confess, that this state of things comes from the *form* of religion without the *power*, in our church. It retains the form, but it is indifferent to the religious condition of its children. But though it appears that our nation has fallen into such grave errors, since 'it is human to sin,' yet it is unpardonable not to repent and profit by the lesson. But instead of amending, we hesitate, and debate on doubtful questions; are short-sighted, fail to discern the real thing; we overlook it, and look at the shadow. Not only as regards the social, but especially the religious condition of things, we greatly err. All agree that we have no real friends, but many enemies.

"What provision will avail to begin a different state of things, to flee from so many and varied dangers, to attain some surer, safer ground of hope and growth?

"First, we need to amend our morals, to elevate our clergy, to purify our church, and thus win to ourselves the sympathy of strangers, and secure a better state of things for the future. One of the means is to establish Sunday-schools and Bible-classes in which our people may be fed, instead of having cafés and smoking-houses; by preaching and divine exposition of the gospel. By these means, in time, we may be led to love the good and flee the evil. For the promotion of these measures we need a society or association having for its object the welfare of the church. But unfortunately, for economical reasons, we cannot accomplish all we wish; lately the Deacon Aretas had obtained leave to give instruction gratuitously in a Sunday-school. But this good work was hindered by our Metropolitan, because he preached 'differently from the doctrines of our church'; though we, who went twice, are able to say we heard nothing contrary to the doctrines of our church, and thanked the Lord who sent other laborers to work in his harvest. Supposing, for a moment, he did say anything wrong, the venerable Metropolitan ought to have inquired into it, instead of putting a stop to it. There is a great lack of harmony among the clergy, therefore we hope that the honored Metropolitan will act in accordance with the last cir-

cular of the Patriarch, and that he will establish these schools. According to the wisdom of Solomon, where the Holy Word is not taught religion decays, but blessed are the people who keep the divine law!"

A GREEK CONVERT.

Miss West also sends a copy of a letter received from a Greek who was led to accept Christ at the Smyrna "Rest," who soon after left for Zante. The letter was addressed to Miss Grimston, at the "Rest": —

"I am still confused and agitated by the sudden joy which the Good Shepherd has given me. I do daily and constantly bow down and bless the Lord, with gratitude for the happiness which he has given me in trusting myself to him. I assure you that nothing, not even the most innocent period of childhood, is recalled with so much delight as the acquaintance I made with the Scriptures during the last days of my being in Smyrna. I pray you, therefore, to send me, as soon as possible, a copy of the Bible in French, — one well bound. It (the Bible) will be my whole treasure. Send me also a Bible in Greek, and the payment you will receive from the bearer, who is one of my employers. I desire to serve the Lord according to my ability, weak as I am. Here are many who are athirst for evangelical teaching. Pray for me, I beseech you. Yours with the highest respect,

"The *least* brother, T—— I——."

Eastern Turkey Mission.

ERZROOM. PASTOR ORDAINED.

MR. PARMELEE, writing from Erzroom October 2, gives the history of the church in that city, and of its recent prosperity: —

"Last Sabbath was a red letter day in the calendar of the Erzroom church. Long have we labored and waited and prayed for the complete organization of the church, but not till now has our earnest longing been realized. Last Sabbath a pastor was ordained and settled over this church under most hopeful circumstances.

"In 1839, just forty years ago, the first missionary was located in Erzroom, and for many years this city was the only interior missionary station in Asiatic Turkey east of the immediate vicinity of Constantinople. In those days the missionaries in Trebizond had charge of the work in the Sivas, Tocat, and Marsovan fields, while the Erzroom missionaries extended their tours to Arabkir, Harpoot, Diarbekir, Bitlis, and Van, places afterwards occupied by missionaries, and nearly all have long been supplied with churches and pastors. As early as 1847 a church was organized here, but was afterwards disbanded, at the time of the Crimean war, when the city was for several years left without missionaries. In 1861 a new church was organized, which has maintained its existence, and gained slowly in strength and numbers, and more especially has been learning to sustain and manage its own affairs, until the present happy consummation."

THE PASTOR. — THE COUNCIL.

"Some four years ago, when the church was praying and looking for a suitable candidate for a pastor, the Lord directed them to Mr. Hagop Tashjean, of Cesarea, a graduate of Marsovan Seminary. He was invited to supply the pulpit here for one year. Probably at the end of that period he would have been settled as pastor, had not the war broken out, which made all doubtful as to the future of the work here. During the trying experiences of the war Mr. Tashjean has proved himself a brave and faithful laborer for Christ and his suffering church. He buried his young wife, and he himself was brought to death's door, and now, after more than three years of labor and discipline with this people, they are married to each other, all uniting enthusiastically in the happy event.

"The pastors of the churches in Husenik, Egin, and Geghi, in the Harpoot field, and of the churches in Bitlis and Havadorik in the Bitlis field, besides delegates and several preachers, and Mr. Browne, from Harpoot, were present at

the ordination exercises. The examination of the candidate occurred on Thursday, and was well sustained, all the members of the council expressing great satisfaction at his clear and sound views of doctrine, and his thorough Christian experience.

"During all last week special daily services were held preparatory to those of Sunday. As the present chapel accommodations are no more than sufficient for the regular Sabbath congregations, it was necessary to arrange a pulpit and seats for this occasion, in the chapel yard. Not less than eight hundred people were present at the ordination exercises, who remained quiet and attentive to the end of the prolonged services. Pastor Mardiros, of Egin, preached the sermon, and Pastor Simon, of Bitlis, led in the ordaining prayer, and a hymn, prepared and printed expressly for this occasion, was sung.

"In the evening the sacraments of the Lord's Supper and Baptism were administered by the newly ordained pastor, assisted by Mr. Browne, in the presence of a congregation that crowded the chapel to overflowing, and that listened with intense interest. Thus ended the work of this bright and hopeful day."

GLEANINGS FROM LETTERS.

— It is astonishing what a fear these old church priests have of us women. As long as we keep out of a place they are on reasonably good terms with the native preachers and pastors, and even friendly with our missionaries. They have worldly wisdom enough to understand that as long as they can have the control of the women their "craft" is in no danger. Experience has taught them that few of the women are reached by the best of male teachers, or by preachers unaccompanied by female helpers. — *Mrs. J. L. Coffin, Hadjin, Central Turkey.*

— Opportunities for usefulness are large; it is a matter of common experience for one of our families to receive from twenty to fifty native callers in a day. They come out of friendship, for advice, for comfort, for religious instruction, for vaccination or medicine, on business, out of curiosity, sometimes a score at once. Besides this the whole town lies before us for Christian work, and outside a great tract of country, with many cities and hundreds of villages, where multitudes live, and know not yet why Christ came into the world, though they know he came. — *Marsovan Notes, Western Turkey.*

"Not the least interesting feature of the recent meeting of the Harpoot Evangelical Union was the number of young men present, not simply as delegates of the churches, but from the Young Mens' Societies, which have recently been established in many of the larger villages, towns, and cities throughout our field.

The general object and work of these societies is as nearly like that of the Y. M. C. A. at home as the difference of circumstances permit. They have already done much to encourage the hearts and strengthen the arms of their preachers and pastors, and give promise of doing a larger and better work the coming winter. There are already sixteen such societies, and their number and efficiency are increasing. At this our first Annual Meeting there were delegates present from fourteen of them, and after a deeply interesting session of two hours and a half, made up of reports of methods and results of work, it was adjourned to the next evening, with an invitation to preachers and pastors to be present and assist in the discussion. This proved so interesting and stimulating that a third meeting was appointed for the next evening and in a larger place, at which important resolutions were adopted and a committee chosen to prepare a thorough organization to be considered at the next Annual Meeting. The influence of these meetings was most salutary and hopeful. — *J. K. Browne, Harpoot, Eastern Turkey.*

We are all together again and look for-

ward to a vigorous winter campaign, if the state of the country will permit. At present the outlook is uncertain. *Reforms* have miserably failed in these parts because they were not supported by the central government. The Koords are restless; business is prostrate; wheat is *seven* times the ordinary price; cattle are being driven away because of the scarcity of food; water can with difficulty be obtained, and altogether the prospect for the poor the coming winter is a very gloomy one. Pray for us and for the work in all these regions, that the people in their affliction may seek Him early. — *A. N. Andrus, Mardin, Eastern Turkey.*

— My work for the last few months has been mostly in the villages along the railway. The work has gone on well, considering the fact that I have no catechist to help me. In two places there are teachers, in one of which there are half a dozen families asking to be baptized. In the other village there are also some who desire baptism, but when pecuniary help is so much needed it is difficult to say who are sincere. Two grown persons and two children whom I baptized last year have since died of starvation. The rain has fallen abundantly, recently, just when it was needed, and we hope the suffering will be over when the next crop ripens. — *L. S. Gates, Sholapur, Mahratta Mission.*

— After about ten years, say, when we have more educated women for helpers' wives, and the village women see the benefit and beauty of education, schools like mine will not be needed. But now they seem most necessary to me. Even the interesting women in good families find it hard to learn new things, and do not see the good of them, until they are educated. I am teaching these girls to *give*, for which purpose they have a Missionary Society. They hold meetings to talk about it, and give money as well as the "handful" from the daily portion of rice. — *Miss Martha S. Taylor, Mandapasalai, Madura Mission.*

— I have received under instruction a new village of some seventy persons. The head man is employed on the coffee estates on the lower Pulanies, but often comes down to his village and seems to be a true man. These men are well-to-do weavers and farmers, and I hope much from them. A few days since I met a young man whose father, though a Roman Catholic, had bought and bequeathed to his son a large Tamil Bible. The father died and the priest, hearing that this young man had a Bible, called at his village and first by coaxing (which did not succeed) and then by threats got possession of the Bible and then and there tore it to pieces, telling the people what a dangerous book it was. The young man has since bought another, and declares that this one shall not fall into the priest's hands. — *J. E. Chandler, Pulney, Madura Mission.*

— A small boy, a motherless child, came to me on Sunday and asked permission to go without his noon meal in order to give his rice in charity, as he has no money. I reluctantly consented, and now he eats only at morning and evening, and goes without his principal meal. A Christian constable has been moved to a village in a part of the station not hitherto occupied by me, and now, through his faithful, disinterested efforts, I am cheered by the prospect of having a new congregation there. The catechists have a benevolent society, whose money is spent in paying an evangelist to work in unoccupied portions of the station. He has succeeded in gathering a few families, and next Monday morning we are going to dedicate a little prayer-house they have built out of their own treasury, at an expense of ten dollars. — *J. S. Chandler, Battalagundu, Madura Mission.*

— I have twenty-six girls in the boarding department of the station school. They are all, with three exceptions, from heathen families, a number of them coming from villages of the station from which there has never been a convert, nor even a boy or girl sent to a Christian school. For three years I had tried by every means to get a girl to go to one of the boarding-schools, but six miles to a Tamil is more than a hundred to us; and as the only way to break the ice, I decided to try and get them here, with the hope that when ready for another school the parents

might consent. Until the last term I have failed, but three months ago four girls, from as many villages, yielded their prejudices and are now with me. They have cost too much to be given up now, and if possible I must prepare them for the boarding schools. — *Miss H. A. Hillis, Panditeripo, Ceylon.*

— The four special classes that have been trained in the last twenty years have yielded us two of our present pastors, four licensed preachers, and nearly all of the present staff of catechists, besides several teachers of the mission boarding-schools. The graduates of the Training Department are the best teachers of village vernacular day-schools in Jaffna — superior, in every way, to the men educated in the Central English schools of the other missions, and in the Batticotta High School. The importance and value of the school in preserving and stimulating vernacular education, and the preparation of a vernacular Christian literature can hardly be over-estimated. — *T. S. Smith, Tillipally, Ceylon.*

— We are all surrounded by Japan temples. Yesterday a Buddhist priest made us a long call. Crowds stand at our gate or peer through the open windows. My Japanese teacher has his hands full entertaining guests, distributing tracts, and explaining the " wonderful things " our little house contains. Occasionally a genuine heathen attends morning prayers. We are full of work, and glad it is so. If some of the people at home who haven't a bit of missionary spirit could be set down here, and see and hear what comes to our eyes and ears every day, they would soon have a heart full and be eager to help somebody. I wish the experiment could be tried. I would warrant it not to fail. — *James H. Pettee, Okayama, Japan.*

MISCELLANY.

BIBLIOGRAPHICAL.

Lives of the Leaders of our Church Universal, from the days of the successors of the Apostles to the present time. By Dr. Ferdinand Piper, Professor of Theology in the University of Berlin, now translated into English and edited, with added lives, by American writers, by H. M. MacCracken, D. D. 3 vols. 8vo. Boston. Congregational Publishing Society. 1879.

These three volumes are to be heartily commended as illustrating the real unity of Christ's church on earth amid all its diversities, and as presenting brief, yet reasonably full, accounts of the leading spirits in the church from the days of Justin Martyr to the generation just passing from the stage. Many of the sketches have been prepared by eminent writers like Tholuck, Neander, Van Oosterzee, and Monod. The first volume contains the lives of the earlier leaders down to the Reformation; the second sketches the European leaders, while the third volume is devoted chiefly to American divines, but contains notices of a few eminent missionaries, like Schwartz, Henry Martyn, and Judson. These stories of God's best saints in his Church Universal, are stimulating and helpful every way. We wonder how such comely volumes, which are sold separately, can be sold at the low price of $1.50 each.

The Shorter Epistles: namely, of Paul to the Galatians, Ephesians, Philippians, Colossians, Thessalonians, Timothy, Titus, and Philemon; also, of James, Peter, and Jude. By Rev. Henry Cowles, D. D. 12mo. pp. 500. D. Appleton & Co., New York. 1879.

The commentaries of Dr. Cowles upon the Old Testament, have been heretofore warmly commended in this magazine, and frequent communications from missionaries in the field have referred to their high appreciation of these aids to the understanding of the Scriptures. The present volume is like its predecessors in form, and will be welcomed by all who love a simple and practical exposition of the Word of God. Dr. Cowles has generously contributed one hundred and fifty copies of the work for the use of those on mission fields, and we are sure that the gift will be highly appreciated, not more because of gratitude to the giver than because of the intrinsic value of the book.

The Mohammedan Missionary Problem. By Rev. Henry H. Jessup, D. D., pp. 138. Philadelphia. Presbyterian Board of Publication. 1879.

This little book contains the substance of several addresses which Dr. Jessup delivered while in this country, and presents in brief and attractive form a view of the Mohammedan world, what the faith of Islam is and its results, and what is probably to be its future. Dr. Jessup's twenty-one years in Syria have made him an authority upon the matters of which he here treats, and a more interesting subject it would be hard to find.

An American Dictionary of the English Language. By Noah Webster, LL. D. Thoroughly revised and greatly enlarged and improved, by Chauncey Goodrich, D. D., and Noah Porter, D. D. New Edition, with Supplement. pp. 1852. Springfield, Mass., G. & C. Merriam. 1880.

This work is here mentioned not for the sake of readers in America, who may be presumed to know about it, but rather for the sake of missionaries and others in foreign lands, with whom Webster's Dictionary has heretofore been in great demand. We are half sorry to tell them that they did not "get the best," for here is a better. This last edition is a revision of the Pictorial "Unabridged," with many additions, among the most valuable of which, as it seems to us, is a Pronouncing Biographical Dictionary which gives a brief note concerning ten thousand noteworthy names. The work is a monument of modern learning and art.

Outline Missionary Series, China. By J. T. Gracey. Published by the author. Dansville, N. Y. 1879.

This small pamphlet of sixty-four pages is the first of a proposed series, the design of which is to give in brief form the facts concerning the mission fields of the world, not confining attention to the work of any one society or church. This sketch of China contains in a succinct form a great many facts about the extent, history, and religions of the Empire, with only briefest accounts of efforts to plant Christianity. The author of this sketch was once a missionary, and is now the missionary editor of the *Northern Christian Advocate.* He knows how to present facts so that they shall not be dry, and we shall welcome his series of sketches as helpful in making known popularly the claims and the successes of missions.

BOOKS RECEIVED.

Biblical Things not generally Known. A collection of Facts, Notes, and Information concerning much that is rare, quaint, obscure, and little known in relation to Biblical Subjects. pp. 379. Dick & Fitzgerald. New York. 1879.

Ingersoll and Moses. A Reply. By Rev. S. S. Curtiss, D. D. With Notes and Appendices. pp. 118. Jansen, McClurg, & Co. Chicago. 1880.

Gleanings from the Natural History of the Ancients. By Rev. W. Houghton, F. L. S. Illustrated. pp. 252. Cassell, Petter, Galpin, & Co. London, Paris, and New York.

A Man every Inch of him; or, the Story of Frank Fullerton's School-Days. By J. Jackson Wray. Cassell, Petter, & Galpin.

Little Hinges. By Madeline Bonavia Hunt. Illustrated by M. E. Edwards. Cassell, Petter, & Galpin.

Notes of the Month.

Special Topics for Prayer.

For a blessing upon the new effort to plant a mission in Central Africa, and for those recently appointed to this mission, and their families (page 2).

For the success of the efforts to secure full religious liberty in Austria (page 2).

For men for missionary fields. At the Annual Meeting of the Board it was suggested that this be made a special topic for the next day of fasting and prayer for colleges and theological seminaries. (See *Missionary Herald* for November last, page 434.)

The last Thursday of January is the appointed day of prayer for colleges.

Arrivals.

October 10. Miss Anna Y. Davis, at Kobe, Japan.

October 30. Rev. Lyman S. Crawford and wife, at Manisa, Western Turkey.

November 7. Rev. Robert Chambers and wife, and Rev. William N. Chambers, at Erzroom, Eastern Turkey. They were accompanied by the Misses Ely, on their way to Bitlis.

DEATHS.

The Rev. Sherman Hall, who died at Sauk Rapids, Minn., August 31, was for some years a missionary of the American Board among the Ojibwa Indians.

Mrs. Andrew Johnstone, who died at Honolulu, October 5, went to the Sandwich Islands in 1831, and was connected with the secular concerns of that Mission.

DONATIONS FOR A MISSION TO CENTRAL AFRICA.

[Pledges have been received as follows: From Robert Arthington, Esq., of Leeds, England, £1,000, and for a Mission Steamer on the Livingstone River, £2,000; from an Episcopalian, Boston, Mass., $500.]

Previously acknowledged, see December "Herald"	1,247 41
Coral, Mich. L.	5 00
Selma, Ala. 1st Cong. ch.	3 15
	$1,255 56

DONATIONS RECEIVED IN NOVEMBER.

MAINE.

Cumberland county.		
Scarborough, Cong. ch., A friend,		33 00
Lincoln and Sagadahoc counties.		
Bath, "——— unto God the things which are God's,"		5 00
Penobscot county.		
Brewer, 1st Cong. ch. and so.	5 87	
Hampden, Cong. ch. and so.	4 67	10 54
Piscataquis county.		
Dexter, Cong. ch. and so.		3 00
Union Conf. of Churches.		
Otisfield, Cong. ch. and so. 11.08; Sally Spurr, 2.33;	13 41	
No. Waterford, D. Warren,	30 00	
So. Bridgton, Cong. ch. and so.	10 00	53 41
York county.		
Biddeford, 2d Cong. ch. and so.		13 63
		118 58

NEW HAMPSHIRE.

Coos county.		
Berlin, Cong. ch. and so.	2 75	
Gorham, Cong. ch. and so.	2 75	
Lancaster, Cong. ch. and so.	10 00	15 50
Hillsboro co. Conf. of Ch's. George Swain, Tr.		
Mason, Cong. ch. and so.		9 00
Merrimac county Aux. Society.		
Hopkinton, Cong. ch. and so.	18 50	
Warner, Sarah A. Sargent,	2 00	20 50
Rockingham county.		
Candia, Cong. ch. and so.	25 00	
Deerfield, Cong. ch. and so.	18 00	43 00
Sullivan county Aux. Soc. N. W. Goddard, Tr.		
Claremont, Cong. ch. m. c.	5 83	
Croydon, John Cooper,	1 00	
Meriden, Cong. ch. and so.	35 00	41 83
		129 83
Legacies. — Milford, Mrs. Josephine M. Ellis, by G. A. Ramsdell, Ex'r (prev. rec'd, 3,000),		3,509 81
		3,639 64

VERMONT.

Addison county.		
Bridport, Cong. ch. and so.	67 00	
Orwell, Cong. ch. and so. 30; ——, 10;	40 00	
Vergennes, Cong. ch. and so.	25 00	132 00
Bennington county.		
Dorset, Cong. ch. and so.		22 40
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.		
Cabot, Cong. ch. and so.	8 00	
Lyndonville, Cong. ch. and so.	3 41	11 41
Chittenden county.		
Jericho, 2d Cong. ch. and so.		17 07
Orleans county.		
Derby, Cong. ch. and so.	13 00	
North Craftsbury, Cong. ch. and so.	16 00	29 00
Rutland county.		
Tinmouth, An aged widow's mite,		35
Washington county Aux. Soc. G. W. Scott, Tr.		
Plainfield, Cong. ch. and so.		4 49
Windham county Aux. Soc. H. H. Thompson, Tr.		
Brattleboro, Cent. ch. m. c.		23 65
		240 40
Legacies. — Brattleboro, Mrs. H. M. Linsley, by C. F. Thompson, in part,		67 50
		307 90

MASSACHUSETTS.

Barnstable county.		
East Falmouth, Cong. ch. m. c.	5 43	
Hatchville, Mrs. A. Chadwick,	20 00	25 43
Berkshire county.		
Monterey, Cong. ch. and so.	7 00	
New Boston, Cong. ch. and so.	9 26	
Pittsfield, Mrs. Phineas Allen, 50; James H. Dunham, 25; A young friend, 2;	77 00	
Sheffield, Cong. ch. and so.	7 00	
South Egremont, Cong. ch. and so.	25 00	125 26
Bristol county.		
Easton, Ev. Cong. ch. and so.	37 00	
Taunton, Trin. Cong. ch. and so.	100 00	137 00
Essex county.		
Lawrence, Eliot ch. and so. 29.40; m. c. 6.39;		35 79
Essex county, North.		
Amesbury, Cong. ch. and so.	10 00	
Georgetown Memo. ch. and so.	31 11	41 11
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.		
Danvers, 1st Cong. ch. and so. to const. E. A. H. GROVER, H. M.		100 00
Franklin co. Aux. Society. William F. Root, Tr.		
Ashfield, Cong. ch. and so.	52 00	
Conway, Cong. ch. and so.	63 01	
Erving, Cong. ch. and so.	2 00	
Greenfield, 2d Cong. ch. and so.	25 84	
Montague, Cong ch. and so.	25 00	197 85
Hampden co. Aux. Society. Charles Marsh, Tr.		
Chicopee, 3d Cong. ch.	1 44	
East Granville, Cong. ch. and so.	23 00	
Longmeadow, S. C. Booth,	10 00	
Springfield, 1st ch. 49.75; South ch. Mrs. S. E. Cooley, 25; Hope ch. 9.18; Zephaniah, 3; 14–17, 61.67;	145 60	
Westfield, 1st ch. (of which 75 from N. T. Leonard, for East. Turkey),	261 51	441 55
Hampshire county Aux. Society.		
Chesterfield, Cong. ch. and so.	2 00	
Goshen, Cong. ch. and so.	12 85	
Hatfield, Cong. ch. and so.	46 50	

Northampton, W.,	100 00	
West Chesterfield, Mrs. Richard Clarke,	3 00	164 35
Middlesex county.		
Auburndale, Cong. ch. and so. 932; m. c. 24.26;	956 26	
Holliston, Cong. ch. and so.	139 92	
Hopkinton, Cong ch. and so.	193 11	
Lexington, Hancock ch. and so.	13 28	
Maplewood, Free Christian ch.	1 55	
Marlboro, Un. ch. and so.	100 00	
Melrose, Ortho. ch. and so.	10 33	
Newton Centre, 1st Cong. ch. and so.	74 76	
Reading, James M. Carleton,	5 00	
Somerville, Prospect Hill ch. m. c. 7.54; Franklin St. ch. m. c. 7.20;	14 74	
Stoneham, Cong. ch. and so.	21 63	1,530 58
Middlesex Union.		
Ashby, Cong. ch. and so.	6 35	
Littleton, Cong. ch. and so.	34 52	40 87
Norfolk county.		
Braintree, 1st Cong. ch. and so. 9.50; La. Pales. Miss. Soc. 5;	14 50	
Brookline, E. P.	5 00	
Canton, Ev. ch. and so.	38 23	
Grantville, Cong. ch. and so.	19 35	
Norfolk, Cong. ch. and so.	4 09	
South Braintree, Cong. ch. and so. m. c.	4 53	
South Weymouth, 2d Cong. ch. with other dona. to const. ALLEN VINING, H. M.	56 00	
Wollaston Heights, Cong. ch. and so.	5 33	
Wrentham, 1st Cong. ch. and so.	25 26	172 29
Plymouth county.		
Middleboro, 1st Cong. ch. and so.		8 52
Suffolk county.		
Boston, Immanuel ch. 300; Central ch. m. c. 61.42; Union ch. m. c. 2.51; S. D. Smith, 150; Mrs. Burrill, 5;	518 93	
Chelsea, Central ch. and so.	22 52	541 45
Worcester co. Central Asso'n. E. H. Sanford, Tr.		
Sterling, Cong. ch. and so.	3 48	
West Boylston, Cong. ch. and so.	47 52	
Worcester, Mrs. Oliver Trask,	10 00	61 00
Worcester co. South Conf. of Ch's. William R. Hill, Tr.		
Millbury, 2d Cong. ch. and so.		64 05
		3,687 10
Legacies. — Monson, Andrew W. Porter, add'l, of which 500 for Papal Lands, by E. F. Morris, Ex'r (prev. rec'd, 8,250, of which 1,500 for Papal Lands),		2,750 00
Newburyport, Miss Abigail Coffin, by P. H. Lunt, Ex'r,		100 00
Williamstown, Mrs. Lucy Young, by Mrs. Lucy C. Lincoln, adm'x,		1,800 00
		8,337 10

RHODE ISLAND.

Central Falls, Cong. ch. and so.	72 82	
Providence, Union Cong. ch.	57 00	
Slatersville, Mrs. C. Hadfield, by Rev. C. R. Fitts,	2 00	131 82

CONNECTICUT.

Fairfield county.		
Greens Farms, Cong. ch. and so.	74 56	
Norwalk, 1st Cong. ch. and so.	200 00	
Wilton, Cong. ch. and so. m. c.	2 85	277 41
Hartford county. E. W. Parsons, Tr.		
Avon, Cong. ch. and so.	50 88	
East Hartland, Cong. ch. and so.	7 26	
East Windsor, Semantha Wells, to const. Rev. A. S. CHASE, H. M.	50 00	
Glastenbury, 1st Cong. ch. and so.	225 00	
Hartford, Pearl St. Cong. ch. and so. 741.39; George E. Taylor, 70 c.;	742 09	
Simsbury, Cong. ch. and so. to const. Rev. WM. D MCFARLAND, H. M.	50 00	
Suffield, 1st Cong. ch. and so.	20 95	1,146 18
Litchfield co. G. C. Woodruff, Tr.		
Cornwall, 1st Cong. ch. and so.	29 00	
Litchfield, Cong. ch. and so. 38.75; L. M. 3;	41 75	
New Milford, 1st Cong. ch. and so.	268 35	
New Preston, Village Cong. ch. and so.	40 00	
North Canaan, Cong. ch. and so.	23 61	
Watertown, Cong. ch. and so. 52.02; John De Forest, 100;	152 02	
Winchester, Cong. ch. and so.	11 32	566 05
Middlesex co. E. C. Hungerford, Tr.		
Clinton, Cong. ch. and so.	6 51	
Chester, Cong. ch. and so.	33 50	
Essex, 1st Cong. ch. and so.	26 11	
Middlefield, Cong. ch. and so.	45 00	
Middle Haddam, 2d Cong. ch. and so.	5 00	116 12
New Haven co. F. T. Jarman, Agent.		
Cheshire, A friend,	20 00	
New Haven, 1st Ch. 404.67; Ch. of the Redeemer, add'l, 157; College St. ch. 101.95; 3d ch. 30.38; North ch. m. c. 5.75; Mrs. Maria Perit, 20;	719 75	
North Haven, Cong. ch. and so.	72 00	
South Britain, Cong. ch. and so.	48 70	
Wallingford, Cong. ch. and so.	63 00	
Waterbury, ——,	1 00	924 45
New London co., L. A. Hyde and L. C. Learned, Tr's.		
Goshen, Cong. ch. and so.	88 90	
Hanover, Cong. ch. and so.	27 00	
New London, 1st Ch. of Christ,	17 04	
Norwich, 2d Cong. ch. and so.	152 09	285 03
Tolland county, E. C. Chapman, Tr.		
Ellington, Cong. ch. and so. to const. HENRY BEEBE, H. M.	113 65	
Gilead, La. Asso'n, 35.50; Gent's Asso'n, 39;	74 50	
Tolland, Cong. ch. and so.	5 10	193 25
Windham county.		
East Woodstock, Cong. ch. and so.	21 75	
Westford, Cong. ch. and so.	8 00	29 75
		3,538 24
Legacies.—Cornwall, Hannah D. Cole, by George H. Cole, Ex'r,		100 00
New Britain, Robert E. Case, by V. B. Chamberlain, Ex'r,		350 00
		3,988 24

NEW YORK.

Binghampton, 1st Cong. ch. and so.	92 45	
Brooklyn, Plymouth ch. and so.	395 20	
Buffalo, R. W. B.	250 00	
East Bloomfield, Cong. ch. and so. (12 for Papal Lands),	24 05	
Flushing, 1st Cong. ch. and so. (for Papal Lands),	11 25	
Fishkill on the Hudson, C. M. Kittredge,	25 00	
Jamesport, Cong. ch. and so.	10 00	
New York, Harlem Cong. ch. and so. 22.08; A friend, through Rev. Dr. Cheever, 100; H. R. Munger, 50; J. M. Andreini, 4;	176 08	
Owego, Cong. ch. and so. 25; A friend, 50;	75 00	
Pekin, Abigail Peck,	25 00	
Pompey, Mrs. L. Childs,	5 00	
Rochester, Plymouth ch. and so. 67; Lucina Chapin, 10;	77 00	
Schenectady, A friend,	5 00	
Southampton, A friend,	1 00	
Upper Reed Hook, Mrs. F. Elting,	10 00	1,182 09
Legacies. — Batavia, Phineas L. Tracy, add'l by John F. Lay, Trustee,		114 00
		1,296 09

NEW JERSEY.

Bricksburg, Presb. ch. m. c.	9 52	
Montclair, 1st Cong. ch. and so.	322 26	
Princeton, P. R.	10 00	341 78

PENNSYLVANIA.

Blossburg, Welsh Cong. ch. and so. (of which 1 from Mrs. M. Rees),	11 70	
Gould Town, Cong. ch. and so.	3 50	
Jeffersonville, FRANCIS WHITING, to const. himself H. M.	100 00	
Pittsburg, Penn. Synod of Cumb. Presb. ch.	20 70	135 90

TENNESSEE.

Greeneville, Robert M. McKee, 10 00

WEST VIRGINIA.

Charleston, Rev. Lyman Whiting, D. D. 3 05

TEXAS.

San Antonio, Mrs. John Vance, 5; S. M. N. 1.50; 6 50

OHIO.

Bellevue, Elvira Boise, 25; S. W. Boise, 20;	45 00	
Brownhelm, Cong. ch. and so.	22 30	
Cincinnati, Seventh St. ch. and so.	79 90	
Delaware, Welsh Cong. ch. and so.	10 00	
Hubbard, Welsh Cong. ch. and so.	3 00	
Kent, Cong. ch. and so. 17.52; 1st. Cong. ch. an. int. on $1,000 from Austin Williams, dec'd, 70;	87 52	
Marietta, 1st Cong. ch. and so.	150 00	
Milan, Presb. ch.	10 61	
Ravenna, Cong. ch. and so.	36 38	
Sugar Creek, Welsh Cong. ch. and so.	7 55	
Tallmadge, Cong. ch. and so.	4 55	
West Williamsfield, Cong. ch. and so.	15 35	472 16

INDIANA.

Terre Haute, Mary H. Ross, with other dona. to const. Rev. James Richmond, H. M. 10 00

ILLINOIS.

Beardstown, Cong. ch. and so.	30 00	
Chicago, Union Park ch. and so.	688 78	
Elmwood, K. H. Reed,	15 00	
Galesburg, 1st Cong. ch. and so.	100 00	
Highland, Cong. ch. and so.	10 00	
Marseilles, 1st Cong. ch. and so.	5 84	
Molino, Cong. ch. and so.	44 80	
Morris, Cong. ch. and so.	27 07	
Oneida, Cong. ch. and so.	39 04	
Payson, Cong. ch. and so.	30 00	
Quincy, 1st Un. Cong. ch.	26 90	
Roscoe, Mrs. A. A. Tuttle,	2 50	
Sheffield, C. M. D.	2 00	1,021 93

MICHIGAN.

Alpena, Mrs. Maria B. Field,	9 90	
Charlotte, 1st Cong. ch. and so.	51 65	
Chelsea, 1st Cong. ch. and so.	10 00	
Detroit, 1st Cong. ch. and so. m. c.	8 00	
East Johnstown, Cong. ch. and so.	4 00	
Muskegon, 1st Cong. ch. and so. m. c.	21 02	
Pentwater, Cong. ch. and so. m. c.	11 00	
St. Clair, Cong. ch. and so. extra,	12 26	
Union City, A friend,	100 00	227 83
Legacies.— Battle Creek, Mrs. Betsey Barnes, by Wm. P. Clark, Adm'r,		499 00
East Saginaw, Charles W. Wilder, by N. H. Culver, Adm'r, in part,		100 00
Troy, Elnathan Judd, by E. W. Peck, adm'r,		250 00
		1,076 83

MISSOURI.

Bevier, Welsh Cong. ch. and so.	8 54	
No. Springfield, Miss M. E. Brown,	1 15	9 69

MINNESOTA.

Mankato, Cong. ch. and so.	5 86	
Minneapolis, Plymouth ch. 20.10; A friend in do. 5;	25 10	
Waseca, 1st Cong. ch. and so.	15 73	46 69

IOWA.

Anamosa, W. S. Benton,	100 00	
Maquoketa, Mis. Soc. of Cong. ch.	24 91	
McGregor, Cong. ch. and so., to const. Rev. C. F. Clapp, H. M.	50 00	
Muscatine, Ger. Cong. ch. and so.	3 10	
Newton, Cong. ch and so.	16 25	
Pine Creek, Ger. Cong. ch. and so.	3 00	
Red Oak, Cong. ch. and so.	8 00	
Strawberry Point, Cong. ch. and so.	4 30	
Wittemburg, Cong. ch. and so.	15 73	225 29

WISCONSIN.

Black Earth, Cong. ch. and so.	4 50	
Delavan, Cong. ch. and so.	23 75	
Durand, Cong. ch. and so.	10 00	
La Crosse, 1st Cong. ch. and so.	45 07	
Watertown, Cong. ch. and so.	10 05	93 37

KANSAS.

Atchison, Cong. ch. and so.	30 00	
McPherson, Cong. ch. and so.	2 00	
Millwood, Charles S. Foster,	35 00	67 00

OREGON.

Forest Grove, Cong. ch. and so. 12 75

DAKOTA TERRITORY.

Vermillion, Cong. ch. and so. 4 75

CANADA.

Province of Quebec.
Montreal, Rev. Henry Wilkes, D. D. 10 00

FOREIGN LANDS AND MISSIONARY STATIONS.

England, Liverpool, J. Q. (of which 25 for Indian missions), 50 00
Japan, Kobe, DeWitt C. Jencks, 224 75

MISSION WORK FOR WOMEN.

From Woman's Board of Missions.

Mrs. Benjamin E. Bates, Boston, *Treasurer.*

For outfits and traveling expenses of Misses Stone, Hamlin, Williams, Bingham, and for traveling expenses of Miss H. Parsons,	3,866 47	
For school building for Miss Closson at Talas,	2,200 00	
For house for Miss Proctor at Ooria,	528 00	6,594 47

From Woman's Board of Missions of the Interior.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer,* 750 50

From Woman's Board of Missions of the Pacific.

Mrs. R. E. Cole, Oakland, California, *Treasurer.* 500 00

MISSION SCHOOL ENTERPRISE.

Maine. — Bangor, Central Cong. s. s. 20 00
New Hampshire. — Concord, Mission Helpers, South ch. 30, for pupil at Harpoot, care H. N. B.: 30 for pupil at Ahmednuggur, care R. A. H. = 60; New Boston, Presb. s. s. 20; 80 00
Vermont. — Plainfield, Three little children, 51
Massachusetts. — Arlington, Un. s. s. 3 33
New York. — Smyrna, s. s. Miss. Soc. of 1st Cong. ch. (of wh. 60 for scholar at Harpoot) to const. A. K. Dixon and D. L. Sweet, H. M. 200 00
Ohio. — Columbus, Welsh Cong. s. s. 5 00
Illinois. — Bradford, Infant class, 2: Lee Centre, Infant class, 3; Chicago, Class in Tabernacle s. s. 12; Infant class, U. P. s. s. 8.31, 25 31
Iowa. — Newton, Cong. s. s. 3.18; Woodbine, Whilesboro, s. s. 3.21; 6 39
Wisconsin. — Milwaukee, Spring st. s. s. 20 00
Colorado. — Denver, George Ford, for boy in Siroor, 30 00
390 54

Donations received in November,	20,237 01
Legacies " " "	9,640 31
	$29,877 32

Total from September 1st to November 30th, Donations, $54,678.03; Legacies, $14,990.86 = $69,668.89.

FOR YOUNG PEOPLE.

WHAT YOUNG PEOPLE CAN DO.

Do young people know how much they can do to help forward the missionary work in heathen lands? They may learn something about their ability from what they have done. The first time the children were specially asked by the American Board to help carry the gospel of Jesus to pagan lands was in 1856, when a vessel was needed to take missionaries and supplies for them to the islands of Micronesia. An appeal was then made to children for $12,000 to build the "Morning Star." That was thought to be quite a sum for them to raise, but they raised it so easily that they did not know when to stop, and their offerings for this purpose amounted to over $28,000. When this work was done, the children were asked to help support schools in heathen lands, and so began what is called the "Mission School Enterprise." For this object they gave in 1858 the sum of $9,256.13, and reached their largest donation ten years after, in 1868, when they gave a little more than $19,000. Since that time there has been a steady falling off of their gifts to this object, so that this last year they amounted to only $4,132.84.

But notwithstanding this recent decrease, it is no small sum that the children have raised during these twenty-two years for the Mission School Enterprise. It amounts to $220,223.13; and if we add to this the sum they have raised for the two "Morning Stars" ($37,387.82), it makes their gifts to the American Board reach the goodly figure of $257,753.88. Think of it! Over a quarter of a million of dollars contributed in little sums, by young people, within these few years, for carrying the gospel to the heathen.

Though this is a large sum, and though it has done a vast amount of good, it is not, after all, a great deal among so many young people. What was given last year averaged only about one cent to each scholar in our Sunday-schools. It is good to know that many of the children and youth are connected with mission circles, and contribute through their "Willing Hands" or "Cheerful Workers" societies. But there are hosts of young people in our Sabbath-schools who give nothing to this blessed work. Read what is said about it on the next page, and see if you would not like to give something yourself, and to stir up others to give to these Mission Schools.

In order to encourage Sabbath-schools to contribute to this enterprise, so helpful to the missionary work among the heathen, some pages from this Young People's Department of the *Missionary Herald* will be issued as a *Mission Quarterly*, and every Sabbath-school or person sending $10.00 to the Treasurer of the American Board for the Mission School Enterprise, shall receive freely forty copies each quarter for the year 1880.

How many Sabbath-schools will accept this offer?

MISSION SCHOOLS.

In all heathen nations education, where there is any, is confined to the few. Especially is it denied to women. In many lands it was supposed that women *could* not learn; in others it was thought it would spoil them if they knew anything. Dr. Jessup tells us of a Syrian Moslem whom he asked to send his girls to school, but who sneeringly answered: "Educate *a girl!* You might as well attempt to educate *a cat!*" If that Moslem is alive now he may see, any day, hundreds of Mohammedan girls at school in his city of Beirut. And wherever the gospel goes there the children of both sexes are brought into schools. Here is a picture of Hindu girls, just such a gathering as may be seen in scores of Christian schools in India.

HINDU GIRLS AT SCHOOL.

WHAT MISSION SCHOOLS DO.

They teach, of course, the various branches of learning, but they teach the Bible and religious truth very much more than is done in our schools. The scholars are told at first that the Christian teachers came to them to lead them to Christ and to make them intelligent and useful Christians. This is what the schools are for, not to make learned men and women, but rather Christian wives and mothers, Christian teachers and preachers. And this they are doing grandly. A Turkish pasha, when addressing a girls' school, told the scholars that when they went back to their homes in the villages they must make the people say, not, "a girl has come," but rather, "a school has come." These girls, taught in mission schools, are becoming teachers wherever they go. One of the missionaries in Turkey writes of a scholar from the Constantinople Home, who left the Home, and nothing was heard about her for a long time. One day there came word from a village among the mountains, which the mis-

sionaries had known little or nothing about, that there were quite a number of Protestants there. And when they went to inquire about the village they found that this company of believers grew out of a school, and that the school was started and taught by this Christian girl from the Constantinople Home, who was lost sight of, and who had conducted it without aid from, or the knowledge of, any one. So everywhere those who are taught become teachers. Thirty-four Girls' Boarding Schools are under the care of the American Board, and in them over twelve hundred young women are preparing for usefulness, either in Christian homes or as teachers. When the Girl's School at Erzroom, represented below, was first opened some ten years ago, it was thought a shame

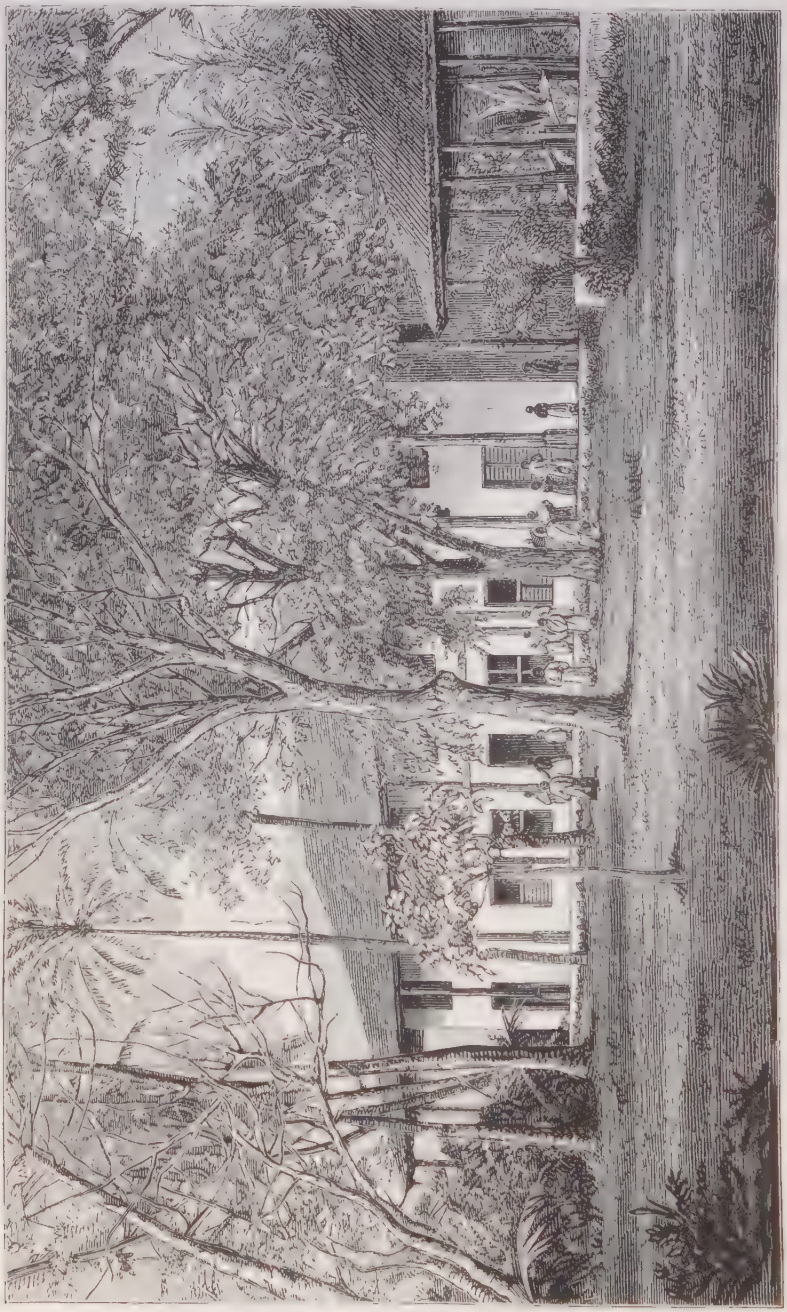
MISSION SCHOOL AT ERZROOM.

for large girls to go to school. But a great change has already taken place, and all through Eastern Turkey, as well as in other parts of the world, the people are asking for schools. Nearly twenty-seven thousand persons, young and old, are under instruction in Africa, Turkey, India, China, Japan, and Micronesia, in connection with the missions of the American Board.

TRAINING SEMINARIES.

What is most needed to bring the heathen to Christ, next to God's Holy Spirit, is native preachers of the Gospel. The first care of our missionaries is

to secure and instruct young men of promise. This is done in station classes and training schools; then must follow colleges and theological seminaries.



MISSION COLLEGE, JAFFNA, CEYLON.

More than thirty institutions of this kind are maintained by the Board, with, over nine hundred pupils. Not all of these pupils, but a large portion of them,

will become preachers to their countrymen. In the three mission colleges, one of which is represented on the opposite page, students are preparing to be heralds of Christ's cross to those who know him not.

HOW YOUNG PEOPLE CAN HELP.

These schools do not cost as much as schools do in the United States. A recent letter from India speaks of a school-house which is to cost but $20. There has just been a call for $800 to establish eight high schools in Eastern Turkey, and we were proposing to ask the Young People to give this amount, but a Christian gentleman who noticed the call thought he could not miss the chance for so good an investment, and he has engaged those eight schools for 1880. Perhaps, by early application, one of these schools might be secured after next year. But there is enough to be done now. Other schools are to be helped, and many of the scholars who are preparing to be preachers are so poor that they cannot remain at their studies unless aided. It takes only $30 or $40 a year to maintain one of these young men. To assist these students, to open native schools, and provide teachers, is the object of the Mission School Enterprise of the American Board. To this object all Sabbath-schools are invited to contribute. These schools are the seed out of which a great harvest has been gathered, and yet a greater harvest is to grow. Who will help maintain them? You have only to send the money to the Treasurer of the American Board, stating in what mission you desire to aid a school or a scholar.

FROM JAPAN.

HOW SUNDAY IS REMEMBERED.

Rev. W. W. Curtis, one of the missionaries at Osaka, Japan, has written a letter, descriptive of scenes in that land, which we are sure will interest all young people. In reading what he says about the way the Japanese break the Sabbath, it should be remembered that it is only a few years since they knew anything about the Sabbath. The day is noticed by the people generally, not because they wish to pay any regard to the command of the Christian's God, but solely because they have learned that it is best to rest from labor one day in seven. Yet, as will be seen, they do not rest. Mr. Curtis says: —

"How different the Sabbath here from that at home! Here it is a holiday to government officers, but with the townspeople it is different in no respect from other days. Not infrequently, as I return from our Sabbath evening meeting, I find the street almost impassable from the crowds that throng it, for it is turned into an open air bazaar. People have come from other parts of the city and spread out their wares on either side of the street, which is brilliantly illuminated with torches, candles, and smoking kerosene lamps.

"Occasionally I find a section of the city, or a street, illuminated with the Japanese lanterns, two or three feet in length. It is in honor of some god, or some temple. Once a year the whole city is thus illuminated in honor of the birthday of the Emperor, the Son of Heaven, as he was formerly supposed to be. Or it may be that from our home in the Foreign Concession, on Sunday nights, after we have gone to rest, we hear the noise of gongs and drums, and flutes

PROCESSION OF SAINT MIODJIN AT TOKIO.

and bells, and we look out upon a procession of boats on the river, all decorated gaily, and lighted up. Painted girls, acting as priestesses, are making the music, while priests and people are saki-drinking and merry-making."

A GALA PROCESSION.

Mr. Curtis gives an account of one of the many processions of which the Japanese are so fond. Whenever they would make merry, they seem at once to fall into line and march somewhere. The picture opposite is of a procession somewhat similar to that here described, and is a better picture than the one we gave of the same scene last year. Mr. Curtis writes: —

JAPANESE SCRIBE.

"The other day a procession passed our door, which you, perhaps, would like to hear of. We heard a din, a Babel of voices, growing louder and louder, and on going to the door saw a crowd approaching, composed largely of boys between five and ten years of age, though some men were among them. The first fifty or more were dressed in uniform colors, a suit of red and white in squares of about an inch and a half, the red being the dominant color, looking, indeed, like circus clowns, judging from the bills that, in America, used to be stuck up in every possible place. (They didn't let me go to circus when a boy, and I can't say from actual observation how clowns are dressed.) Each person had a cloth tied around his head, with apparently a paper stuck in it, and a paper fan in his hand. They were dancing along, striking their hands, or perhaps each other, with the fan, and singing and chatting. The men especially were cutting up queer antics. Some of the boys had bells hung to their girdles. Then came a lot of older persons, dressed in blue and white garments. Perhaps there were a hundred and fifty in all. Last of all came a triumphal car, a miniature temple, or shrine, with a man in it. They were having a jolly time altogether.

"And what was it all about? I don't know exactly, only it was some sort of a Shintoo religious festival connected with a new temple now being built in the heart of the city. It was a religious performance of the children, and I should think is about as near as the heathen come to a Sunday-school picnic."

A CHANGED SON AND CHANGED FATHER.

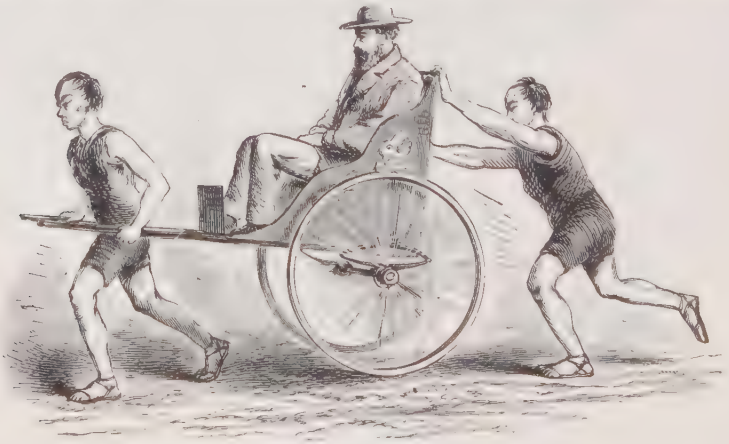
Among the persons who united with Osaka church last summer was a renowned Japanese physician. This is the story Mr. Curtis tells of the way in which he and his household became Christians: —

"This physician had two boys, the oldest being a troublesome fellow; decidedly a bad boy. When about thirteen years old he ran away from home. The father turned to the Christians, with whom he had become somewhat intimate, for advice. They said: 'Send the boy to the Christian school in Kioto. If he learns of "*this way*," his heart may become changed, and he become a good boy.' So his father sent the boy there, and sure enough, he became another boy — gentle and good, and his father was sure that a religion that could work such a change is worth having. He attended church more regularly himself, had Christians come and hold meetings in his house, and teach him, his wife, his children, his servants, and now they all believe."

How clearly does this story show the value of these mission schools to which the young people in our Sabbath-schools are asked to contribute. They not only save the children, but they attract and save the parents also.

JAPANESE CARRIAGES.

A few years ago there was not in all Japan such a thing as a wheeled carriage. Perhaps one reason was that there were few animals to draw wagons, had there been any. Some dozen years ago an Englishman in Japan fastened



A JAPANESE JINRIKISHA.

an arm-chair on a pair of wheels, and employed a coolie to draw him about. The Japanese caught the idea at once, and constructed carts with two wheels, like the one here represented, calling them jinrikishas. These carriages are now found in all the principal cities of Japan, and furnish a very ready and comfortable mode of traveling.

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FOR 1880.

LETTERS now coming to the office of the HERALD indicate that many Pastors and people have decided upon a greatly increased circulation for this Monthly, for 1880. The following brief extracts from recent letters indicate the feeling in this direction : —

"MY DEAR SIR : I inclose a list of names for sample copies of the HERALD.

"I regard the November issue of the HERALD as the most remarkable missionary document ever published in this country.

"The number of subscribers in my church was much increased for 1879. *I mean it shall be more next year.* Yours cordially."

"MY DEAR SIR : If you will send me one hundred copies of the MISSIONARY HERALD, I shall take pleasure in recommending them from the pulpit, and in having them judiciously distributed. There is much missionary interest with us, and I should like much to have the HERALD taken more than it is. I want *every family in my church to see it.* Very truly."

A brother of the writer of the last letter above, the pastor of an important and growing church, is under appointment to a foreign field, under the American Board. He writes that he proposes, before leaving, to see *every family* of his parish, in person, in behalf of the HERALD, and he has the hope that every family may become a subscriber.

"ST. LOUIS, MO., *November* 11, 1879.

"DEAR MR. HUTCHINS : We have about doubled our annual contributions to the American Board, and now we purpose to *quadruple* the number of paying subscribers to the MISSIONARY HERALD.

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"I have taken advantage of the generous offer of specimen copies of November and December numbers, and caused the names of a great number of families to be sent to you.

"Our church was never before so much awake to foreign missions.

"Best wishes for you in your good work Yours truly, C. L. GOODELL."

"MY DEAR BROTHER : I fully believe that the MISSIONARY HERALD should be taken and read in *every home* in which it is desired that an interest in Foreign Missions should be maintained. Whatever I can do to secure this in my church will be cheerfully done. It should not be read by us '*old folks*' alone, but by the '*young folks*' also, for whom it now has a special department.

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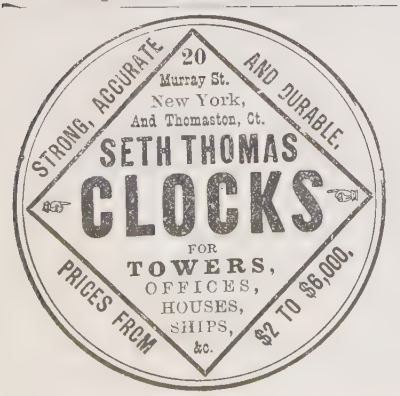

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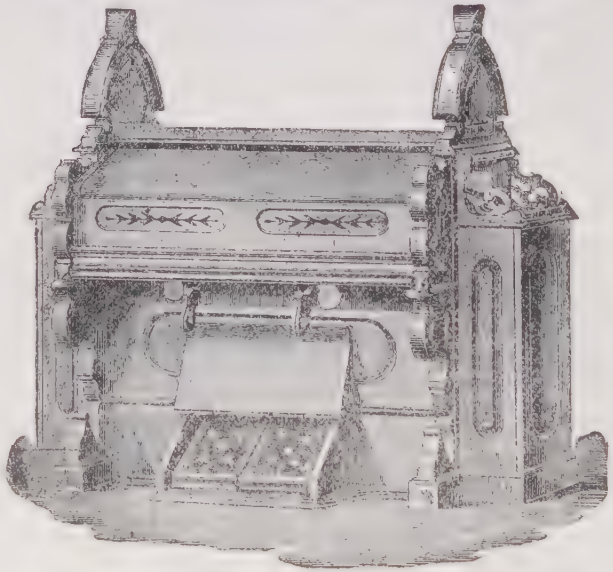

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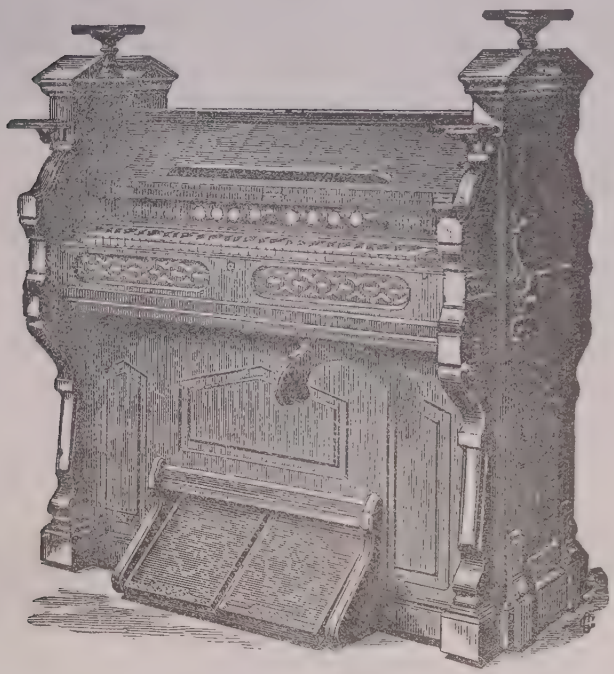

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FEBRUARY, 1880.

VOLUME LXXVI. NUMBER 2.

CONTENTS

Editorial Paragraphs 41
Central Turkey. *By Rev. Henry Marden* . 44
Healthiness of Western Central Africa . . 50
A Missionary's Reward 51
The Local Conferences of Massachusetts . 53
Donations of Connecticut by Counties . . 54
Remarkable Medical Missionary Work in Tientsin, North China. *By Rev. D. Z. Sheffield* 54
Letters from the Missions 56
European Turkey Mission 56
From Mr. Jenney and Mr. House.
Western Turkey Mission 58
From Mr. Hubbard.
Eastern Turkey Mission 59
From Mr. Parmelee.
Madura Mission 59
From Mr. J. E. Tracy and Mr. J. S. Chandler.
Ceylon Mission 60
From Mr. S. W. Howland and Mr. Asbury.
Japan Mission 62
From Mr. J. T. Gulick, Mr. Pettee, and Mr. J. D. Davis.
Missions of Other Boards 64
English Missions in Uganda. — London Mission at Ujiji. — The Samoan Mission.
Gleanings from Letters 66
From Dr. Hyde, Honolulu; Mr. Bingham, Honolulu; Mr. Learned, Kioto; Mr. Jencks, Kobe; Mr. Hastings, Jaffna: Mr. Burnell, Melur; Mr. Harding, Sholapur; Mr. Hume, Bombay; Harpoot News Notes; Mr. Trowbridge, Aintab; Mr. Barrows, Broosa; Mr. House, Samokov; Mr. Bridgman, Umzumbi.
Miscellany 68
Turks and Christians in Asia Minor. — Our Indian Policy. — Cameron on African Heathenism. — The Women of Africa.
Notes of the Month 71
Special Topics for Prayer. — Departures. — Arrivals. — Deaths
A Missionary Hymn 72
Donations for a Mission to Central Africa 73
Donations Received in December 73
For Young People 77
The Celestial Empire (Four Illustrations). — From a Little Girl.

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In making devises and legacies to the Board, the entire corporate name — "The American Board of Commissioners for Foreign Missions" — should be used; otherwise the intent of the testator may be defeated.

Form for Bequest to the Woman's Board.

I give and bequeath to the WOMAN'S BOARD OF MISSIONS the sum of ————, to be applied to the mission purposes set forth in its Act of Incorporation, passed by the Legislature of Massachusetts in the year 1869.

PUBLICATIONS.

The MISSIONARY HERALD, published monthly, at $1.10 per year.

The MISSION QUARTERLY FOR YOUNG PEOPLE. Sabbath-Schools or individuals sending contributions to the Treasurer of the American Board for the MISSION SCHOOL ENTERPRISE, shall receive, on application, the *Mission Quarterly* gratis at the rate of forty copies for the year for each $10.00 contributed; all the copies to be sent to one address.

Pamphlet Sketches of the several missions of the Board, 30 cents for the set.

Leaflets for free distribution may be obtained at the Mission Rooms.

THE

MISSIONARY HERALD.

VOL. LXXVI. — FEBRUARY, 1880. — No. II.

LET no reader pass by the article on Central Turkey because of its length. It is a stirring chapter in the history of missions. This article and Mr. Sheffield's account of the opening for Medical Missions in North China have taken some of the space usually devoted to letters. We shall be surprised if the missionary hymn, with its accompanying tune, given among the Miscellany, does not prove a great favorite. See the advertising department for the announcement of a new map of Central Africa.

WHEN our last number was issued arrangements were so far advanced that a Pioneer Exploring and Missionary Company was to leave this country in the early spring for Bihè in Western Central Africa. At the last moment our friends who had been proposing to go felt obliged to withdraw and decline the service, for reasons connected with their families. This necessitates a delay in opening this promising field, until others fitted for such work shall offer themselves. With two or three ministers, some of them qualified to lead and inspire enthusiasm, while possessed of cool judgment and honest common sense, — and if they have in addition to other intellectual and spiritual gifts, scientific aptitudes and practical skill, so much the better, — it is desirable to join a first-rate physician, who may make his medical knowledge and practice not only of service to his associates but a means of opening the way for spiritual healing. It is not often that devoted servants of the Lord have such an opportunity open to them of doing noble work for God and for mankind as will be the privilege of those who lay the foundations of this mission.

SAD tidings have reached us of the death, on November 23, of Dr. A. H. Adams of the Japan Mission, while on the passage from San Francisco to Yokohama. Dr. Adams had been compelled, on account of the health of his family, to come to California, and having left them there he was returning to his work when death suddenly met him. He was a faithful and true missionary, and greatly beloved by his associates. Only He to whom the cause of missions belongs knows why this servant of his, who seemed to be so much needed, is taken away.

Rev. Dr. Philip Schaff, in a note respecting the statements put forth by the missionaries of the Board concerning religious persecutions in Bohemia and Austria, says: "I examined the facts myself last summer, on the spot, and found them correct by the concurrent testimony of ministers and laymen whose veracity is above question." As to the future, Dr. Schaff says: "We must persevere in our efforts, and shall win in the end."

A brief letter from Captain Bray, of the "Morning Star," reports a prosperous voyage up to September 8, at which date the vessel was at Jaluij, expecting soon to sail for Ebon and Kusaie. On the island of Tapiteuea the churches are said to be too small for the Sabbath congregations. It is reported that the King of Apemama has become a Christian. Captain Bray expects to reach Honolulu at as early a date as he did last year.

A dear lover of the missionary work was Rev. Dr. Blodgett, of Pawtucket, who died December 27. The friends he most wished to see in his last days were those at the Missionary Rooms, and when too weak to read the *Missionary Herald* he would hold it in his hand for hours. What joy will it be to such redeemed souls to watch from above the progress of God's kingdom!

Hopeful Indications. — The receipts for the first four months of our present financial year, terminating January 1, amounted from donations, to $92,656.39, from legacies, to $23,613.68, a total of $116,270.07, an advance of nearly $20,000 beyond the average receipts for the corresponding period during the past three years. This is encouraging. May this relative increase continue through the year, and may prayers increase in the same proportion! We need both the gifts and prayers in large measure.

This number of the *Herald* will reach most of its readers before the last Thursday of January, which is the day of prayer for colleges and seminaries. Remember a special topic suggested for that day, Men for Missionary Fields. The students of Hartford Theological Seminary have suggested, in a circular addressed to their fellow students in preparation for the ministry, that on that day they unite in prayer for divine guidance as to their duty to the heathen. Let all Christian hearts join with these young men in their supplications.

We have not received the full text of Professor Christlieb's paper presented at the Evangelical Alliance at Basle, but some of its statements, with reference to the extent of modern missions, are reported. He gives 70 as the number of Protestant missionary societies, — 27 in Great Britain, 18 in America, 9 in Germany. The enrolled converts from heathenism amount to 1,650,000, a larger number having been brought from idolatry in 1878 than the whole number of Christian adherents on missionary fields at the beginning of the century. The ordained missionaries from Christian lands number 2,500, and the native preachers and catechists 23,000. Professor Christlieb places the income of Protestant missionary societies at about $5,762,000, of which one half comes from Great Britain. A Christian literature has been given in more than 70 barbarous languages, and 600,000 scholars are in mission schools. Is not the Kingdom of God advancing?

LATE advices from our missionaries in Van, Eastern Turkey, report that there is little short of a famine in that region. Wheat costs about five times as much as usual, and it is difficult to obtain it at any price. Similar destitution prevails among the Nestorians of Persia, who have made an appeal for aid.

MISSIONARY PHYSICIANS NEEDED. — While the call to pastors and theological students to enter upon missionary service has met with a good response, we must repeat, with added emphasis, the appeal for well-educated and devoted physicians. Medical missions are proving one of the grandest agencies now employed for advancing the kingdom of Christ among the unevangelized. In the Foochow Missionary Hospital, under the care of Dr. Osgood, 9,578 cases were treated during the last year. Many of these patients hear Christian truth for the first time while in the hospital, and return home to tell of the new power which heals soul as well as body. The impression made upon multitudes may be judged of by the inscription upon a tablet erected in the Foochow Hospital by a Chinese military officer who had been under treatment, a copy of which is given in the Young People's Department for this month. Read also the article on another page by Mr. Sheffield, concerning the remarkable opening for medical missions in North China. Urgent calls are coming from Armenia and Central Turkey Colleges, and from Bulgaria, for missionary physicians, skillful in their profession, and of devoted piety. Are there not some such men who will hear the call of the Master, "Heal the sick, cast out devils"?

WHILE the interests of the Indians are under discussion, let it be remembered that the American Board has been successfully laboring for their welfare for over sixty years. The Board has expended more than $1,200,000 in seeking to evangelize various tribes, and while it has passed over a large part of its work for them to other hands, chiefly to the Presbyterians, it has by no means ceased to care for the Indians. It has gathered 50 churches, with not far from 4,000 enrolled members who have proved themselves worthy of the Christian name. We have now a vigorous mission among the Dakotas, with 8 churches, 600 members, and 530 in schools, necessitating an appropriation for the current year of $18,000. There lies on our table the catalogue of the Santee Normal Training School, printed partly in Dakota and partly in English, showing by its list of names and its course of study that our missionaries have a vigorous institution under their care for the training of teachers and preachers. It has recently been asserted that it costs our government a million dollars to kill an Indian. The American Board has demonstrated that, through God's grace, it does not cost a thousandth part of that sum to save him.

THERE are reforms in Turkey, however spasmodic they may be. Said Pasha has been holding a session of the "Imperial Reform Commission" at Marash, and, among other good acts, the Commission has given relief to Zeitoon, reducing its taxes, pardoning the whole body of so-called rebels, and releasing from the Marash prisons one hundred and four Zeitoonlees confined there. A letter from Mr. Marden also reports that this Commission has given an order for the return of Mustapha, the converted Moslem, who was banished from Marash five years ago for his Christian faith, Said Pasha directing the governor to protect Mustapha as a Christian. The Pasha affirms in strong terms that the Turkish government has no right to interfere with any man's religious faith. Let it be hoped that this reform may be something more than a spasm.

CENTRAL TURKEY.

BY REV. HENRY MARDEN, OF MARASH, CENTRAL TURKEY.

I PROPOSE in this paper to present a bird's eye view of our mission field, touching upon as many points as practicable. I shall give a wide range to my pen, in part to answer inquiries of friends in America, and partly with the hope that any facts pertaining to Central Turkey will contribute more or less directly to the general interest in mission work. It is well known that, by a mutual arrangement between evangelical missionary societies in Europe and America, the Turkish empire has been left almost exclusively to the care of the American missionaries, the American Board occupying nearly the entire territory except Syria, which is under the care of the Presbyterians.

THE COUNTRY AND ITS PRODUCTS.

The mission field called Central Turkey lies around the northeast corner of the Mediterranean sea, extending inland some 200 miles. It includes Tarsus, the birth-place of Paul, Antioch, where the disciples of Christ were first called Christians, and Oorfa, the reputed birth-place of Abraham. The Taurus Mountains, extending from Smyrna to Ararat, 10,000 feet high, with snow on their summits nearly the whole year, cross its northern borders. Between Antioch and the sea are the Amanus Mountains, with the famous pass called the Syrian Gates, and north of Tarsus, in the Taurus, are the Cicilian Gates, both famous in ancient history. East of Tarsus is Issus, the battle-field of Alexander and Darius. The old Euphrates, 1,000 feet wide and ten feet deep, flows through the eastern part, on its way to the Persian Gulf.

The face of the country is about equally divided between mountains and plains. The mountains are high ridges of whitish limestone, some without a tree or shrub, others covered with a scanty growth of bushes, while here and there are seen straggling forests of oak and pitch pine. The valleys are frequently watered by cold, clear streams, flowing directly out of the mountain side, and are very productive. The soil in the plains is rich and deep. From December to May it rains perhaps one fourth of the time, with an occasional sprinkling of snow, but from May to December not only is rain almost unknown, but rarely is a cloud to be seen, especially in the interior, while the sun pours down its scorching heat day after day. The mercury seldom rises in the shade above 110°, except in the lower plains, but the great dryness of the atmosphere renders the heat very oppressive. On the mountains the air is cool and refreshing. Wheat and barley are sown in November and harvested in May and June. The grains are wheat, rice, millet, barley, and Indian corn. Vegetables are grown in irrigated gardens in summer. The varieties are onions, garlics, egg-plant, okra, tomatoes, melons of all kinds, squashes, and carrots. Cotton and tobacco are grown in many localities. The plow is the crooked stick of Abraham's day, with an iron point. This plow and a common pickaxe are the chief farming implements, for harrows, cultivators, hoes, and rakes are unknown. The watered ravines in the mountains are generally filled with orchards of apricot, peach, mulberry, pomegranate, fig, plum, pear, English walnut, and almond. On the shore of the Mediterranean are large groves of orange and lemon, with here and there a date palm tree and cactus hedge. The domestic animals are camels,

horses, mules, donkeys, cows, sheep, goats, and buffaloes. No hay is gathered, and there is but little grazing, except for sheep and goats. All other animals are fed, especially in winter, with barley and straw.

Grapes of the finest quality are raised in immense quantities. Some cities have twenty-five square miles of vineyards spread over the neighboring hills and mountain sides, and though the grapes are so abundant and delicious, not a drop of rain is expected from the time the vines leave out till the grapes are gathered, and they are never irrigated! The grapes are eaten fresh, are dried for raisins, and are also made into sweetmeats of many varieties. An intoxicating drink called "rakky," is made to some extent, but wine is seldom seen. The use of intoxicating liquors is confined largely to government officials and soldiers, and to those men who have come more or less into contact with the civilization of southern Europe. Tobacco is never chewed, but is smoked by all classes, with rare exceptions.

THE CITIES — THE PEOPLE.

Aleppo and Adana are the chief commercial cities, whence European merchandise is sent hundreds of miles into the interior. The chief seaports are Alexandretta and Merdin, which are visited every week by steamers from Marseilles and Constantinople. There are no carriage roads whatever, but mere trails from city to city. The great thoroughfare from Alexandretta to Aleppo and Bagdad, though used for twenty and perhaps forty centuries, is in some places narrowed down to a single donkey path. All traveling and transportation is done by caravans. The people live either in cities or villages, with their houses built as close together as possible. Cities have no suburbs, and the outside rows of houses are the poorest and cheapest. No man dares to live at a distance from neighbors. The village houses are generally made of sun-dried brick, sometimes of mud and cobble-stones, while the larger cities are built of well-cut limestone, with flat earth roofs. Thousands of people live in tents made of black goat hair, cloth, or merely reed matting. The population is made up of five or six distinct nationalities.

The great Aleppo plain is dotted over with the black tents of the Arabs. The Antioch plain has its many villages of Turcomans. These Turcomans are a branch of the Turkish race, living in tents as shepherds, and quite separate from other classes of the population. A little further north are thousands of Koords, descendants of the ancient Carduchi whom Xenophon, 400 B. C., found in these same mountain fastnesses. Two thirds of the population of the cities and towns, and the entire population of numerous villages, are Turks, lineal descendants of the wild Tartar warriors, who came down from Central Asia hundreds of years ago and conquered all Asia Minor. The government is still in their hands. Upwards of 100,000 Circassian refugees from Turkey in Europe were scattered through Central Turkey in 1878. They are merely armed tramps, feared and hated by all classes. The other third of the population of the cities, including some mountain villages, are Armenian Christians. In the eastern part of the field are a few thousand Syrians, the remnant of an ancient race.

In nearly every city is a community of Roman Catholics, sometimes numbering several thousands, as in Aleppo, while various fragments of other Christian

sects are scattered here and there. The Arabs, Turcomans, Koords, Turks, and Circassians, are all Mohammedans, with scarcely an individual exception. The Armenians, Syrians, and various smaller communities, are nominal Christians. They, with the Koords, are descendants of the original inhabitants of the land. The conquering Moslems gave them their choice between the Moslem faith, tribute, and the sword. The Koords, who had never become Christian, accepted Mohammedanism. What Christians were left after the bloody wars still adhered to their Christian faith and paid tribute. Each sect retained its own language, priests, churches, forms of worship, and customs, and though the religion of these different sects apparently consists largely of the same lifeless formalities, and with the same lack of influence upon the character, yet these different sects are often jealous and utterly hostile towards each other, and are all about equally distant from evangelical faith.

THE LANGUAGES AND RELIGIONS.

The language of the Arabs is Arabic, the Koords speak Koordish, the Circassians, Russian, while many individuals of these classes speak also Turkish, but the Turcomans and Turks speak only Turkish, except in Aleppo and vicinity, where they speak Arabic. Yet all of these Moslems perform their religious services in the sacred Arabic. It is not considered essential that the Moslem understand the Arabic prayers he repeats five times a day! All the Christian sects have been so overshadowed by the Turks that they have, though unwillingly, learned their language. However, the Armenians generally in their homes speak the modern Armenian, but they conduct all their church services in the ancient Armenian. The Syrians speak the modern Syriac at home, Turkish in the street, and worship God in the ancient Syriac. No one doubts that Babel was somewhere in this vicinity.

The missionaries find access to all classes by means of the Turkish, and learn only that language. When the missionary first came he looked about for a field of labor. At the first mention of Christianity the haughty and fanatical Moslem replied: "Would you have me become like these infidel dogs?" It was sadly true that there was very little in the lives of the Christians he had seen, or in their faith, worthy of imitation, and the argument of their example was more convincing to him than any teaching or preaching of the missionaries. And then, too, when the preacher reasoned of righteousness, temperance, and judgment to come, there was no response in the heart of the Mohammedan; but the Christian, however degraded, when secure from the eye of his priest, listened gladly to the gospel message. In such circumstances it was plainly expedient to offer the gospel first to those who were ready to receive it, and seek to lift them to a purer faith and higher life, with the hope eventually of reaching the Moslems in part, at least, through the example of Christians of a better type than those they had seen. Hence the Protestant work throughout the Turkish empire has been confined almost exclusively to the nominal Christians.

In Central Turkey the Christian population is chiefly Armenian. They are a fragment of the old Armenian nation that in the time of Christ, and perhaps in Abraham's day, was located in the vicinity of Mount Ararat. They have maintained their national identity in a most remarkable manner. It is claimed that in the third century their king was converted and ordered the nation to be

baptized, when doubtless some pagan rites received a christening. A few centuries later the nation was overrun by the Turks, large numbers were put to death without mercy, others fled from their homes, and their descendants are now found in all parts of the Turkish Empire, and many have emigrated to other lands. Despite the rough treatment by the Turks these hundreds of years they have with wonderful tenacity clung to their Christian name, and to the forms, at least, of a Christian faith.

AINTAB. — THE ARMENIANS.

The city of Aintab, 100 miles north of Antioch, furnishes a good illustration of the present condition of these Oriental cities in the character of its Moslem and Armenian population and the results of missionary work. In this city there are 30,000 Turks, all Moslems, with their sixty mosques, from whose lofty minarets their priests five times every day shout the call to prayer. There are 10,000 Armenian Christians, with their church edifice built centuries ago. They have their church service and Bible in the language of their ancestors, their priests and ceremonies, and have had them more than a thousand years. If you will look into their church as it appeared when the first American missionary visited the place thirty years ago, you can form some estimate of the value of their Christian faith. There is an audience of perhaps a thousand men. The priest stands before the altar and reads the service from a prayer-book in the ancient Armenian language, which is probably understood by no one in the audience, and possibly he himself merely repeats what he has memorized from some other priest. The people know when to bow, when to kneel, and when to cross themselves. They perform their part and the priest performs his, and at the close of the service the men come forward, kiss the sacred crosses on the huge Bible which none of them can read, cross themselves before the pictures of saints upon the walls, then hunt up their boots and shoes which they have left at the door (a thousand pairs of them), and go home. But where are the women and daughters? They are not allowed to enter the body of the house, but, closely wrapped in their white sheets from head to foot, they climb up the dark stone stairway to a narrow gallery, and sit behind a high lattice, where, unable to see or hear anything, they can only have a sociable by themselves. Such were the religious privileges of these 10,000 nominal Christians. There was deep moral and spiritual darkness, with very few rays of light.

MISSION PROGRESS AT AINTAB.

The first missionary was stoned out of the city by a mob, at the instigation of an Armenian priest, but a few earnest men gladly received the truth, and a little church was organized. Then followed Sunday-schools, prayer meetings, day schools, pastoral work, and the first converts, like Philip, brought many a Nathanael to Jesus.

Thirty years have passed. There are now in Aintab 2,000 enrolled Protestants, two churches, more than 600 church members, admitted on the same conditions as in New England, two Sunday-schools with from 700 to 800 members in each, day schools for all the Protestant children, with gradations of primary, middle, and grammar schools. These two churches have their ordained and settled native pastors, with deacons, church committees, and the various insti-

tutions of well organized Christian communities. For a dozen years they have managed their own affairs, and have paid the salary of their pastors and the current expenses of their churches and schools. The missionaries now have no control over them, and wish none. These two churches are independent and self-supporting, and are able henceforth to stand on their own feet and take care of themselves. The missionaries found only one woman in the city who could read, but now nearly every woman in the Protestant community can read her Bible.

Look into one of these Sabbath-schools and see 800 men, women, and children study the Word of God. All are present who attend the preaching service. Both teachers and scholars give close attention to their work. There is many a man among them who can repeat the Bible story from Genesis to Revelation. An hour or two later they gather for worship. The preacher can readily speak three languages and read two more. He conducts the service after the manner of the evangelical churches in America, but the language, of course, is Turkish, which is understood by all his hearers. The hymns are the Turkish translation of the sweet songs of Zion which we have heard from childhood, and are sung in the same old tunes by the whole congregation, all singing the same part.

If the prayers and sermon were in English, they would seem appropriate in our ordinary congregations in America. That kind-faced deacon near the pulpit helped stone the first missionary out of the city. The man in the middle of the audience, with a deep scar on his brow, is a converted robber from a village near by. He is now clothed and in his right mind. There are many interesting characters in the audience, but we have not room to describe them. A third congregation of some 200 has recently been gathered in the lower part of the city, and is working its way up towards self-support.

PROGRESS IN EDUCATION.

In addition to the schools supported by natives at Aintab there is the Young Ladies' Boarding School for the education of female teachers. Since its establishment, some sixteen years ago, it has done good service in the education of Christian girls.

Seven years ago the native Protestants at Aintab paid $8,000 in cash as the first installment toward the endowment of a Christian college to be located in their city. This amount seems larger when we regard the fact that a common laborer can earn but twenty-five cents a day and board himself. English and American funds, under the control of a Board of Trustees in Boston, have supplemented this donation, and Central Turkey College is already doing a noble work. The buildings stand upon a hill outside the city, and present a fine appearance. It has some eighty students in its different departments, and an efficient corps of instructors, both native and American. In its present progress it will very soon sustain to Central Turkey the relation of Yale or Harvard to New England, while it has the whole field to itself without a rival.

These facts indicate only in part the results of mission work in Aintab. The Oriental, when left to himself, is entirely satisfied with the customs of his ancestors, and aspires to nothing better, and no contact with western civilization has ever aroused him from his drowsiness; but when his heart is warmed

into life by the influence of gospel truth, his mind awakes, and he wants a clock, a book, a glass window, and a grain mill. In fact, almost every steamer that leaves New York for the Levant brings sewing-machines, watches, carpenters' tools, cabinet organs, or some of the various appliances of Christian civilization, in response to native orders that never would have been sent but for the open Bible in the hand of the Oriental himself. As you pick your way along the narrow street through the noisy crowd of Arabs, Turks, camels, donkeys, and dogs, the click of an American sewing-machine, or the sweet strains of an American organ will now often greet your ear like the welcome voice of an old friend from the far-off homeland.

CHANGE AMONG THE ARMENIANS. THE MOSLEMS.

Will you now look with me again into the old Armenian church? You hear again the service in the sacred language of the fathers, but at the close there is a sermon in Turkish by the priest, at the demand of his audience, who have learned from the Protestants that religious services should be *understood* as well as performed. Near by the altar stands an Estey organ from Brattleborough, Vermont. The pictures have mostly gone from the walls, and, if not in this church, in some others, side by side with the anciently gilded Bible, which few, if any, could read, there lies the plain, fresh Turkish Bible from the mission press. In the Armenian schools close by you will find the Protestant text-books, and very likely a Protestant teacher. It is said that before missionaries came to Turkey, there was not in the whole Empire a school in which the spoken language was used, while geography and arithmetic were quite unknown. The Bible will, of course, now be found in every Protestant home, but you will see it, too, in a large number of Armenian houses, where it is often read with thoughtful interest. The effect of Protestant light can now be seen on the dark background of the Moslem faith. The old bitterness and hate that forbade a Christian to speak the name of his Master in the presence of a Turk has softened down, and gives place to kind regard. It is not uncommon for a Christian not only to defend his faith before Moslems, but to plead with them to look to Jesus and live.

The attitude of the government towards Christianity still represses all spirit of inquiry on the part of the Moslems. It cares but little how much the despised Christians change about from one creed to another, but though the death penalty for a Moslem conversion has, under the pressure of foreign influence, been abolished, there is yet practically no religious liberty for the Moslems. The only two Moslem converts in Central Turkey have been now four years in exile solely for their Christian faith, and no efforts of Christian consuls have availed to secure their liberty.

MARASH. THE OUTLOOK FOR TURKEY.

The statements thus far made in regard to Aintab are applicable almost word for word to the city of Marash, our other center of mission work, where, instead of a college, the Theological Seminary is training men for the pulpit, and 2,500 Protestants and three self-supporting churches indicate the progress of evangelical faith. Oorfa, Adiaman, Kassab, Killis, Adana, and Hadjin, have each from 300 to 1,000 Protestants with a self-supporting church. More than thirty

other cities and villages in Central Turkey have their churches and schools, their prayer-meetings and Sunday-schools.

The missionaries reside at Marash and Aintab, there being generally three men, their wives, and two single lady teachers in each of these two cities. The ladies have charge of the boarding-schools at the centers, and a general supervision of the schools, and special work for native women in out-stations. The missionaries at Aintab have charge of the College, and the missionaries at Marash of the Theological Seminary, while from each place as a center they supervise the general mission work, making frequent tours over the field on horseback, preaching as occasion may require.

These same evangelical influences are at work in all parts of the Empire. But few cities or towns are now without a community of Protestants with its church and school. In Asia Minor alone there are more than 200 places of worship where the living preacher every Sabbath proclaims the gospel message in the languages of the people. The whole Turkish Empire is indeed starred all over with churches and schools, with Christian homes and family altars, each a center of life and light, sending out its sacred influences into the surrounding darkness.

Let the friends of mission work in Turkey furnish the men and money, and be instant in prayer, and before long the strongest barriers will fall and the discordant elements that now compose the population of the land will become united in Christian faith, and the Turkish Empire, purified and evangelized, will take a place among the Christian nations of the earth.

It is said that Turkish birds never sing. They have no heart for song in this land. But one summer morning, weary with the sights and sounds of the city, I wandered down through the gardens for an hour's rest. In the hedge by the path a nightingale was pouring forth its song, so sweet, so pure, it seemed like an echo from the upper world. So, in cheering contrast with the din and strife and moral death, the sweet sound of the gospel is heard here and there all through the land, with its glad tidings of peace and hope, waking the nation into life from the sleep of a long, dreary night.

HEALTHINESS OF WESTERN CENTRAL AFRICA.

Rev. S. H. Murphy, of the Presbyterian Mission at the Gaboon, a few miles north of the equator, in a letter of September 22, 1879, says: "A word about this much-abused climate. I should certainly prefer this delicious tropical climate to that of Indiana, or South Carolina, or the city of New Orleans, and, for the most part of the year, even that of New England. You can never suffer that discomfort of heat which you have experienced at home during the summer just ended. The conditions of health are good living, godliness, cleanliness, tranquillity, patience, and quinine. All the self-conceited, bilious, and dyspeptic should be persuaded not to make Africa their home. As for the African fever (yellow fever is unknown in these parts), it is less serious than is generally supposed, and comes generally through exposure or folly. There are hundreds of diseases far more perilous in northern latitudes."

The last number of the *Mittheilungen der Afrikanischen Gesellschaft in Deutschland* contains a long communication from Herr Otto Schütt, Civil Engineer, who has been exploring the basin and region of the Coanza (or Quanza). From Malange, which is more than two hundred miles from the sea-shore, Herr Schütt has penetrated some six hundred miles in a northeasterly direction, and returned through Malange to St. Paul de Loanda. As to the climate of this region, he writes: "It is the testimony of all that the climate of the inner-African plateau is by no means so bad as it has been represented. In the cold season the sun never seems oppressive, as there is a cool breeze always blowing, and even during the rainy season one gets accustomed to the heat. During all my journey, except while staying at Dondo on the upward trip, and when I was inexperienced, I have usually worn woolen clothing, and for bed-cover have used a small blanket, and covered myself up every night in woolen garments; only in the day I have dispensed with a vest and kept my coat buttoned. My last attack of fever was on the 26th September, 1878; from that day till my return to St. Paul, June 22, 1879, nine months, I have had not a single attack."

This region is several hundred miles nearer the equator than Bihè, and also is at a much lower elevation, so that Bihè is probably still more healthy. Capt. A. C. Yates, of New York, who has been trading on the coast for more than twenty years, informs us, as to the climate of Benguela, that when persons are suffering from sickness up the coast they go to Benguela to recruit and reinvigorate their health.

Commander Cameron, in a private letter, also says: "Physically, Bihè might be made a paradise. But as a center of slave trade and of all the vices attendant on it for centuries, the word Christian has lost any signification of good, and only means a stranger, or one not belonging to the country."

A MISSIONARY'S REWARD.

It is written of Moses, to his eternal praise, that while suffering affliction with the people of God, "he had respect unto the recompense of the reward." It is written of One greater than Moses that for the joy set before him he "endured the cross, despising the shame." No disciple of Jesus, no follower of those who through faith and patience inherit the promises, need regard the self-denial he should exercise as forbidding all thought upon what he shall gain by his Christian service. We who are commanded to count the cost of that service are certainly permitted to consider its rewards. What, then, shall he gain who, in obedience to his Lord's command and out of love for the souls of men, goes from his home and kindred to carry the gospel to the benighted? He leaves much. What shall he find? Some of his rewards it is not difficult to name.

Aside from his inheritance in the heavens the missionary gains the immediate approval of his Master, and the consciousness of having the smile of this Master resting upon him must be a source of perpetual joy. Whoever else may doubt or sneer about his undertaking, he knows that the One whose judgment weighs more than that of all men commends his purpose. And to those who thus serve him the Saviour gives more than his approval. He grants his presence. It

was specially to those who go to preach his gospel in all the world that Jesus said, "Lo! I am with you alway." Many a missionary can testify as to the wonderful way in which this promise has been fulfilled to him. Frequent allusion is also made by missionaries to the hundred-fold they have gained in houses and brethren and sisters. So many homes are opened to welcome them, so many who have never seen their faces take them instantly into the most fraternal fellowship, that they marvel at the literalness with which Christ keeps his word to those who have left all for him.

There is another class of rewards, not so often considered, but brought to view in a letter recently received at the Mission Rooms from Southern India. Some four years ago the Rev. William B. Capron, after twenty years of missionary service, was called by the Master to leave the good work he had begun in the town of Mana-Madura. He laid foundations in that place, but until recently no missionary has occupied the vacant post. Last autumn Rev. Mr. Jones was stationed at Mana-Madura, and in his first letter from that place he writes: —

"The universal and tender and affectionate testimony which I have heard from all the heathen of Mana-Madura, who are in influence and authority, to the life and labors of Mr. and Mrs. Capron when here, is proof that the gospel is not without effect even when it fails to make Christians of men. For instance, a man of standing in the place called upon me after I had been in Mana-Madura a week. He apologized for not having called sooner. 'But the truth is, sir,' he said, 'I tried to come two or three times before, but the moment I came in sight of the compound my heart sunk within me.' Here emotion put an end to his sentence. After a little he resumed and said that it seemed impossible for him to come into the compound only to miss that *best of all men* whom he had seen on earth, Mr. Capron. He could not mention that name without tears. He showed me two letters which Mr. C. had written to him years ago — full as they were of Christian love and the tenderness of a Christian shepherd, and these he prized among his greatest treasures. But this man is not a Christian by profession. He still lingers in heathenism, and yet I have never heard an American parishioner speak with half the tenderness and emotion of his pastor that this heathen manifested as he spoke of this dear departed missionary. Nor is this man alone in this feeling. There are hundreds in this village and station who, though not equally, perhaps, yet as truly love Mr. Capron; and they believe in his doctrine."

Who would not covet as the result of his life's labor a reward like this? To awaken in benighted minds new ideas of truth and of love and of God; to impart to a community in which Christ had not so much as been named some conception of his divine grace; to set in motion a train of Christian influences that shall last with increasing power long after the individual laborer has left his earthly work; what higher ambition can a man have? what greater reward can he hope for? Paul strove to preach the gospel, not where Christ was named, lest he should build on another man's foundation. For what other reason did he cherish this purpose than that he might have the joy of knowing that he began the work in places where it was ultimately to triumph, and that in the records of that final victory he should have a special and glorious share? Every missionary may have a corresponding gladness as he sets up the standard of the cross in an advanced position. He stands at the fountain head and opens the

channel for a stream that is to flow on ceaselessly, making the desert to bloom. He will not see at once all that he accomplishes, but faith sees the end. Few, comparatively, were converted to Christ in Mana-Madura while Mr. Capron was alive. Some whom he powerfully influenced are not converted yet. But their children and children's children will be, through the influences which this missionary set in motion. Has he not a great reward in the power which his memory now exerts in the place of his earthly toil? Will he not have endless joy in the triumphs which the gospel is sure to win on the spot where he first preached its blessed message?

THE LOCAL CONFERENCES OF MASSACHUSETTS.

Donations to the American Board from Massachusetts, excluding those received from the Woman's Board, from special offerings for debt and from legacies, declined last year, as related to the average for the preceding five years, about twenty-four per cent. All parts of the State shared in this decline with the exception of two, namely: Brookfield Conference, which advanced seven per cent., and Essex County North, which advanced ten per cent. The following is the record: Plymouth County decreased six per cent.; Worcester County South, ten; Suffolk County, fifteen; Middlesex Union Conference, sixteen; Dukes and Nantucket Counties, seventeen; Hampshire County,[1] seventeen; Worcester County North, twenty; Barnstable County, twenty-five; Berkshire County, twenty-five; Franklin County, twenty-five; Middlesex County (excepting Middlesex Union Conference), thirty; Worcester County Central, thirty-three; Essex County (excepting Essex North and South Conferences), thirty-five; Essex County South, forty; Norfolk County, forty; Old Colony Auxiliary, fifty-five; Bristol County, sixty; Hampden County, sixty. As the gifts from some of these localities are large, a decline to any considerable degree is seriously felt. The decrease in amount, in round numbers, was as follows: Dukes and Nantucket decreased $18; Plymouth, $100; Barnstable, $200; Worcester North, $200; Old Colony, $250; Middlesex Union, $300; Franklin, $300; Worcester South, $400; Essex (excluding Essex North and South Conferences), $900; Berkshire, $1,000; Hampshire, $1,100; Bristol, $1,750; Essex South, $1,800; Worcester Central, $2,500; Norfolk, $2,900; Middlesex, $4,000; Suffolk, $5,000; Hampden, $9,000. Against this decline we put the increase of Brookfield, and of Essex North, of $300 each; also a twenty per cent. increase from donations through the Woman's Board, amounting to $5,000. Should donations from the Woman's Board in the good old Bay State advance during the present financial year from the $30,000 of last year to $40,000, and should the regular donations from the churches advance from $88,000 to $134,000, we shall be able to report at the end of the year the same amount contributed by Massachusetts six years ago, $174,000. We commend the subject to the pastors and churches of the several local conferences.

[1] Excluding two churches reported in Brookfield Conference.

DONATIONS OF CONNECTICUT BY COUNTIES.

Donations from the State of Connecticut to the American Board, not including what was received from the Woman's Board, from special offerings for the debt, and from legacies, declined during our last financial year from the average of the preceding five years about twenty-six per cent., or nearly $12,000. The several counties shared in the decline in round numbers as follows: Tolland County declined ten per cent., about $220; Litchfield, twelve per cent., about $700; Middlesex, nineteen per cent., about $300; Fairfield, twenty-five per cent., about $1,100; Hartford, twenty-five per cent., about $3,250; New London, twenty-seven per cent., about $2,000; New Haven, thirty per cent., about $2,400; Windham, forty per cent., about $700. Against this we put an increase from the Woman's Board of eleven per cent., about $1,500. Should the contributions from the Woman's Board for the present financial year advance from the nearly $15,000 of last year to $20,000, and should the regular donations from the churches advance from the $33,000 of last year to a little over $43,000, the total will equal the donations of the churches of Connecticut five years ago, which were nearly $63,500. We commend the subject to the pastors and churches of the several counties.

REMARKABLE MEDICAL MISSIONARY WORK IN TIENTSIN, NORTH CHINA.

BY REV. D. Z. SHEFFIELD, TUNG-CHO, NORTH CHINA.

Recent letters from missionaries in North China give intensely interesting accounts of the sudden providential inauguration of medical missionary work in Tientsin, on a grand scale, and under very remarkable auspices. The importance of this advance movement can hardly be overestimated, and it is not too much to be hoped that it will give a new impetus to every department of missionary effort.

Rev. A. H. Smith, of Tientsin, writes as follows: "Dr. Mackenzie, a medical missionary of the London Mission, was transferred to this city last spring, with a view to opening an extensive medical work here, which has never yet been done. A petition was presented to His Excellency, the Governor-general of the province, Li-hung chang, the most influential man in China, asking his coöperation. Owing, perhaps, to the arrival of General Grant and the ensuing excitement, no reply was made. A few weeks since the wife of His Excellency, long an invalid, was so low that native physicians gave her up after administering all the most expensive drugs in the Chinese pharmacopeia, and, as they told the Governor-general, knew nothing else to do unless to begin and give them all over again! In this emergency two foreign physicians were summoned, who saved Madame Li's life. As Chinese prejudice forbids much that occidental civilization allows, it was necessary to a complete cure to summon a lady physician, which was done with the assent of His Excellency, the Governor-general.

"Miss L. A. Howard, of the American Methodist Mission, arrived here early

in August, and took up her quarters in a suite of three rooms near to Lady Li in the yamên, or official residence. Missionaries have occasionally been in the yamên of viceroys before, but it has generally been either in the capacity of beggars or as prisoners, never as physicians in charge. Miss Dr. Howard has lived in the yamen about three weeks, and Madame Li is so far recovered as to be considered well. The fame of foreign medicine has gone abroad with the highest indorsement. The foreign physicians operated in certain surgical cases in the yamen, and the patients made a successful recovery. As native doctors know nothing of surgery this is looked upon as a wonderful art. The Governor-general has not formally granted the petition referred to, but he has opened a dispensary in the largest temple in Tientsin, in that portion of it used as a memorial temple to his predecessor, the late Tsêng-kuo-fan. The medicines are furnished by the Governor-general, and the missionary physician in charge has full liberty to preach the gospel to every patient. A few weeks ago such an event would have been considered utterly improbable. Its consequences can hardly be foreseen. Li-hung-chang is the statesman who last year remarked, during the famine relief, that there must be something in a religion which induces men to lay down their lives for total strangers of a different nation. Little by little the great wall of Chinese prejudice is falling in pieces. As it falls Christianity enters."

Rev. Isaac Pierson, of the Pao-ting-fu station, who spent some weeks at Tientsin, writes at a later date: "A commission was sent (by Li-hung-chang) to Dr. Mackenzie, appointing him, in company with Dr. Irwin, physician to the yamen, — the latter, practicing medicine for a calling, being made the recipient of a salary which will equal five hundred dollars a year. Dr. Mackenzie was appointed, or commissioned, 'to heal the sick,' of the city, and a large yard with ample buildings was forthwith set apart to his use. This is part of the great temple of the city recently built by the same Viceroy, — the temple in which he received and did honor to General Grant. Miss Howard has been promised a similar commission to treat the women, and is to have another court and buildings at the temple for her dispensary. The Viceroy promises to pay all the expenses of this dispensary work.

For nearly three weeks the dispensary has been opened, and Dr. Mackenzie, assisted by our vice-consul, Mr. Pethick, who has been indefatigable in his labor of love, has daily given treatment to eighty or ninety patients, in addition to an average of forty or fifty opium takers, who with medical help are trying to break off the habit of using opium. Many interesting surgical operations are performed. Four days ago the number of hare-lips cured had reached eleven. There is a general of the army at the dispensary whose leg is being reset for an old fracture. Many other surgical operations have been successfully performed. In all this the Viceroy is intensely interested."

This feature of surgical operations, performed with the approval of the Viceroy, strikes one acquainted with the former prejudice of the Chinese against the use of the knife on the human body, as the most remarkable thing in this whole movement. In past years foreign physicians have not dared to let it be known that they had such a thing as a human skeleton in their house, and a few years ago, when Dr. Dudgeon was lecturing to the students in the Peking University on the anatomy of the human body, he dissected a sheep in their pres-

ence, as the dissection of a human body would not for a moment have been allowed. Mr. Pierson further says: "It has been said by some that a medical work could not be carried on here, but here is one already started, upon a basis superior in many respects to any in China, and with the strong presumption of its being a permanent one. The question forces itself upon me, why might not our missionaries (of the American Board) have had a part in this medical opening? But a greater question is now upon me. Why may we not open at Pao-ting-fu some such medical work as that now springing into vigorous existence here? Had we to-day the right physician on the ground I confidently believe the Viceroy would heartily favor any efforts of a like character there. Moreover such a work would undoubtedly help us very much in getting a house, or land on which to build one. We are still crippled by the fears of the people that they would suffer persecution if they should sell to us. But such a step as this would, at least, be very helpful by securing official favor. You are trying hard, I know, to send us a man, and these facts may help you in finding one. But I beg of you do not send a half-hearted man, or a poorly prepared man, or one who thinks that somehow he is going to spread himself out over the two great departments of preaching and healing. To succeed in his medical work he must 'magnify' it, must give his attention and study and prayers to it."

From these letters it will be seen how rare is the opportunity for medical missionary labor in North China. Preaching missionaries are already offering themselves to go and strengthen the hands of their brethren in that interesting field. No grander opportunity could be offered to the consecrated ambition of a Christian physician than that now offered. Urgent appeals are being made for physicians from the stations of Pao-ting-fu, Kalgan, and Tung-cho. Shall not the hearts of the brethren at the front be soon cheered with the glad intelligence that men are on the way to enter upon the work of ministering to men's bodies, and thus assist in the great work of ministering the bread of life to the famishing myriads of the heathen?

LETTERS FROM THE MISSIONS.

European Turkey Mission.

INTEREST AT PERLEPE.

MR. JENNEY, of Monastir, writes, November 6: —

"Last year I went to Perlepe almost every week for months, and felt that the seed sown would not be lost. But opposition rose to such a height, that those who approved were frightened, and the vile became more vile. For ten months I left them alone, doing what I could elsewhere. Last August I went again to Perlepe, and found that the Lord had opened the hearts of the people to receive me. A Wallachian doctor had come from Germany to that city and breathed out atheistical views. No one there could answer him, but as soon as it was announced that I had arrived, many took courage. I preached on the Sabbath to an attentive audience, and in the afternoon gave proofs for a Creator and Preserver. For four hours a goodly number listened and asked questions.

"I have visited them three times since, and am urged to have services there every Sabbath. At that time our helper, Daskaloff, came to tour with me, and we visited Ochrida, Racine, and Vodena."

THE OLD CRY IN MACEDONIA.

"In Ochrida we found as much market work as we could do, and many called upon us. On the Sabbath more than fifty gave good attention to the sermon. At Racine I could stop but twenty-four hours, but these were filled with precious labor. In one shop I dwelt on the evils of intemperance for hours, and afterwards, while talking to a group on a street corner, one who had previously listened to me invited not only myself but all who were within hearing to his shop. After they were seated the proprietor said: 'Mr. Jenney, we desire to know what it is to be a Christian — what is repentance and conversion?' I could scarcely believe that I understood correctly, for it is seldom that question is asked in Macedonia. I preached an extemporary sermon to twenty-five attentive listeners. Then I was asked to give my views on wine drinking. The sun had long been hidden behind the hills before I could get away. The few hours left me in the morning were well occupied in market work."

GOVERNMENT INTERFERENCE.

Mr. House, writing from Samokov, November 14, reports a delay in building their seminary: —

"I wrote you some time ago of the commencement of the work upon the new Theological building. The work was unfortunately brought to a standstill some three weeks since for the want of formal permission to build. The ministry gave us verbal permission, and said that we might go on, but gave no instructions to our city authorities. These authorities allowed us to go on for some time, but, failing to receive instructions from Sofia, they finally stopped the work. We have appealed to the ministry again and again for formal permission, but in vain. They at last expressed themselves willing to give the desired document if we would sign a formal statement that the school would be subject to the school laws of the principality — laws which are yet to be made. We demurred to this on the ground that it was not fair to ask us to sign a *carte blanche* which might be filled out, as far as we knew, in such a way as to destroy our school, but expressed ourselves as most willing to obey all laws made in the spirit of religious and civil liberty, which, as we understand, is guaranteed by the constitution. All efforts with the ministry having failed, we at last appealed to the Prince, but have as yet received no answer. The ministry is very conservative, and sides entirely with the clergy; the new National Assembly is said to be liberal by a large majority, and it is not probable that this present ministry can long hold out. You can imagine that these protracted negotiations for getting permission to build, have drawn heavily upon our time and strength which were already sufficiently taxed. The end is not yet, and we stand in great need of the prayers of those who love the coming of Christ's kingdom."

PROSPEROUS SCHOOLS — FOREIGN TESTIMONY.

"Our schools were never in a more prosperous condition. We have now 105 pupils in the three schools in our city. The Primary School has 30 pupils, the Theological School, 27, and the Female Boarding-school, 48. We have now, and have had during the past year, many indications of the leavening influences of the truth. Quite a number of Englishmen have been the recipients of our hospitality during the past year, and some of them have been deeply interested in gaining facts about the Bulgarian people. I was greatly pleased with the testimony of one, the Marquis of Bath. He said that it was acknowledged by keen observers, who could not be accused of being religious men, that the freedom-loving spirit, which had manifested itself so unexpectedly among the Bulgarians in the making of their constitution, was largely due to the influence of Robert College and the missionaries. Lord Bath, though of the High Church party, manifested a great deal of interest in our work, and he and his traveling companion, Mr. Horner, showed their interest in a substantial way by leaving in the hands of Mr. Baldwin, for our work in Samokov, a contribution of $50. Dr. Sandwith, an Englishman who is quite well known by his writings

on the East and the Eastern question, and who was sick at our house for some three weeks, showed a good deal of interest in our work, although he frankly admitted to me that before this he had had a very unfavorable idea of missionaries."

Western Turkey Mission.

A KOORDISH CHIEF.

MR. HUBBARD, of Sivas, has recorded some striking experiences in a letter dated October 29: —

"Twenty-five miles from Zara is the palace of the great Koordish chief, who rules over one hundred and twenty villages. I could not learn that any missionary had ever bearded this lion in his den. I found him seven feet high, and with breast wide enough for two common men. His son, eleven years of age, was married last year, when a thousand sheep and goats were butchered, and a hundred thousand dollars expended. One of the first questions which his hereditary highness asked me was, 'Is all this reform from the new Pasha to be effective merely on Koords and Armenians, or on Turks also?' He had just received orders to report to the Pasha at Sivas.

"A caravan which I intended to join was to pass early in the morning. But the chief told me to wait and talk a few hours, and he would give me an escort. His son and servants, and especially his brother-in-law, were greatly interested in my copies of the Psalms and Gospels. The latter said to me, 'I once had a little book like some of these; but it was stolen from my house. I have wished they had taken the *house* and left the *book*.' The chief said, as I was taking leave, escorted by one of his horsemen, 'Now if you go to giving that fellow any backsheesh, I shall be angry.' We had gone only a few rods, when my companion turned to me and said, 'What I *would like* is one of those books you gave my master's son and servant."

ENDERES — INTEREST IN THE SCRIPTURE.

"I found Kara Hissar just as barren as ever. But at Enderes, a day's ride toward Sivas, the scene was all changed. Kevork, our prudent colporter, was snugly and freely located in a little store belonging to an influential family of fifteen, whose men have all become Protestant within a year, and whose women made the same remark that I heard also in the palace of the Koordish chief, 'The tide is rising. It will sweep everything else away, and leave us all Protestants soon.' In the spring we shall have two or three scholars from Enderes for our Sivas school, one of whom will probably be the present village school-master there.

"Bidding good-by for awhile to his little flock, in which I believe is more than one of the true sheep, Kevork set out with me on a trip to Sivas. The first day on the road we overtook a man who owned five thousand sheep, and was driving them all to Constantinople. He wanted to buy Psalms, Proverbs, and the Gospel of Matthew, but could not be persuaded to pay full price for them. So we let him beat us down one cent, and take the books at a bargain. That night at our lodging place Kevork spent half the evening reading the Testament to Koords and Turks. When at Zara at family worship in the evening I said to the mother, "You have so many boys, can't you spare at least one to go with us to Sivas school?' 'They are all necessary,' she replied, 'to work the fields and take care of our cattle.' At midnight a cry arose, and rushing out we found the stable filled with smoke and fire. Not a sound from our two horses and the fifteen cattle. No fire company. No water. The door, the only exit for the animals, already burning. Although not a thing was visible in the dense smoke, we knew that horses, donkeys, bison, oxen, cows, and calves, had all lain down together for one great holocaust.

"It is customary for the women of this country at such times to scream, wring their hands, and tear their hair. But our hostess rose above all that, and said to Kevork as she looked into the devouring fire, 'This evening I said the boys were all necessary for the cattle. Now that the Lord has taken all the cattle, that boy is free: I want him to go to Sivas and prepare to preach the gospel.' Her husband

had gone to a near village, but she moved like a queen and a heroine among her screaming children."

A MISSIONARY HORSE.

"My own loss was very light compared with our host's, but ours was the family horse. He would carry all four of us on his back at once. He had just learned to draw the carriage splendidly. Mrs. Hubbard could ride him at his fullest gallop, for he was easy as a rocking-chair, and never known to stumble. I could sit on his back and shoot pigeons, for he was never frightened. He instinctively caught the spirit of his rider, strong for the strong, gentle as a dove for an invalid or a child. Never in any circumstances flinching, never too tired to do his master's will. As they took his singed body from the earth and ashes I felt a big lead-like lump in my heart. I turned and wandered off alone to a mountain top. When I came down, the lump was gone. I gave a farewell look at my horse. 'Consider it a burnt offering unto the Lord,' I said. Next morning we took a native wagon and arrived at Sivas in the evening to find mine host, the Koordish chief, in prison for many crimes, the Kaimakam of Zara dismissed, and six new members propounded for reception at the Sivas church for next Sabbath's communion, a number not equaled within the memory of the oldest missionary here."

Eastern Turkey Mission.

FRIENDLY ARMENIANS.

MR. PARMELEE, writing from Erzroom October 30, describes an extended tour through his field. The cordiality of Armenian priests and people is specially noticeable: —

"We crossed the Koordish mountains into the Pasin plain. In the first Christian village we reached we were received with great cordiality, being welcomed as guests in the house of the Armenian priest of the village, and urged to spend the night. The son of this priest had lately been ordained a priest also, not because he desired it, but because he was over-urged into it. He had shown his sympathy with our views and those who wished to prevent his approaching us had inveigled him into this office in order to accomplish their purpose. But he is far from content with his present position, and regrets most bitterly that he should have allowed himself to be hampered with an office which makes it difficult to approach us. He accompanied us to Todoveran, and remained there with us over the Sabbath, attending closely to all our preaching and conversation.

"After the second service in our schoolroom, the sexton of the Armenian church, who had attended one of my services, invited me to his own church. I readily accepted his invitation, and busied myself, while the priests were reading the prayers, with selecting a passage to read and comment upon afterwards. The priest of the village readily assented to the proposition, made by the man who accompanied me, that I should address the congregation. When I began, one man, a native of another village, went out, but all the natives of Todoveran, a goodly congregation, listened attentively to what I had to say, making responses of assent from time to time, especially to the petitions of the prayer which I offered at the close. All of which shows the greater cordiality of feeling that now prevails among the old Armenians. We hope soon to visit the Pasin plain again, and to go from village to village to declare the truth to those who seem so ready to receive it."

Madura Mission.

VILLAGE WORK.

MR. J. E. TRACY, of Tirupuvanam, writes: —

"This afternoon I started out at twenty minutes past three to visit two congregations in neighboring villages, and hold prayer services with the people. The sun was intensely hot, and I felt sure then that there would be a thunder shower. It is rolling and surging overhead and all about us at this present moment. But never mind. We found the people in Corovacoolam — who, by the way, have been Christians only a part of a year —

doing well in the lessons which had been assigned for them, and showing a degree of substantial progress, which was very encouraging indeed. They want a teacher for a day school, and I shall gladly supply their need just as soon as I can find a man who seems fit to put among them, and capable of leading them. After the service one poor crippled woman gave me, as an offering to the Lord, two fresh eggs, which, at the market price, would only be worth one cent a piece, but which were not rated down, we may safely say, at mere market value, as the Lord watched her putting her offering into the treasury.

"From this village we walked to Maracoolam, and spent three-quarters of an hour in conversational inquiry into what the people could tell of the story of our Saviour's life. They seem to have been faithfully taught by their catechist, but are not naturally so apt as some. I could find no fault with them, for most evidently they have the real things in their hearts. One or two are preparing to make a public profession of their love for the Master.

"We have three boys from this congregation in our boarding-school, and two of the number are professing Christians, living earnest and faithful lives from day to day among their fellows. I doubt not that the fact that these boys are in our school has done much toward establishing their parents in a faith which has already cost them no little persecution.

"Surely the Spirit of the Holy One *is* at work in this dark land. Nothing else can account for the growth and progress which one sees among these people formerly so unutterably low and hopeless."

TAMIL PRAISE-MEETINGS.

Mr. J. S. Chandler, of Battalagundu, sends an account of an effort he has made to use music in strengthening their work among the people. Some time ago he had arranged a metrical tract published by the Christian Vernacular Education Society on the *History of the True Incarnation*, to favorite tunes, and this was sung in the native churches with great success. He now writes: —

"I have compiled another lyrical tract entitled, *The Everlasting Way*, and that has been sung on two occasions. The first was at our local committee meeting in March, when it was rendered by the singers of our four stations, aided by the children of the Battalagundu schools. The second occasion occurred last week, when it was rendered in the large church in Madura by twenty of the best singers of the mission, aided by a choir of boys from Battalagundu and Pasumalai, and another of girls from Madura and Palani, and accompanied by several instruments.

"The audience was larger than in the previous year; Eurasians and missionaries nearly filled the eastern side aisle, women the western, Christians the body of the church, and Hindus the back seat right across. The singing was better than before, the time and tune being especially good, and all seemed to consider the meeting as superior in every way to the previous attempt in the same place. And all this on a rainy evening!

"The first and most tangible result has been the great improvement noticeable in the singing of our Christian lyrics by our own people. Tamil music is especially good for choruses."

Ceylon Mission.

JAFFNA. — THE TAMILS.

Mr. S. W. Howland, of Oodoopitty, writes: —

"Returning recently from a visit to the beautiful Pulney Mountains, and India with all its ancient and modern splendor, we were ready to fall down and kiss the soil of dear old Jaffna. The people here are intelligent, enterprising, and affectionate, although centuries of idolatry have had their effect; yet that effect is not so great as we might have expected.

"The Tamils are the leading member of the Dravidian family, occupying South India. They love and cling to their homes, and yet they go everywhere. Mauritius has a large colony; Natal, South Africa, has many thousands, and there are many even in the West Indies and in the East, also in Siam and Australia they are found. Ceylon was settled by Aryans, who came to be called Cingalese. The Tamils came

over afterwards, as related in the tradition of King Rama and his army of monkeys, and occupied the northern half of the island. Still later, the sweet lyrist, Yarlpanen, with his followers settled Jaffna. Even now the more energetic Tamils are crowding out the effeminate Cingalese. All the thousands of coolies on the coffee estates in the center of Ceylon are Tamils from India, while most of the overseers, and many of the traders in the capital, are Jaffna Tamils. A native Christian recently attending a wedding in Colombo counted one hundred and fifty Jaffnese present, all influential men. Insular life seems to develop superior traits.

"Jaffna is located almost at the center of the Eastern Hemisphere, just near enough to India to make its influence felt, and it is even now felt to the limits of the Indian Ocean. Its language is, by its comparative isolation, much more pure, and more likely to maintain itself than the Tamil of India, and it yields only to English in fullness and richness as well as vigor, for it has the whole store of the Sanskrit at its command, besides its own. From the beginning of its missionary history, Jaffna was for a long time an educational center, and it is even so now to some extent. If the evangelical and educational work can be faithfully and efficiently followed up now, this may be expected to become a Christian, as it is now the geographical, center of the Eastern Hemisphere.

"And what are the prospects after sixty years of labor? There is a population of about 200,000, with about 1,500 church members, making less than one professed Christian in one hundred of the people. Half of the population can read. Half the people think Christianity is a good religion, and are willing to have their children embrace it, but they do not feel the need of it for themselves, though many of these would be willing to embrace it, if their friends and relatives would do so. Half the people have Christians among their relatives. Perhaps 15,000 children are in Christian schools, supported mainly by the government. Although this is a small field, long occupied, and a good example of concentrated effort, I have in my care a population of over 55,000. I have as assistants two pastors, eight catechists, and a colporter. This gives us about 5,000 each. I know of no parish in America with its equal in opportunity for hard work and prospect for doing good, and I know of no pastor in America with whom I would exchange places."

A TESTING OF IDOLS.

Mr. Howland reports the following incidents of interest in a letter of October 27: —

"One day the helpers met a company of worshipers at a temple recently consecrated to a subordinate malignant deity. A discussion ensued as to the relative merits of the deities, the Christians asserting that the god of the temple was nothing. The worshipers said, 'We will give you permission to take the symbol of the god, and harm will surely come to you within eight days, and thus you will know the power of our god.' Thus being urged to the trial, they finally took away the object of worship, which was an iron bar with several rings. They brought it to the tent and left it with us. After the eight days were passed, and no evil effect was seen, they made a complaint in court that their property had been stolen. Seeing that they desired it, their god was returned to them. Yet we cannot but think that a doubt will rise in the minds of some as to the power of the god who failed so disgracefully when put to test.

"Soon after this a Christian fell in with a Brahmin and a priest, the latter carrying a consecrated bunch of plantains. The priest said to the Christian: 'We will each leave pledges with this Brahmin for five rupees, and then you carry off this bunch of plantains, and if harm does not come to you before morning, you may have the money, and I will become a Christian.' They did so, and the priest from that day left off officiating at the temple, although that was his chief source of income, and has been inquiring into the truth of Christianity. At another place soon after that, during the discussion, the people said: 'We will test this matter. You may take the idol from this temple, and see if the god cannot avenge

himself.' The helpers said: 'No, I thank you; we tried that before, and the people went back on us, and lodged a complaint in court. If you will transfer it by a legal document, we will take it, but not otherwise.' This the people agreed to do, but failed to appear at the appointed time."

COMPELLED TO MARRY.

"A graduate of Oodoopitty school, after refusing various offers of marriage to heathen, was at last given by her parents to an outspoken heathen. They said there was to be nothing heathenish in the marriage, and she was to live as she liked. At the marriage when she saw the Brahmin, with his paraphernalia, she clung to a post, weeping, and refused to proceed. They soon dragged her to her place by the groom, and went on with the ceremonies. She covered her head, and refused to look at the idol or the sacred fire, and when her husband rubbed the sacred ashes on her face, under the veil, she rubbed them off. She afterwards suffered much persecution and cruel treatment, and it is feared, has to some extent yielded. These Christian young women have severe trials to meet. Quite a number of the graduates from this school are living in their homes in disgrace, as their friends think, refusing what are considered eligible offers of marriage, because the parties are heathens, and demonstrating that a young woman's life is not in vain, even if she is not married in childhood.

"In Oodoopitty there seems to be more interest than usual. Christians themselves are more active in working for the salvation of their neighbors."

A JAFFNESE PASTOR.

The following letter from a native pastor, Rev. F. Asbury, of Navaly, shows what sort of men the mission is raising up: —

"The work among the heathen is encouraging. I see, as time rolls on, Christianity comes to be infused to a great extent into the minds of the people. They show a spirit of love and respect for this religion. Many of them hesitate not to confess from day to day before their own class of people, the truths of Christianity and to expose the errors of Hinduism. A few weeks since the committee of the Native Evangelical Society demanded help of us, as of other churches, on account of the pressing want of funds for carrying on their work in the adjacent islands. I went accordingly to work for them, and handed the subscription list one day to a small company of respectable heathen. They inquired for the object of the collection, and gladly subscribed and paid immediately. They said to each other that it was far better to give to such objects than spend money for their nonsensical festivals. Heathen men trust good Christians, and deposit with them money and jewels for safe keeping for months and years. There are many other ways that can be cited by which we may know how the heathen regard Christians.

"Civilization and education go together with Christianity. The change in the country seems very great. Substantial stone houses rise in every direction. Natives find it necessary to use chairs, tables, bureaus, sofas, book-cases, and other varieties of European furniture, all made by native craftsmen. There are schools of every grade, with thousands of boys and girls. From these go out excellent, truthful, honest pastors, magistrates, lawyers, medical men, and men of various other callings. Oh, what will the first missionaries to Jaffna, Messrs. Richards, Warren, Poor, and Meigs, say if they can witness these vast improvements? Will they not cry with ecstasy, 'Glory be to God in the highest?' What a wonderful change the gospel has wrought?"

Japan Mission.

A SHINTOO MIRACLE.

MR. JOHN T. GULICK, of Kobe, gives the following account of an imposition practiced by Shintoo priests: —

"The Buddhist teachers are losing the hold they have had, and in some places the thoughts of the people are being turned towards the more ancient superstitions of the Shintoo religion. Miraculous cures, and even the raising of the dead, are being proclaimed as the effects of faith in these rites. In some instances

designing priests have imposed upon the people in order to make them believe in the power of the gods. I have recently heard of a case of this kind.

"In the innermost part of each shrine there is placed a piece of paper, cut in zigzag strips, and suspended from the top of a small stick, which serves as a kind of flag-staff. This paper is so shaped and suspended that it will vibrate with the least breath of air; but the people attribute its movements to the spirit residing in the shrine; and the devout worshipers believe, that when the paper vibrates, the spirit is responding to the prayers that are being offered, and is ready to grant their requests. This paper, or *gohei*, as it is called, is usually shut up in the shrine, so that it is not seen by the worshipers; but in one of the shrines, where wonderful answers had been obtained, the *gohei* was allowed to remain in sight of the people, and its mysterious movements were witnessed by all. The reputation of the shrine was being noised abroad through all that part of the country, when suddenly the mystery was solved by some rather bold investigators of the phenomena, who found that the staff of the magical paper had been loosely inserted in a bottle, in which a number of small mud eels had been encaged. Their ceaseless movements were sufficient to keep the staff, and the paper suspended from it, constantly vibrating.

"But these superstitions of the ancient Japanese religion can never regain the the strong hold they once had. Buddhism and Shintooism will give way before the advance of Christian ideas, except as some of the sects of Buddhists recast their teachings, bringing them into fuller harmony with the materialistic philosophy of Europe, with which they have, even now, many points of affinity."

A YOUNG NATIVE PASTOR.

Mr. Pettee writes from Okayama, November 13: —

"Mr. Kanamori, the pastor elect of the Okayama church, is deep in the work already. It is certainly inspiring to a young man fresh from school to face audiences of four or five hundred people, and tell them for the first time the grand truths of the gospel. It is like sowing in mellow soil. Then it is his privilege to meet with some of the best scholars in the whole province, often misguided, but honest seekers after truth, and to measure intellectual as well as spiritual lances with them. Sometimes the discussions last all day, to be reopened at midnight, or early dawn.

"Mr. Kanamori's 'doubt box' is introducing him to new classes of people and new kinds of wants every week. Last Sabbath evening he answered, in full or in part, fifteen questions. And such questions! They might well have come from Professor Park's Middle Class, when closing up the subject of sin, or the will. Evidently some bright Buddhist priest is greatly exercised in mind over these new doctrines, and desires to test them by their ability to meet the toughest questions bearing on human destiny. There is such a continued call for Bibles and tracts through all this region, that we are about making a special arrangement to supplement the supply in our Okayama bookstore. Book dealers in the leading cities of the *ken* are beginning to send in their orders."

AMONG IDOLATERS.

"The other Saturday eight of us, three of whom were Japanese, rode through the rice fields to a little village three miles away. We went in response to a previous invitation from the family of one of our Christian young women. With the exception of a brother-in-law, who is a Roman Catholic, all the other members of the family are idolaters. The father is a wealthy rice merchant. We were feasted in true Japanese style. Then the gates were thrown open, and the people who had assembled outside crowded around the house. Seven deep they stood, facing both of the long piazzas; in all styles of dress and undress, people of all ages and of many occupations. They came to see, and how they stared at us! When our Japanese fellow guests began to address them, how attentively they listened! They were thoroughly interested, and would vote to a man in favor of more such speeches. Some of them, I dare say, already attend our Sabbath services here in the city.

"It gave me a strange feeling at first to see the workmen on my land set up a straw shrine in the yard, and divide their time between work and worship. I wanted to say to them, 'You do the first and I 'll attend to the second.' Then I thought, 'After all, every man must do his own praying as well as working. But oh! why will you be satisfied with a god of chaff?'"

JAPANESE PERSISTENCY.

Mr. J. D. Davis, of Kioto, sends us three stories which strikingly illustrate the perseverance and linguistic skill of the Japanese: —

"A year ago a young man, a medical student, studying with a private physician here in Kioto, came to ask me to help him read the Gospel of Matthew in English. He had never studied English a day with a teacher. Many years ago he found in a store, and bought, an old English Bible. He began to study English with the aid of a small English and Japanese dictionary. He found various other English books, among which were *Peep of Day*, *Line upon Line*. When he came to me a year ago he was a very good English scholar, except in his pronunciation. While I was away this summer he copied verbatim, in a round English hand, a Commentary on Matthew and Mark, and had it bound.

"Two weeks ago an ex-daimio, with whom we have a calling acquaintance, came to ask me to go with him to the house of a young physician who wanted to see me. I went, and found a young man twenty-five years of age, who has never been out of Kioto, who reads German well, and also English. He surprised me by bringing from his library Latin and Greek grammars and readers, by pronouncing Greek quite well, and rattling off the declensions of the Latin nouns and the conjugations of the verbs, including some of the irregular verbs. My wonder culminated when he told me in Latin what was the motto of his life, 'Faber fabricando fit faber' (The smith by smithing becomes a smith).

"Seven or eight years ago a French Catholic gentleman spent some time in Kioto as a teacher. This man, with nearly eighty other young men, began the study of German with this teacher, with the idea of becoming physicians. The teacher told them in reply to their inquiries about the true religion, that the only way to get at the bottom of the truth was to study Greek and Latin. This one young man bought the books and learned the rudiments of Latin and Greek from his teacher. He has kept them up by a little help from other foreigners who have been in the city since. He has picked up English alone. He is the only one of the eighty who began studying together who has become a physician, and he is assistant surgeon in the government hospital here. The others are some of them policemen, some of them pulling jinrikishas, etc. He comes now once a week to study with me. I have lent him my polyglott New Testament, and he is studying Matthew in German, Greek, Latin, English, Chinese, and Japanese, comparing it verse by verse with a commentary in his own language."

RELIGIONS ENOUGH.

"In the midst of the progressing civilization of Japan, the government of Kioto has just instructed the mayors of the sixty-four wards of the city to advise all the people to keep away from the houses of the missionaries and from the places where the gospel of Christ is preached, since they have religions enough of their own which are good enough for them. Some will be afraid and stay away, some will laugh, and some will have their curiosity awakened to come and see what this thing is which is advised against, and the truth as it is in Jesus will go on conquering and to conquer." Japan, like every other nation, needs the religion of Jesus Christ.

MISSIONS OF OTHER BOARDS.

ENGLISH CHURCH MISSIONS IN UGANDA.

In the last number of the *Missionary Herald* no mention was made of the rumors concerning the change of attitude on the part of Mtesa towards the English Church missionaries. It was hoped that

the reports had been exaggerated, but the full story of the events, given in the *Church Missionary Intelligencer* for December, show that the king who was so easily converted is now convinced that the Protestant missionaries are impostors. The chief cause of this sudden change seems to have been the distrust sown in the king's mind by two Jesuit missionaries who had arrived at Uganda. The Arabs, too, had confirmed his fears by the interpretation they put upon an Arabic letter addressed to Mtesa by Dr. Kirk, the English Consul at Zanzibar. The mission is, therefore, broken up for the present, part of the missionaries going to the southern side of Lake Victoria, part north to Egypt to bring assurances from Gordon Pasha that the Khedive of Egypt does not purpose to annex Uganda to his territories. Mtesa has long been fearing that this was the purpose of the Khedive, and has suspected the English missionaries of being agents for accomplishing this end. Though the present aspect of affairs is decidedly discouraging, it would not be strange if, when Mtesa learns that all his suspicions are groundless, the missionaries may find themselves more strongly entrenched in his favor than ever.

LONDON MISSION AT UJIJI.

AFTER a period of great anxiety on account of delayed communications, the London Missionary Society has received letters from Messrs. Hore and Hutley at Ujiji, dated April 16. They give particulars of the death of Mr. Dodgshun, who fell a victim to fever shortly after his arrival. The natives are reported as friendly, but the Arabs were giving all the trouble they can. The two missionaries are working on bravely, and Mr. Hore writes: —

"I trust no one will call this mission disastrous, or condemn Ujiji hastily as unhealthy. It is certainly much healthier than Zanzibar, and both Mr. Hutley and myself were never more persistent in our determination to go on. Certainly we want more help, but the work is going on. We are living down native prejudices and suspicions and the lies of slanderers. We will slacken no effort to carry on this work; and I am speaking, not at home, but in the midst of the work and its difficulties. May God induce his stewards to do their part, and see in the vacant spaces of the ranks only cause for new and earnest effort! I commenced this letter with but mournful news; I desire to close it with an expression of thankfulness to God for what health and strength and success He has given us, and with an earnest appeal to all missionary hearts to apply their means and strength with renewed vigor to this work, and to be assured that, however cavillers may talk of disaster, there is no despondency here."

THE SAMOAN MISSION.

A CORRESPONDENT of the *New York Evangelist*, writing from Apia, Samoa, in September last, gives the following account of the wonderful success of the missions in those islands: —

"Perhaps the work of Christian missionaries in Samoa has only been exceeded by that of those on Hawaii, who had a larger field and were in it earlier. The results accomplished by the Samoa Mission will prove my statement when I say that out of a population of 40,000 about 35,000, or seven eighths of all the inhabitants, are connected with Christian churches. The last census, taken five years ago, showed a native population of 34,265, divided according to church statistics as follows: belonging to the London Mission Society, 26,493; Wesleyans, 4,794; Roman Catholics, 2,852; Mormons, 126; total, 34,265. The census taken in 1853 gave a native population of 33,901; in 1863, 35,107; 1874, 34,265, an increase of 364 in twenty-one years, notwithstanding two or three long wars in the meantime. There are probably about 300 Europeans and Americans on the islands, 300 Polynesians, and about 2,000 laborers from the various islands of the Pacific, employed here mostly by Germany. The London Mission Society, which was first in the field, and has done most for the Christianization of the islands, also claims 187 native pastors, distributed on the three principal islands as follows: Tutuila, 22; Upolu, 101; and Saraii, 54.

"The standard of native Christian character here is quite as high, so far as I can judge, as that of Hawaiian Christians. The people are faithful church-goers, and as strict in their religious observances as the ancient Jews. Every evening at eight o'clock, and early in the morning, I can hear them in their fales (or houses) all around me singing and praying. They say grace over their meals, though consisting of bananas, breadfruit, and taro, and eaten with their fingers off banana leaves, on the ground. I believe they are as sincere as Christian people generally. They are intelligent, and nearly all read the Bible in their own language, an excellent edition produced by the missionaries and published by the London Mission Society. The people are liberal, and contribute largely, according to their means. They practice, as they did before the advent of the missionaries, the rite of circumcision, which some think they derived from the Jews, to whom their origin is traced by some, though they are most likely from the Malays. The people have no superiors on earth for fine physical appearance, and are of mild and amiable disposition."

GLEANINGS FROM LETTERS.

— I received on Sunday twenty-nine persons to the church at Punaluu, twenty-eight miles from Honolulu; mostly young people. Some had been connected with the Mormons and with the Catholics. I baptized seven children. The collection taken amounted to $126. They voted to give $100 to Kaapu, their preacher, for his three months' work among them.

Kaapu had built a "lanai," or booth, close by his house, for the accommodation of the strangers who might come in from the neighborhood. Here, at the request of the people, I held a service with them Friday evening at sundown. They had arranged a sunrise meeting for me on Monday morning, but it was impossible for me to attend, as I was obliged to return to Honolulu, and put everything in order for reopening the Institute the next day. As I was riding home I met an old blind man holding a stick with which his wife was leading him along. He was walking four miles to attend that sunrise meeting. That was the type of piety in the early days of missionary work here. It is very rare now. — *C. M. Hyde, D. D., Honolulu.*

— The Chinese question is pressing upon us. Mr. Parker, in his native newspaper of November 1, states that during the last ten months 4,776 foreigners had landed upon these shores, of whom 3,155 were Chinese, the remaining 1,621 being from various nations: that during this same period 772 foreigners had left these islands, of whom only eighty-six were Chinese. More Chinamen are expected to arrive soon, and the need of an American missionary to labor among them is becoming more and more pressing. — *Hiram Bingham, Honolulu.*

— One of the graduates, Fuwa, is about starting for Fukuoka on the island of Kiusiu. There are some persons interested in the truth there, who first heard it while confined in the Kobe prison, on account of their participation in the rebellion. Having lost their property they are not able to help support Fuwa, so he will be supported at present with foreign money, through the missionary society. Another of our former scholars is also going to Kiusiu, to a place where an interesting work has been begun by Mr. Akamine, one of our scholars, at his home. The special grant made by the Prudential Committee last summer is coming to be of great use, as the native society could not begin to support all the men who ought to be sent out. And the preparing and sending out of such native workers is, in my opinion, the best work we can do, though of course we should not confine ourselves to it. — *D. W. Learned, Kioto, Japan.*

— We have received a call from the church in Annaka to a council for the purpose of ordaining and installing Mr. Yebina, one of the recent Kioto graduates, as their pastor. It is probable that our first church in Tokio, one composed of

members of churches from this way whose business has led them to the capital, will be organized about the same time. — *De Witt C. Jencks, Kobe, Japan.*

— A young man about eighteen years of age, until recently a pupil in the High School, became interested in religion while in the school, and seemed to have decided to live for Christ. His father, who is a man of considerable wealth, of high caste, and a strong heathen, having learned that his son was inclined to Christianity, took him from the school a few weeks since and has kept him close at home, treating him with great severity, and forcing him to study the Puranas daily. The Catechist, though formerly on very friendly terms with the family, holding meetings frequently in the house, is now forbidden to come to the house, and the boy is not allowed to have any communication with him or with other Christians. Every effort is made by his father and others to turn his mind and induce him to renounce Christianity, but thus far, apparently, in vain. — *E. P. Hastings, Jaffna, Ceylon.*

— As there have been plentiful rains the last two months the people have been much occupied in cultivating their fields. On this account access to them in the way of preaching has been difficult, but who could wish the rains to be withheld that we might the more freely preach to them in their leisure? It was not a bad sight this morning to pass scores, if not hundreds, plowing in mud and water, with buffaloes, cows, and oxen, thus preparing the fields for the transplanting of the Indian staple, rice. It was in marked contrast to the famine time of two years ago. — *T. S. Burnell, Melur, Madura.*

— The prospects in this region are more hopeful than ever before. In the city, and in some of the surrounding villages, the people now treat us with a friendly confidence, where for many years we have seen only distrust and opposition. — *Charles Harding, Sholapur, Mahratta Mission.*

— One month ago a Brahmin widow, a niece of Vishnupunt, was baptized and received to the church, after which her daughter, a little girl about three or four years old, was also baptized. Three weeks ago the Jew of whom I have previously written, and who last year taught school for me, was received to the church, greatly to the joy of all the Christians. His examination before the church was most satisfactory, both as to his understanding of Scripture truth and his own personal experience. Two weeks ago his two older sons, seventeen and twenty years of age, were also baptized and received to the church, and three younger sons were baptized on the faith of their father. This was a sight one seldom has the privilege of seeing, and our hearts have been greatly comforted by it. — *Edward S. Hume, Bombay.*

— The political news is that the First Commissioner has gone to Sivas as Vali: the Second Commissioner, Mannas Effendi, remains here. They have banished one hundred and five persons from Diarbekir and vicinity, too great a display of energy to suit the Constantinople government, and so they had to stop, to the great joy of evil-doers and to the sorrow of those who wish reform. — *Harpoot News Notes, Eastern Turkey.*

— Young men are pushing into the college from various directions; the number is already over eighty, with others expected. The greatest trouble is that most of those who come from villages outside of Aintab are poor, very poor, and hope to work their way through college. — *T. C. Trowbridge, Aintab, Central Turkey.*

— When one of these people is taken to the paradise above, what a change it must be! As I go to their villages my first thought is "Why was I not born in the midst of this filth? Why has my lot been a different one? Why was I not like one of those little children that crowd around me, not one of whom can know anything about a really pleasant and comfortable home? No missionary can look upon the misery and degradation of the people for whom he labors without being thankful for the privilege of being a missionary. — *J. O. Barrows, Broosa, Western Turkey.*

— The schools were never more prosperous. We have over one hundred students in our three schools in this city. Our congregations are crowded, and there

seems to be a deepening interest among the attendants; some have found peace, they think, in the girls' school, and others in the congregation outside of the schools are interested. All our hands are full. Pray for us. — *J. H. House, Samokov, European Turkey.*

— We hope to receive two new members into the church two weeks hence, and perhaps two more in January. One young man from heathenism and his wife have just joined the station. On the other hand, it is evident that two men of the church will go back to polygamy. It is sad, sad. But the god of this world is too strong for any but true disciples here. We shall be stronger without them. Our new rules about "selling daughters" and gathering together to "drink beer," will lose us a good many nominal Christians all through the mission. But I hope we shall come out of the trial stronger and better. Nobody is pleased with the settlement of the Zulu war difficulty, unless it is Beaconsfield. But the end is not yet. I fear the white chief, John Dunn, will prove a greater hindrance to the gospel then Cetawayo ever was. A *white* polygamist to rule the largest part of the Zulus is a shame and disgrace to the English government. — *H. M. Bridgman, Umzumbi, Zulu Mission.*

MISCELLANY.

TURKS AND CHRISTIANS IN ASIA MINOR.

The London Times for several weeks past has contained some interesting and valuable letters from a correspondent in Asiatic Turkey. In one of these letters the correspondent writes from Aintab: —

"For some weeks I have taken special pains to learn the drift of public opinion in regard to the probable course of events in Asia Minor during, for example, the coming decade. I have been much interested to notice how widely men differ in regard to the outlook for the future. As a rule the Turks are despondent, while the Christians are hopeful. However it may be accounted for, there can be no doubt that there is a wide-spread impression among the Turks that the end of their political supremacy in these lands is approaching, and it is equally true that they generally assign a prevailing apostasy from the religion of Mohammed as the cause of impending calamities. 'Islamism has sunk beneath the waves' is an expression now often used by them. Nor can it be said that this charge is without foundation.

"The Turks themselves are well aware that the only word which adequately describes the condition of the body politic is corruption, and they have common sense enough to draw the conclusion that such a state of things cannot long continue.

"The recent changes in the condition of the Christians in Asia Minor have been so small that it is not easy to see on what ground they are so hopeful, yet that they are hopeful and actuated by new energy is evident to the most casual observer. I can compare their present appearance and bearing to nothing so well as to men who find themselves recovering from certain diseases—fever, for example. As strength returns and healthy blood begins to flow through the system we know well how such men are stirred with new hopes and with earnest desires to go about their work; this is the precise condition of the Christian races in this part of the Turkish Empire. Centuries of subjection to the authority of the Moslems have not utterly crushed them; their hopes are reviving, and they are looking in all directions to see what they can do to prepare themselves and their children for the new era that seems to be dawning upon them. It is interesting and encouraging to see how anxious men are among the Christians to send their sons and daughters to the best schools in the country. Many who even ten years ago had no desire to educate their children are now eager to place them in the educational institutions established by the American missionaries, or in the schools of the Jesuits and Sisters of Charity at Aleppo, Beirut, Smyrna, and Constantinople."

OUR INDIAN POLICY.

Bishop Hare, the missionary Bishop of Niobrara, in a recent report to the Missionary Board of the Protestant Episcopal Church, comments briefly upon Indian civilization. His views upon this topic, which we here give, are those entertained by the officers and missionaries of the American Board, and it is believed that so soon as this simple plan is acted upon the "Indian Question" will be practically settled. Bishop Hare says: —

"The condition of the Flandreau Indians, who have given up their tribal organization and are throughly intermixed with the whites; that of the Santees, who, though their tribal life is maintained, are surrounded by whites on all sides of their Reserve; and that of those Yanktons who live close to a white farming population, shows them to be so much in advance of all the Sioux who are isolated and penned up in their own darkness and lethargy, that I am led to the conviction that the true mode of dealing with the Indians, in the line of material things, is to give them land in severalty, throw open to settlement by whites, where it can be equitably done, the portion of Indian Reserve which remains untaken after the Indians have been provided for, give the Indians special help in the way of food and implements while they are learning to support themselves, secure their title to their land for a term of years during their nonage by making their title inalienable until they learn to take care of their own rights, and then let them fight the battle of life for themselves."

"The present system, by which, too often, reservations of thousands upon thousands of acres are a vast common, in which any man scratches a piece of land where he will, and where beef, flour, sugar, coffee, etc., are doled out to vicious and virtuous, indolent and industrious, alike, is a monstrous evil, which should be tolerated not a day longer than is absolutely necessary. Even were our taxpayers willing to endure it, we have no right to inflict it upon the Indians, who ought to receive from us a useful and not a pernicious training; nor have we any right to rear a race of paupers to be a curse to our whole Western country; nor any right to fight God's good law that man shall labor, and that if any man will not work neither should he eat."

CAMERON ON AFRICAN HEATHENISM.

COMMANDER CAMERON, the celebrated African Explorer, who has given the best account of the regions about Bihè, in which the American Board is planning to establish a mission, gave an address before the British Association last autumn in which he described the manners and customs of the people of Urua, a region northeast of Bihè. The following account is taken from his address: —

"Urua was one of the largest native states in Africa. It was bounded on the east by Tanganyika, on the north by independent tribes in Manguema, on the west by Ulunda, and on the south by mountains south of the lake of Bangweolo. The great chief was Kasongo, and the race was perhaps the most civilized in Central Africa. The chief claimed divine honors. On his death all his wives save one were slaughtered at the grave, and the one whose life was not taken was handed over to the chief's successor. The spirit of the deceased prince was supposed to pass into the body of the successor. The center of the religion of the people was an idol, which was held in great reverence. The idol was placed in the midst of a dense jungle, and it had for wife one of the sisters of the reigning sovereign. Under the principal chief were smaller chiefs, who collected and paid over to the sovereign tribute. He had seen this tribute come in, and some of it must have come from distant parts of the country. There was a numerous class of wizards in the country who did a large trade in idols and charms. Many of the wizards were ventriloquists, and in this way the idols were made to give answers to the questions put to them.

"Caste was very clearly defined in the race. No one dare sit down in the presence of the chief without permission, which was very seldom granted. In one case where, in the traveler's presence, a native had neglected etiquette, severe punishment was about to be inflicted, but

the traveler saved the offender. Authority was maintained by mutilation. Hands, feet, ears, noses, were mutilated, and the natives did not seem to mind it much. One woman had cut off her own ears. This woman was one of Kasongo's wives. She asked permission to mutilate herself, and she did it at once. The body-guard of the chief was composed to a great extent of mutilated people, whose affection for the chief seemed in no way decreased.

"Fire was obtained by friction from a fire block, and in one case a chief used the shin-bone of one of the other chiefs who had been conquered. The dress of the people was very simple, consisting of an apron. Members of the royal family wore three large skins, and junior members of the family wore aprons of green monkey skins. The hair-dressing of this people was curious, varying more with districts than with rank. In some cases it was worked up into four ring plaits crossed at the top of the head like a crown, and surrounded at the bottom with a band of cowries or other shells. Skewers were inserted in the hair, one end of which could be used in tattooing. The people were not a hairy race, but they managed to grow their beards long, and plaited them like a Chinaman's pigtail, usually putting at the end of each a lump of mud to weight it. Some of the beards reached to the waists. The women, not having beards to amuse themselves with, were tattooed extensively. Tattooing usually commenced at the age of seven, and might be completed about the age of twelve or fourteen, which was the time for marriage. Beautiful patterns were used, and the tattooing was done in raised cuts. Sometimes a husband, when he was displeased with his wife, cut off all these raised pieces, and the woman could not appear in public again; she was not received into society until she was retattooed.

"He saw one of their weddings, which was very curious. The festivities lasted several days. A ring was formed of the natives, two men with big drums being in the middle. The drums were played and the people danced around. The bride was brought out, dressed in feathers and other finery, on the shoulders of two or three women; she was taken into the middle of the ring and was jumped up and down on the shoulders of the women. The bride threw shells and beads about for which there was a scramble, as the possession of them was supposed to confer luck. Ultimately the husband came into the ring, and putting the bride under his arm carried her off."

THE WOMEN OF AFRICA.

Mr. Riddel, of the Livingstonia Mission of the Scotch Free Church on Lake Nyassa, has written for the *Monthly Record* of that church the following account of the women of Africa: —

"The women in Central Africa are by far the most important members of the community. On them devolves the work, not only of growing corn for the support of themselves and their families, but also of providing the luxuries as well as necessaries of life for their husbands. They have to till the fields and sow the grain, while their husbands are lying under the shade of a tree discussing the gossip of the day. They have also to produce a plentiful supply of tobacco for the whole family, — who, without regard to sex or age, have a draw at the common pipe round the evening fire.

"The practice of polygamy by the chiefs and their councilors is the cause of much misery among the women. The harem is governed by the chief wife, who is called the queen. In a harem of from fifty to a hundred, about eighty of the women are slaves, though they are at the same time called wives; but this department is continually undergoing readjustment to suit the humor of his majesty. If one of these unfortunates should incur her lord's displeasure she is put into the 'slave-stick,' to await the arrival of the first slave dealer; or, if she is not disposed of in this way, she will be accused of witchcraft, and compelled to drink the poisoned *muave;* and if this should fail, she will be shot or drowned, no one forbidding.

"To fill her place, a number of men are sent to the neighboring villages with a commission to select the most beautiful

girl they can find, and bring her to the capital; and neither the poor girl nor her parents have any choice in the matter. She is doomed to the worst slavery for life. One law of the harem is, that the husband is the exclusive property and care of each wife for twenty-four hours, when she has to minister to his wants, supplying him with beer and food prepared by her own hands. If any one else even speaks to him during this period, it would immediately produce jealousy and quarreling. . . . .

"And yet, though this system tends so strongly to destroy the foundations on which true family relations are built, it is surprising how much real affection exists. The mothers are passionately fond of their children. I may tell you of one woman I know. She was a slave-wife. She had offended her husband, and was compelled to drink the poison on a charge of witchcraft; this not having the intended effect, she was sold away to a slave-dealer from the East. She had a child of three years old, and, of course, the husband kept the child, while the mother was to be separated from it for life. As the slave-caravan moved on, she anxiously watched night after night, if happily she might find an opportunity to escape. The longed-for night at length arrived. The watchman had fallen asleep; she managed to loosen her hands and to set herself free. She at once turned her face toward her home, walked day and night through the bush till she came to her former abode. She sprang into the house, seized her child, and managed to escape. She made her way to Livingstonia, where, I am glad to say, she and her child now live in safety and peace.

"The Christian marriages which are celebrated now and then at Livingstonia, and the protest which all our teaching directs against polygamy and its attendant evils, will, we trust, soon make their influence felt among all the villages and in the district round that center of liberty, education, and Christianity."

Notes of the Month.

Special Topics for Prayer.

That God would inspire able and devoted Christian physicians to offer themselves for missionary service (pages 43 and 54).

That the Holy Spirit may be poured out in Jaffna, where the people, long under instruction, seem only waiting for the power from on high to bring them upon the Lord's side (page 60–62).

Departures.

December 20, 1879. Mrs. Susan M. Schneider.
December 20, 1879. Miss Clara D. Lawrence.
December 20, 1879. Miss Martha G. Gleason.

Mrs. Schneider has resided in this country since the death of her husband, Rev. Dr. Schneider, but now returns for missionary service at Constantinople. Miss Gleason goes also to Constantinople, and Miss Lawrence to Manisa.

Arrivals.

November 23, 1879. Misses C. E. and M. A. C. Ely at Bitlis, Eastern Turkey.
December 13, 1879. Rev. James Smith and wife at Bombay.

Deaths.

November 23. Arthur H. Adams, M. D., of the Japan Mission. He died while on the passage from San Francisco to Yokohama.

December 2. At Sierra Leone, West Africa, Rev. Albert Bushnell, D. D. Dr. Bushnell entered upon the missionary work in connection with the American Board in 1844, only leaving its service when the Gaboon Mission was transferred to the care of the Presbyterian Board. He gave the crowning proof of his love for Africa, by volunteering last year to return, though in feeble health, because no younger and stronger man could be found to reënforce the mission at Sierra Leone.

A MISSIONARY HYMN.

Translated from the German by MRS. CLARA E. SCHAUFFLER, *Brünn, Austria.*

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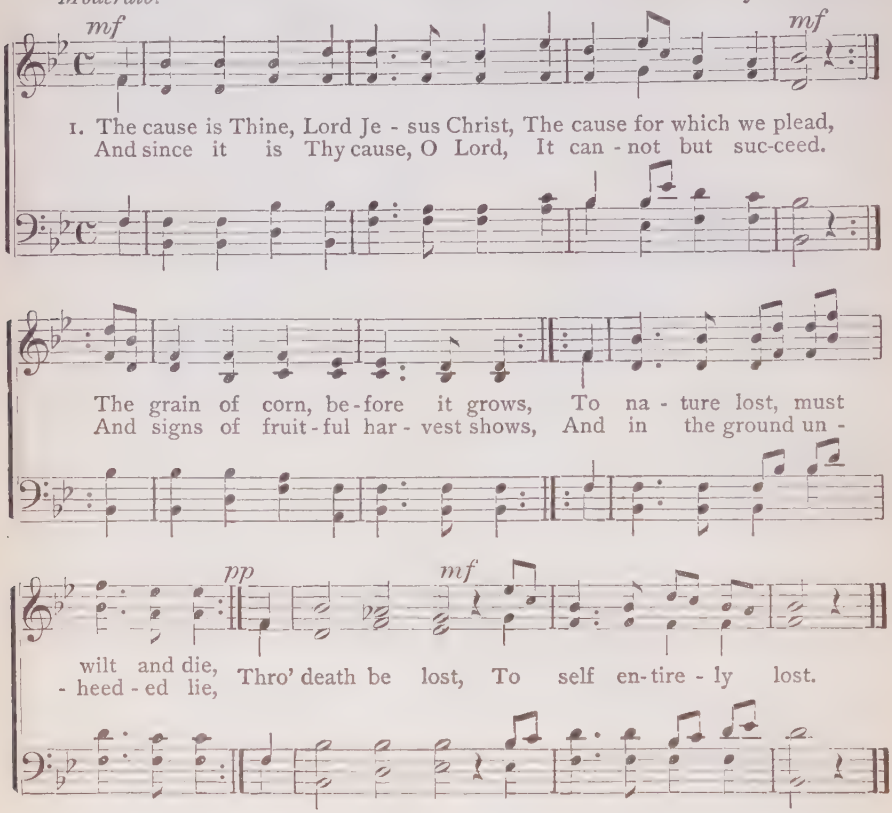
Moderato. J. HAYDN.


mf
mf
1. The cause is Thine, Lord Je - sus Christ, The cause for which we plead,
And since it is Thy cause, O Lord, It can - not but suc-ceed.
The grain of corn, be-fore it grows, To na - ture lost, must
And signs of fruit-ful har - vest shows, And in the ground un -
pp
mf
wilt and die,
- heed - ed lie,
Thro' death be lost, To self en-tire - ly lost.

2. Thou, Lord and Captain, Thou didst go
Through sorrow up to Heaven,
And to believing souls below,
The selfsame path is given.
So take us all together, Lord,
To share the sorrow and reward,
Thy cause and us, with dying love,
Lead through Thy grave, to light above,
To light above,
Through night to light above.

3. Thou, as a grain of corn, didst die,
And sink into the tomb,
The world, thine own, in sin doth lie;
Enliven now its gloom.
Send messengers to every zone,
Let soon Thy glorious name be known,
Thy name so full of saving light;
We wait to serve, with heart and might,
In toil and fight,
To serve in toil and fight.

DONATIONS FOR A MISSION TO CENTRAL AFRICA.

[Pledges have been received as follows: From Robert Arthington, Esq., of Leeds, England, £1,000, and for a Mission Steamer on the Livingstone River, £2,000; from an Episcopalian, Boston, Mass., $500.]

Previously acknowledged, see January "Herald"	1,255 56
New Britain, Conn., So. Cong. ch. and so.	5 00
Putnam, Conn., M. R. H. for a student in Africa	100 00
New York, N. Y. Olivet Miss. S. S.	25 00
Rome, N. Y., Rev W. B. Hammond and Louise M. Hammond	10 00
Mitchel, Iowa, Rev. Robert Kerr	92 00
	$1,404 56

DONATIONS RECEIVED IN DECEMBER.

MAINE.

Cumberland county.
- Brunswick, 1st Cong. ch. and so. 42.25; m. c. 57.75; 100 00
- Falmouth, 1st Cong. ch. and so. 15 00
- Gorham, 1st Cong. ch. and so. 40.33; N. H. Johnson, 2.90; 43 23
- Portland, St. Lawrence St. ch. and so. 21.22; Williston ch. Mrs. S. H. Merrill, 10; 31 22
- Yarmouth, 1st Cong. ch. and so. 26 00—215 45

Hancock county.
- Bluehill, Cong. ch. and so. 10 00

Kennebec county.
- Hallowell, So. Cong. ch. and so. 104 30
- Richmond, Cong. ch. and so. 15 00—119 30

Lincoln and Sagadahoc counties.
- Waldoboro, 1st Cong. ch. and so. 4.55; G. Allen, 2; 6 55

Somerset county.
- Norridgewock, Cong. ch. and so. 21 25

Waldo county.
- Belfast, 1st Cong. ch. and so. 40 00

Washington county.
- Machias, Centre St. ch. and so. 6 44

York county.
- York, 2d Cong. ch. and so. 7 50

426 49

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.
- Jaffrey, 1st Cong. ch. and so. m. c. 6 38
- Keene, E. H. Clark, 5 00—11 38

Coos county.
- Lancaster, New Year's offering, 5 00

Grafton county.
- Bristol, Cong. ch. and so. 12 28
- Hanover, Dartmouth Relig. Society, 100 00
- Piermont, Cong. ch. and so. 10 00—122 28

Hillsboro co. Conf. of Ch's. George Swain, Tr.
- Francestown, Cong. ch. 21 00
- Manchester, 1st Cong. ch. and so. 105 41
- Nashua, 1st Cong. ch. and so. 83 83
- New Boston, J. N. Dodge, 5 00
- New Ipswich, Leavitt Lincoln, to const. Wm. L. Lincoln, H. M. 100 00—315 24

Merrimac county Aux. Society.
- Pittsfield, Cong. ch. and so. 26 55
- Warner, Mrs. J. H. Stewart, 5; Mrs. A. G. H. Eaton. 1; 6 00—32 55

Rockingham county.
- Chester, Emily J. Haselton, 10 00
- Exeter, 1st Cong. ch. and so. 65.00; Union m. c. 5.13; 70 13—80 13

Strafford county.
- Laconia, Cong. ch. and so. 61 89

628 47

Legacies. — Francestown, Miss Lucy Everett, by Joseph Kingsbury, 60 00
- Manchester, Mrs. Maria A. Moody, by John Kimball, Ex'r, to const. Mrs. Martha W. Brown, H. M 99 00—159 00

787 47

VERMONT.

Addison county.
- Bridport, Cong. ch. and so. (add'l), 3 50
- Cornwall, Cong. ch. and so. to const. Rev. J. C. Houghton, H. M. 63 85
- Middlebury, Cong. ch. and so. 71 50—138 85

Chittenden county.
- Burlington, C. A. Hibbard, 10; A friend, 10; 20 00
- Milton, P. Herrick, 1 00—21 00

Essex county.
- Granby and Victory, Cong. ch. and so. 4 38

Franklin co. Aux. Soc. C. B. Swift, Tr.
- East Berkshire, Cong. ch. and so. 7 25
- Fairfield, Harmon Northrop, 2; Mrs. S. H. Northrop, 2; B.W. Northrop, 1; Mrs. E. A. Northrop, 1; Miss Helen A. N., 1; 7 00
- Swanton, Cong. ch. and so. 13 15—27 40

Orange county.
- West Randolph, Cong. ch. and so. 19 40

Orleans county.
- Beebe Plain, Mrs. E. A. McPherson, 10 00
- Newport, Cong. ch. and so. 12 25—22 25

Rutland county.
- Benson, Cong. ch. and so. 13 00
- E. Hubbardton, Mrs. H. E. Lincoln, 10 00—23 00

Washington county Aux. Soc. G. W. Scott, Tr.
- Northfield, Cong. ch. and so. 13 00

Windham county Aux. Soc. H. H. Thompson, Tr.
- Brattleboro, Central ch. m. c. 22 01
- Grafton, Cong. ch. and so. 21 25
- So. Londonderry, Nancy Cochran, 1 00
- West Townshend, Mary E. Pierce, 3 90—48 16

Windsor county.
- Quechee, A mother, 1 00
- Springfield, Mrs. F. Parks (extra), 100; A friend, for Papal Lands, 100; 200 00
- West Hartland, Cong. ch. and so. 8 00
- Woodstock, 1st Cong. ch. and so. 21 06—230 06

547 50

MASSACHUSETTS.

Barnstable county.
- West Barnstable, Cong. ch. and so. 10 00

Berkshire county.
- Mill River, Melissa R. Wilcox, 20 00
- No. Adams, Cong. ch. and so. 110 79
- Pittsfield, 1st Cong. ch. and so. 56.88; South Cong. ch. and so. to const. Rev. C. H. Hamlin, H. M. 50; 106 88—237 67

Bristol county.
- Preston, Cong. ch. and so. 6 43
- Mansfield, Cong. ch. and so. 10 51
- Raynham, 1st Cong. ch. and so. 23 00
- Taunton, Mrs. E. K. Perrin, 15 00—54 94

Brookfield Asso'n. William Hyde, Tr.
- Dana, Cong. ch. and so. 6 00
- Spencer, 1st Cong. ch. and so. to const. Mary A. Miles, Jeannette Prince, Ellen P. Starr, Sarah W. Dyer, and Mrs. J. W. Temple, H. M. 495.76; J. L. Bush, 5,000; 5,495 76
- Ware, East Cong. ch. and so. 1 00—5,502 76

Essex county.
- Andover, Students in Phillips academy, 2 00
- Methuen, 1st Parish ch. to const. Rev. Z. S. Holbrook, H. M. 88 00—90 00

Essex county, North.
- Bradford, A friend, 2 00
- Haverhill, Cen. Cong. ch. and. so. 85 17
- Ipswich, 1st Cong. ch. and so. 25 13
- Newburyport, North Cong. ch. and so. 33 23
- West Newbury, J. C. Carr, 10 00—155 53

Essex co. South Conf. of Ch's. C. M. Richardson, Tr.
- Beverly, Dane St. ch. and so. 9 06
- Danvers, A friend, 5 00

Essex, Cong. ch. and so. 35 62
Lynn, Central Cong. ch. and so. 40; North Cong. ch. and so. 9.98; 49 98
Peabody, Rockville Cong. ch. 5 00
Salem, Tabernacle ch. and so. m. c. 33 96——138 62

Hampden co. Aux. Society. Charles Marsh, Tr.
Holyoke, 2d Cong. ch. and so. 33 54
Indian Orchard, Cong. ch. and so. 45 00
Mitteneague, 2d Cong ch.. and so. 12 89
Monson, Cong. ch. and so. 94 58
Southwick, Cong. ch. and so. 10 00
Springfield, South ch. and so. 105.33; Olivet ch. and so. with other dona. to const. C. K. CAMP, H. M. 45.23; M. 250; A friend, 15; 415 56
West Granville, Cong. ch. and so. 5 00——616 57

Hampshire county Aux. Society.
East Hampton, Payson Cong. ch. and so. 826 20
Enfield, Cong. ch. and so. 131 60
Hadley, Russell ch. and so. 18 52
Northampton, 1st Cong. ch. and so. m. c. 18.70; Rev. H. L. Edwards, 10; 28 70
North Hadley, Cong. ch. and so. 4 40
South Hadley Falls, Cong. ch. and so. 41 20—1,050 62

Middlesex county.
Arlington, Cong. ch. and so. 50 00
Framingham, Plymouth ch. and so. 27 39
Holliston, Mrs. James Leland, 1 00
Lowell, 1st Cong. ch. and so. 85 38
Malden, 1st Cong. ch. and so. 43 33
Newton, Eliot ch. and so. 424 20
Newton Centre, A. 100 00
Reading, Old South ch. and so. 24 45
Somerville, Broadway ch. and so. to const. S. C. DARLING, H. M. 100; Franklin St. ch. m. c. 8.32; 108 32
Stoneham, Cong. ch. and so. 8 15
Waverly, Cong. ch. and so. 23 00
Wayland, Cong. ch. and so. 7 00
West Somerville, Cong. ch. and so. 2 18
Wilmington, Cong. ch. and so., m. c. 20.20; J. Skilton, 40; 60 20
Woburn, 1st Cong. ch. and so. 186.65; m. c. 34.22; Mrs. Stephen Dow, 5; 225 87—1,190 47

Middlesex Union.
Leominster, Cong. ch. and so. 72.96; Sumner Haynes, 10; 82 96
Westford, Union Cong. ch. and so. 2 00——84 96

Norfolk county.
Braintree, 1st Cong. ch. and so. 5 24
Stoughton, Mary A. Bronson, 1 00
Weymouth, H. F. Vickery, 10 00——16 24

Old Colony Auxiliary.
Fairhaven, 1st Cong. society, 25 00
Lakeville, Union Grove ch. and so. 3 29
Mattapoisett, Cong. ch. and so. (add'l), 7 00
New Bedford, 1st Cong. ch. and so. 50 00
North Rochester, Cong. ch. and so. 15 87
Rochester, 1st Cong. ch. and so. 69 89
South Dartmouth, Cong. ch. and so. 4 00——175 05

Plymouth county.
Abington, Cong. ch. and so. 13 72
Campello, Cong. ch. and so. 50 00
Marion, Cong. ch. and so. 22 00——85 72

Suffolk county.
Boston, — Summary for 1879: —
Old South church, 7,110.37
do. to Woman's Board, 444.08—7,554 45
Park Street church, 3,271.60
do. to Woman's Board, 718.00—3,989 60
Shawmut church, 2,845.47
do. to Woman's Board, 832.50—3,677 97
Mount Vernon church, 3,107.30
do. to Woman's Board, 349.00—3,456 30
2d Church (Dorchester), 2,649.35
do. to Woman's Board, 639.50—3,288 85
Central church, 2,583.49
do. to Woman's Board, 479.49—3,062 98
Union church, 1,238.62
do. to Woman's Board, 387.75—1,626 37
Phillips church, 996.48
do. to Woman's Board, 572.00—1,568 48
Central ch. (Jam. Plain), 1,028.34
do. to Woman's Board, 303.91—1,332 25
Immanuel church, 1,000.00
do. to Woman's Board, 136.60—1,136 60
Winthrop ch. (Charlest'n), 619.88
do. to Woman's Board, 34.00——653 88
Eliot church, 442.66
do. to Woman's Board, 201.93——644 59
Berkeley St. church, 277.09
do. to Woman's Board, 253.00——530 09
Walnut Ave. church, 343.44
do. to Woman's Board, 65.00——408 44
South Evang. ch. (West Roxbury), 299.70
do. to Woman's Board, 63.00——362 70
Highland church, 223.64
do. to Woman's Board, 92.00——315 64
Maverick church, 50.68
do. to Woman's Board, 220.00——270 68
Village ch. (Dorchester), 100.00
do. to Woman's Board, 80.00——180 00
Evang. ch. (Brighton), 135 00
Pilgrim church, 64 75
1st ch. (Charlestown), to Woman's Board, 58 00
Salem and Mariner's ch. 45 00
Olivet church, to Woman's Board, 28 53
Holland church, 14 55
Boylston church, 11 46
E. Street church, 2 00
Trinity ch. (Neponset), to Woman's Board, 1 00
Miscellaneous, —
Woman's Board, 721 58
FRANCIS G. PRATT, Jr., to const. himself H. M. 100; Joshua Bates, 10; Two friends, 6; Miss F. D. Nelson, 5; A friend, 1; Widow's mite, 28c. Other donations and legacies, particulars of which have been acknowledged, 1,318.00; 1,440 28
36,582 02
Acknowledged elsewhere, 36,174 32
407 70
Chelsea, 1st Cong. ch. and so. 67.36; 3d Cong. ch. and so. 30.25; Central ch. and so. 4.51; Miss A. M. Dutch, 10; 121 12——528 82

Worcester county, North.
Phillipston, 1st Cong. ch. and so. 34.55; m. c. 20.95; 55 50
Petersham, Cong. ch. and so. 2 60
Templeton, Cong. ch. and so. 14.94; Ladies' collec. 23.93; Daniel Ward, 5; 43 87
Winchendon, No. Cong. ch. and so. 10 10——112 07

Worcester co. Central Asso'n. E. H. Sanford, Tr.
Holden, Cong. ch. and so. 19 18
Princeton, Cong. ch. and so. 37 00
Shrewsbury, Cong. ch. and so. 37 50
Webster, 1st Cong. ch. and so. 36 00
West Berlin, Francis Rand, 1 90
West Rutland, Otis Demond, 10 00
Worcester, Piedmont ch. and so. 134.02; Old South ch. and so. 45.20; Plymouth ch. and so. 18.92; 198 14——339 72

Worcester co. South Conf. of Ch's. William R. Hill, Tr.
Milford, 1st Cong. ch. and so. 145 67
Millbury, 2d Cong. ch. and so. 39 70
Northbridge Centre, Cong. ch. and so. 18 38
Sutton, A friend, 10 00——213 75
10,603 51

Legacies. — Boston, Mrs. Abigail J. Batchelder, add'l, 23 82
Methuen, Joseph F. Ingalls, add'l, by Samuel C. Sargent, Ex'r, 25 00
Weston, Benjamin Sewall, by Charles T. Hubbard, Ex'r, 5,000 00
Falmouth, Thacher Lewis, by Thomas Lewis, adm'r, 400 00
Hopkinton, Mrs. Sally G. Smith, 500 00—5,948 82
16,552 33

RHODE ISLAND.

North Scituate, Cong. ch. and so. 10 00
Pawtucket, Cong. ch. and so. 50; S. W. Plimpton, 1; 51 00
Providence, Pilgrim ch. and so. 65 00——126 00

CONNECTICUT.

Fairfield county.
- Black Rock, Cong. ch. and so. 44 00
- Bridgeport, Park St. ch. and so. 40 00
- North Greenwich, Cong. ch. and so. 100 00 — 184 00

Hartford county. E. W. Parsons, Tr.
- Berlin, 2d Cong. ch. and so. 32 20
- Bristol, Cong. ch. and so. 5 00
- Glastenbury, 1st Cong. ch. and so. 50 00
- Hartford, 1st Cong. ch. and so. 14; m. c. 11.85; Theol. Sem'y, m. c. 22; 47 85
- New Britain, Members of So. ch. 45 00
- Southington, Cong. ch. and so. 373.62, less express, to const. F. B. Hayes, H. M. 373 12
- South Windsor, Cong. ch. and so. 27 41
- West Avon, Cong. ch. and so. 5 00
- West Hartford, Cong. ch. and s. 10 00
- Windsor, Cong. ch. and so. 38 51
- Windsor Locks, Cong. ch. and so. 101 43

735 52
- Less returned, amt. ack'd from East Hartland in January "Herald," 7 26 — 728 26

Litchfield co. G. C. Woodruff, Tr.
- Canaan, 1st Cong. ch. and so. 7 50
- Falls Village, Cong. ch. and so. 5 50
- Harwinton, Cong. ch. and so. 50 15
- Kent, 1st Cong. ch. and so. 13 16
- Norfolk, Cong. ch. and so. 600 00
- Terryville, Cong. ch. and so. m. c. 21 00
- Thomaston, Cong. ch. and so. 44 90
- Warren, 1st Eccl. ch. and so. 25 00
- Washington, Cong. ch. and so. 97 05 — 864 26

Middlesex co. E. C. Hungerford, Tr.
- Centre Brook, 2d Cong. ch. and so. 8 25
- Deep River, Cong. ch. and so. 72.96; Mrs. A. Watrous, 4; 76 96
- Durham, 1st Cong. ch. and so. 5 00
- Haddam Neck, Cong. ch. and so. 12 45
- Middletown, 1st Cong. ch. and so. 88 16
- Old Saybrook, Cong. ch. and so. 9 91
- West Brook, Cong. ch. and so. m. c. 42 33 — 243 06

New Haven co. F. T. Jarman, Agent.
- Branford, H. G. Harrison, 4 00
- Cheshire, Cong. ch. and so. 49 55
- Milford, Plymouth ch. and so. 48 03
- New Haven, North ch. and so. m. c. 6.71; Nelson Hall, 30; Lyman Osborn, 10; C. A. Sheldon, 2; 48 71
- North Branford, Cong. ch. and so. 46 57
- North Haven, La. Benev. Soc. with other dona. to const. Horace P. Shares, H. M. 42 00
- Orange, Cong. ch. and so. 11 92 — 250 78

New London co., L. A. Hyde and L. C. Learned, Tr's.
- Colchester, 1st Cong. ch. and so. to const. S. E. Swift and E. S. Day, H. M. 203 71
- Griswold, Cong. ch. and so. 80 00
- Lebanon, Exeter ch. and so 2 47
- Lyme, Cong. ch. and so. 10 67
- New London, 1st Ch. of Christ, 79.27; m. c. 23.92; 2d Cong. ch. and so. m. c. 5.82; 109 01
- Norwich, 2d Cong. ch. and so. m. c. 36 40
- Taftville, Cong. ch. and so. 11 00 — 453 26

Tolland county, E. C. Chapman, Tr.
- Columbia Cong. ch. and so. to const. E. L. Richardson, H. M. 93 01
- Mansfield, 1st Cong. ch. and so. 82 00
- Somers, Cong. ch. and so. 50.65; m. c. 22.22; 72 87
- Vernon, Cong. ch. and so. 27 02
- Willington, Cong. ch. and so. 5 00 — 279 90

Windham county.
- Ekonk, Elizabeth W. Kasson, 10 00
- Hampton, A friend, 10 00
- Pomfret, 1st Cong. ch. and so. 75; m. c. 34.43; 109 43
- Putnam, 2d Cong. ch. and so. to const. Chas. A. Wilson, H. M. 115 56
- Thompson, Cong. ch. and so. 141 00 — 385 99

—— A lady, 500 00

3,889 51

Legacies. — Hartford, Loyal Wilcox, by Henry S. Barbour, Ex'r, 2,500 00

6,389 51

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- Champlain, Miss A. L. Savage, 4 90
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- Chestertown, R. C. Clapp, 1 00
- Clifton Springs, Mrs. Andrew Peirce, 25 00
- Coxsackie, M. Lusk, 10 00
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- East Bloomfield, Cong. ch. and so. 54.45; R. B. Goodwin, 2; 56 45
- Fairport, 1st Cong. ch. and so. 75 00
- Floyd, Welsh Cong. ch. and so. 2 56
- Hannawa Falls, Mrs. Abner Clark, 20 00
- Keeseville, M. Finch, 5; J. W. Davis, 5; 10 00
- Madison, Cong. ch and so. 10 00
- Millville, Cong. ch. and so. 9 11
- Moravia, 1st Cong. ch. and so. 37 17
- Munnsville, H. Gaston, 1 00
- New Lebanon, W. Hitchcock, 3 00
- New York, Broadway Tabernacle ch. in part, 3,701.72; Mrs. E. P. Woolsey, to const. G. M. Woolsey and E. J. Woolsey, H. M. 200; H. T. Morgan, 100; A friend, to const. Rev. W. H. Woodwell, H. M. 100; Mrs. H. Belden, 5; A friend, through "N. Y. Observer," 5; 4,111 72
- North Harpersfield, Mr. and Mrs. C. Nichols, 2 00
- Richville, Rev. G. Cross, and Mrs. Annie E. Cross, 2 00
- Rome, Welsh Cong. ch. and so. 5 27
- Rushville, Cong. ch. and so. 8 00
- Troy, Mrs. Pauline S Conant, 5 00
- Union Centre, P. T. Brown, 2 00
- Watertown, Miss P. F. Hubbard, 1 00 — 7,343 14

NEW JERSEY.

- Bernardsville, J. S. Roberts, 50 00
- Jersey City, 1st Cong. ch. and so. m. c. 22 27
- Montclair, 1st Cong. ch. and so. 122 96
- Newark, 1st Cong. ch. and so. 40.73; A friend, 1; 41 73
- Orange, Trinity Cong. ch. and so. 12 10 — 249 06

PENNSYLVANIA.

- Allegheny, Plymouth ch. with other dona. to const. Rev. H. C. Crane, H. M. 23 28
- Blossburg, Welsh Cong. ch. and soc. 17 20
- Montrose, Edwin Lathrop, 10 00
- Morris Run, Welsh Cong. ch. and so. 3 42
- Philadelphia, Central cong. ch. m. c. 27.05; I. M. Van Harlingen, 25; 52 05
- Pittsburgh, Rev. T. Edwards, 5 00
- Plymouth, Welsh Cong. ch. and so. 7 00
- Providence, Welsh Cong. ch. and so. 10 00
- Spartansburg, Mrs. E. E. DeLand, 1 00 — 128 95

DISTRICT OF COLUMBIA.

- Washington, 1st Cong. ch. and so. 32 94

TENNESSEE.

- *Legacies.* — Athens, D. Coe, by J. E. Jewell, 15 00

VIRGINIA.

- Orange C. H., Two friends, 10 00

OHIO.

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- Atwater, Cong. ch. and so. 20 14
- Cleveland, Euclid Av. Cong. ch. 16 29
- Coolville, Mrs. M. B. Bartlett, 28 90
- Defiance, G. H. Palmer, 20 00
- Hudson, Mrs. J. Strong, deceased, 5 00

Lenox, Cong. ch. and so. 6 50
Marietta, 1st Cong. ch. and so. add'l, 50 00
Minersville, Welsh Cong. ch. and so. 6 00
Orwell, Rev. William T. Richardson, 5 00
Pomeroy, Welsh Cong. ch. and so. 8 19
Springfield, Cong. ch. and so. 8 58
Steuben, M. M. Akerton, 4 00
Strongsville, Free Cong. ch. 5 00
Toledo, 1st Cong. ch. and so. add'l, 50 00
Weymouth, Cong. ch. and so. 7 00—339 10

INDIANA.

Lowell, Thomas Peach, 10 00

ILLINOIS.

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Chesterfield, Cong. ch. and so. 1 00
Chicago, N. E. ch. and so. 133.00; m. c. 10.64; 143 64
Dement, Cong. ch. and so. 3 75
Galesburg, Mrs. E. T. Parker, 5 00
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Jacksonville, James Thorndike, 80
La Moille, Cong. ch. and so. 25 50
Lexington, A friend, 2 00
Pittsfield, Mrs. Elizabeth Cater, 11 00
Princeton, Cong. ch. and so. 55 81
Quincy, L. Kingman, 9 00
Rio, Cong. ch. and so. 9 25
Rockford, 2d Cong. ch. and so. 239.48; Mrs. Betsey Thomas, 5; 244 48
Rushville, L. R. Caldwell, 4 00—519 33

MICHIGAN.

Ann Arbor, 1st Cong. ch. and so. 57 86
Bridport, Cong. ch. and so. 2 00
Charlotte, Mrs. B. Landers, 5 00
Dexter, Dennis Warner, 9 00
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Kalamo, Cong. ch. and so. 5 00
Marshall, Mrs. A. B. Gatrell, 1 00
Muskegon, 1st Cong. ch. and so. add'l, 15 61
Olivet, 1st Cong. ch. and so. 32 49
Richland, 1st Presb. ch. 8 50
St. Johns, Mrs. D. Baldwin, 1; A. J. Baldwin, 3, 4 00—192 69

MISSOURI.

St. Louis, 1st Cong. ch. and so 46 03

MINNESOTA.

Austin, Cong. Union ch. 25 77
Fairmont. 1.50 under Minneapolis in Dec. "Herald" should be credited to Rev. D. B. Eells.
Faribault, Cong. ch. and so. 30 69
Minneapolis, Plymouth ch. 22.95; "Once a quarter," 10; 32 95
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Northfield, 1st Cong. ch. and so. 37 68—130 13

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Belmond, Rev. J. D. Land, 1 00
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Cromwell, Cong. ch. and so. 10 00
Des Moines, Plymouth Cong. ch. and so. 107 90
Farmington, M. H Cooley, 2 00
Green Mountain, Rev. Henry L. Chase and wife, for educational work in Harpoot, under care Rev. H. N. Barnum, 100 00
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Kellogg, Cong. ch. and so. 27 00
Lyons, 1st Cong. ch. and so. 34 00
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Berlin, Union ch. miss. soc. 11 00
Dodgeville, Mrs. Jane H. Jones, 10 00
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Milwaukee, Spring St. ch. and so. 40 75
Rosendale, Thank-offering from Mr. and Mrs. E. J. Montague, 25 00
Salem, William Munson, 50 00
Shullsburg, "Helpers," 1 00
Union Grove, Cong. ch. and so. 24 02—198 94

KANSAS.

Arvonia, 1st Cong. ch. and so. 9 00
Neosho Falls, S. B. Dyckman, 5 00
Osborne, Cong. ch. and so. 4 00—18 00

NEBRASKA.

Hastings, Cong. ch. and so. 14 55

CALIFORNIA.

Oakland, 1st ch. 53.54; Ply. Av. ch. 20; 73 54

CANADA.

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Coaticook, A friend, 1 00
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Sherbrooke, Cong. ch. and so. 46 60—67 60

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South Africa, Wellington, Annie M. Wells, 20 00—163 50

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For outfits and traveling expenses of Misses Ely, Chamberlain, Gleason, Leitch, G. A. Chandler, and Colby (add'l), and for traveling expenses of Mrs. Schneider, 4,076 44—10,399 44

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NEW HAMPSHIRE. — Campton, Cong. s. s. 43.30; Laconia, Cong. s. s. 5.62; 48 92
VERMONT. — Granby and Victory, Cong. s. s. 3.62; Springfield, Cong. s. s for Rev. R. A. Hume's school at Ahmednuggur, 40; St. Johnsbury, a friend, to assist a graduate of Training School at Kioto, 25; 68 62
MASSACHUSETTS. — Boston, Old Colony s. s., for Hohannes Mardirosian, Harpoot, 30; Immanuel s. s. 4.29; Fitchburg, Calv. Cong. s. s. for Mr. Hume's school at Ahmednuggur, 40; Natick, 1st Cong. s. s. for teacher in India, 50; 124 29
CONNECTICUT. — Colchester, 1st Cong. s. s. 44.07; Collinsville, Cong. s. s. 18; Higganum, 1st Cong. s. s. 11.50; Middletown, South Cong. s. s. 25; 98 57
NEW YORK. — New York, Olivet Miss. s. s. 25; Poughkeepsie, 1st Cong. s. s. for B. Chimadji, Ahmednuggur, 40; Troy, Mary F. and Margaret Cushman, each, 1; Mary F., special for Turkey, 1; Margaret, special for Japan, 1; 69 00
MINNESOTA. — Minneapolis, M. M. Burdick, for a student at Marash, 10 00
MISSOURI. — Kansas City, 1st Cong. s. s. 8 40
CANADA. — Montreal, S. S. class of A. Kingman, Jr., for pupil at Ahmednuggur, 8 50

464 05

Donations received in December, 37,978 36
Legacies " " " 8,622 82

$46,601 18

Total from September 1st to December 31st, Donations, $92,656.39; Legacies, $23,613.68 = $116,270.07.

FOR YOUNG PEOPLE.

THE CELESTIAL EMPIRE.

So the Chinese call their land, believing that it is the centre of the world and the especial favorite of heaven. It is, indeed, in many respects a beautiful land. The picture here given is said to be a fair representation of the country. Here we have the mountain and the plain, the canal and the bridges. In the foreground we see a man bowing obsequiously before a mandarin, or high official, over whose head a servant holds an umbrella. Canals are so common in some parts of China that bridges are seen in every direction, and they are

A SCENE IN CHINA.

said to be all of one style of construction, varying only in size and height. There is a singular reason given why many of them are very low. The Chinese believe, more than in anything else, in the power of unseen spirits, and in what they call *fung-shwuy*, or luck. Some places are supposed to be lucky, and some unlucky. This good luck of a locality, as they imagine, can be disturbed

by some change in the buildings or in the land. Mr. Nevins, who was a missionary in China for many years, says that the theory about *fung-shwuy*, or luck, has a great effect upon the height of the canal bridges, inasmuch as those who live near the bridges sometimes demand that they be built very low because their luck will fail them should any marked change be made in the face of the country. He also tells us that a house is considered very unlucky when the corners of another house point towards it, or it is surrounded by higher buildings. When a new house is built lanterns are hung on the frame, night after night, while gongs are beaten, to attract the luck. But this process, which is supposed to help the new house, injures the neighbors' luck, drawing it away from their dwellings, and so they feel obliged to try to keep their luck by lifting their lanterns higher, and by a louder drumming upon gongs. When the English Church missionaries, at Foochow, had some trouble last year in the Chinese courts, one of the complaints made against them by the natives was that they had destroyed the luck of the city by building their houses with high pitched roofs. This was the way in which the Chinese accounted for the recent floods which have come upon the city. The Chinese are often said to be well educated. This is true of only a small part of the people, and even those who spend years in the schools give most of their time to commit to memory long passages from their classics. Even the best educated know little about the world. On a Chinese map of the world, one that was recently bought there, the eighteen provinces of the Empire are put down, but all other countries are marked simply by spots. The world is represented as resting on a buffalo, and earthquakes are supposed to be caused by the motion of the beast as he shifts his burden.

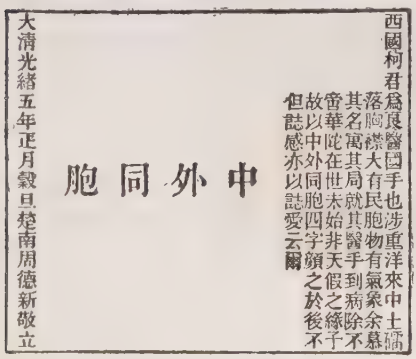
A CHINESE OFFICIAL.

THE MANDARINS.

This is the name given by foreigners to government officers in China. The Emperor is at the head, and among the numerous titles by which he is addressed are these: the August Lofty One; the Celestial Sovereign; the Son of Heaven. Underneath the Emperor are nine ranks of officials who are chosen from among those who have passed successful examinations. These various classes of officers are known by the color of the buttons they wear, some of the buttons being of ruby and coral and sapphire. Officers of the third rank wear also a one-eyed peacock feather. The picture opposite represents a mandarin in full dress. As a class they are intelligent and shrewd, but they are often very corrupt and extortionate, using their power for selfish ends. Some of them, however, have accepted the gospel and become true Christians. You will find on another page of this number an account of the impression made on a Governor-general, Li-hung-chang, by the medical missionaries at Tientsin. May God move the hearts of all these rulers so that the millions of China may be led to accept the gospel.

A GRATEFUL CHINAMAN.

Among the recent patients at the Hospital which our missionary, Dr. Osgood, has established at Foochow, was a military officer, who had been an opium smoker. He was severely sick when he came to the Christian Asylum, but after a while he was cured. He was so grateful that when about to leave he set up a tablet in the hospital, with an inscription, of which we here give an exact copy, only very much smaller than the original. Here is the translation of it, the title being the four words in largest type: —



A MEMORIAL TABLET.

"*The Chinese and Foreign (are as) Own Brothers.*

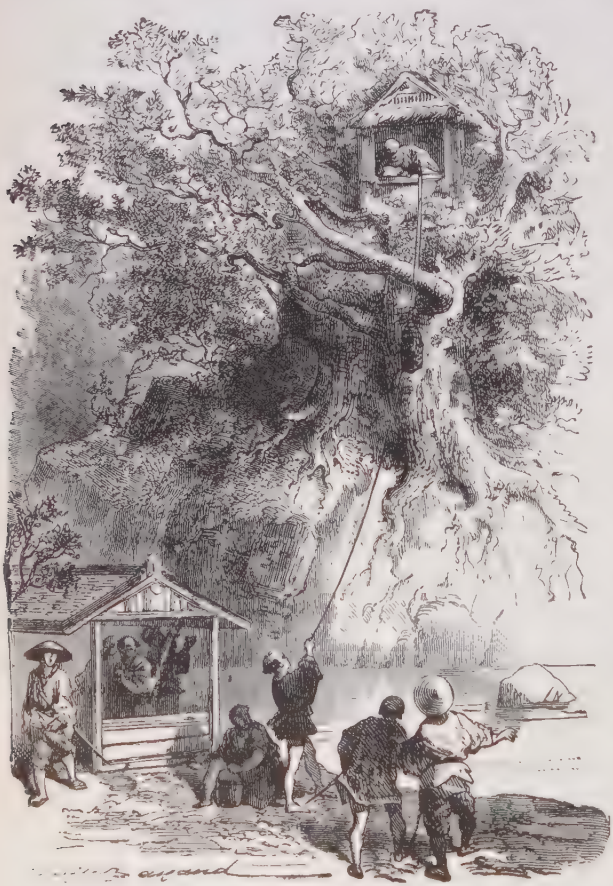
"The Honorable Osgood from the West, esteemed an excellent physician, of skill in the land, crossed an ocean to China; of mind clear and expansive, with a manifest spirit of brotherly regard toward the people. I dwell affectionately on his name. When residing in the asylum and submitting to medical treatment, the approach of his hand expelled disease as when (the genius) Hwa-to was in the world. This truly was a fortune bestowed by Heaven! I therefore inscribe four words 'Chung Wai T'ung Pao' not only as a memorial of gratitude, but also of love.

"Great Pure Dynasty, Kwangsü 5th year 1st moon, on a felicitous day, Chiu Taik Seng of C'hu-nang respectfully erects this tablet."

This is not the only tablet of the kind in the Foochow Hospital, for many men are being cured there in soul as well as body, and they are very grateful. They go away to tell their neighbors how they have been healed, and what they have heard of a God who loves men, and of a Saviour who came to die for the people of all lands.

BUDDHIST HERMITS.

One of the sad sights in China and Japan is the number of people who think to lay up treasure in heaven by repeating the name of Buddha, their god. Many of the Buddhist priests retire to caves or huts, where they shut themselves up in solitary confinement. The place is sometimes sealed by numerous strips of paper, on which is written the day when the hermit entered upon his lonely life. Only a little hole is left in the cell through which food is passed. Here the hermit stays for years, keeping a taper lighted before his shrine, and repeating prayers until he becomes dull and stupid. The merit before his god, which he is supposed to gain by this self-denying process, it is thought may be made over to another person, and so rich men who do not wish to endure the long confinement hire some one to do it for them. In the cut here given, the people are passing food to a hermit. It is for us who know that God is not pleased with this vain service to tell men who crave pardon and peace of the blessed Saviour who has made the one and only offering necessary for sin.



A BUDDHIST HERMIT.

The following is the postscript of a recent letter received by the treasurer from a little girl inclosing two dollars, which she and her sister, both under ten years of age, have saved for missions: —

"*December* 15. Yesterday I chose Turkey for my mission field to look out things about. I drew a map of it and have marked the things about it in the last two *Missionary Heralds*, and I am going to make notes of what I read, and the names of the missionaries. I send another dollar to be used especially for Turkey, and Margaret chose Japan, and is going to do the same with Japan as I. She also sends another dollar especially for Japan."

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OF

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A MISSIONARY MAP in every Church.

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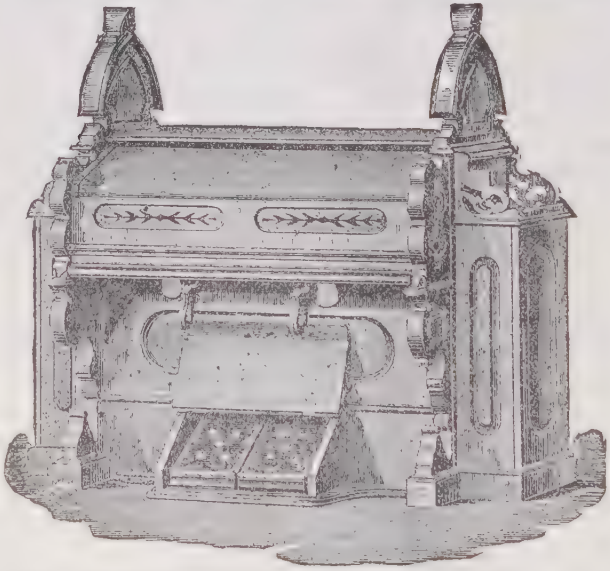

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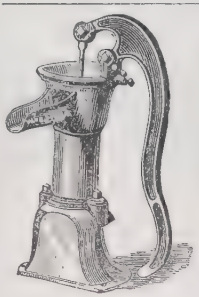

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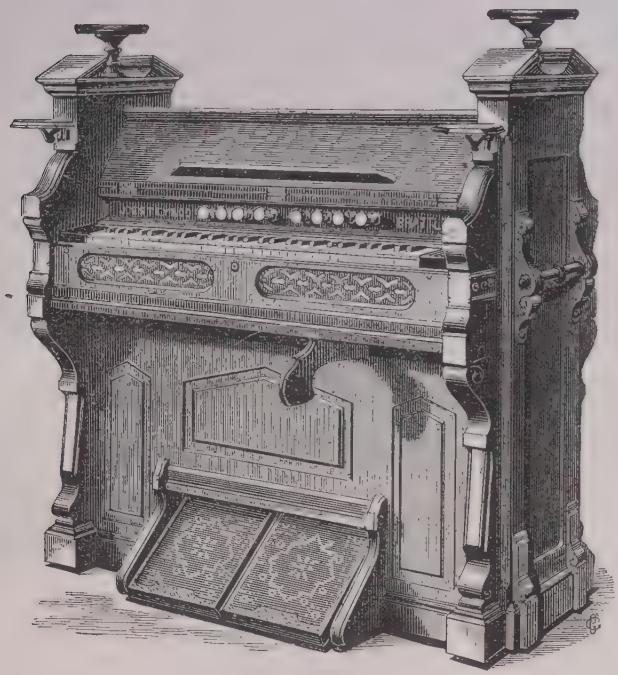

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VOLUME LXXVI. NUMBER 3.

CONTENTS

Editorial Paragraphs (*One Illustration*) . 81
"The Dark Continent." *By Rev. Samuel Wolcott, D. D.* 85
The Molokans of Russia 85
How the Money Goes 87
The Monthly Concert. *By Rev. S. J. Humphrey, D. D.* 88
Donations of Maine by Counties 91
Donations of New Hampshire by Counties 91
Donations of Vermont by Counties . . . 92
Missions and Commerce. *By Rev. A. C. Thompson, D. D.* 92
For Christ's Sake 93
An Old Bank Book 94
Letters from the Missions 95
Japan Mission 95
From Mr. Greene, Mr. Cary, and Mr. Atkinson.
North China Mission 99
From Mr. Ament.
Micronesian Mission 99
From Mr. Rand, Solomon, and Moses.
European Turkey Mission 101
From Mr. Marsh and Mr. Locke.
Eastern Turkey Mission 102
From Mr. Browne.
Mahratta Mission 104
From Mr. Park.
Ceylon Mission 104
From Mr. W. W. Howland.
Missions of Other Boards 107
Protestant Episcopal Church of the United States. — The English Baptist Mission at Congo. — The Livingstone Inland Mission. — Freewill Baptist Missions.
Gleanings from Letters 109
From Mr. Clark, Prague; Mr. Bond, Jr., Philippopolis; Mr. Parsons, Bardezag; Dr. Farnsworth, Cesarea; Mr. Ballantine, Rahuri; Mr. Learned, Kioto; Miss Gulick, Kobe; Mr. Chapin, Tung-cho; and Mr. Pixley, Lindley.
Miscellany 111
Bibliographical: "Mission Songs." — Missions and Trade.
Notes of the Month 112
Donations for a Mission to Central Africa 112
Donations Received in January 112
For Young People 117
The Central Flowery Kingdom (*Five Illustrations*).

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Checks and drafts should be made payable to Miss Emma Carruth, Assistant Treasurer.

Letters relating to "LIFE AND LIGHT" should be addressed "*Secretary W. B. M.*"

LEGACIES.

In making devises and legacies to the Board, the entire corporate name — "The American Board of Commissioners for Foreign Missions" — should be used; otherwise the intent of the testator may be defeated.

Form for Bequest to the Woman's Board.

I give and bequeath to the WOMAN'S BOARD OF MISSIONS the sum of ————, to be applied to the mission purposes set forth in its Act of Incorporation, passed by the Legislature of Massachusetts in the year 1869.

PUBLICATIONS.

The MISSIONARY HERALD, published monthly, at $1.10 per year.

The MISSION QUARTERLY FOR YOUNG PEOPLE. Sabbath-Schools or individuals sending contributions to the Treasurer of the American Board for the MISSION SCHOOL ENTERPRISE, shall receive, on application, the *Mission Quarterly* gratis at the rate of forty copies for the year for each $10.00 contributed; all the copies to be sent to one address.

Pamphlet Sketches of the several missions of the Board, 30 cents for the set.

Leaflets for free distribution may be obtained at the Mission Rooms.

THE

MISSIONARY HERALD.

VOL. LXXVI. — MARCH, 1880. — NO. III.

THE Annual Meeting of the Woman's Board of Missions, held at Springfield, Mass., January 13 and 14, was every way a success. It brought in review another year of marked prosperity to Woman's work, both at home and abroad. The number of auxiliaries and mission circles has been increased within the year by one hundred and four, and ten new missionaries have been sent out, besides the four who have returned to their fields of labor, making in all seventy-five missionaries now supported by the Board. It is not easy to estimate the value of these auxiliaries in awakening a missionary spirit, and especially through mission circles in training the children, who are to become the supporters of missions in coming days. The meetings at Springfield are said to have been of deep, some of them of thrilling, interest.

GOOD CHEER. — The receipts for the month of January amounted to $51,160.06, of which sum $38,912.87 were from donations, and $12,247.19 from legacies. For the first five months of the year the donations aggregate $131,569.26, the legacies $35,860.87, a total of $167,430.13. This is an advance beyond the average for the corresponding months during the preceding three years of about twenty per cent. Should this be indicative, as we trust it may be, of what is to continue during the year, and should this growing spirit of benevolence be accompanied, as it almost certainly will be, by more fervent, intelligent, and expectant prayer, we may also look for a considerable increase of laborers so imperatively needed in several of our missionary fields. Let this fellowship of "prayers and alms" continue!

WE are glad to learn by recent advices that a Protestant community at Kazanlik, which for a time had been led away from our mission by some who professed to be Baptists, has returned, with the exception of two individuals, and is now earnestly asking that a preacher be sent them from our station at Philippolis.

SEE the notice of the New Map of Central and Southern Africa in the advertising pages. It is just the map pastors have been inquiring for, both excellent and cheap.

TRAVELING IN BENGUELA.

A Capital Idea. — A Berkshire County minister writes: "It may be of interest for you to know that some half dozen of the brethren of this section have agreed to take a mission field, as China, Japan, etc., prepare a large map and a lecture, giving a full account of missions on that field, and preach it in each other's pulpits." We predict that these will be among the most interesting and instructive exchanges of the year. Be sure and close each discourse with a fervent plea for personal missionary consecration.

The picture opposite shows the most common modes of traveling in Angola and Benguela, on the west coast of Central Africa. This scene is taken from Mr. Winwood Reade's journey from St. Paul de Loanda inland to Ambaca. Donkeys are used to some extent, and there are a few horses; the ordinary travel, however, is in hammocks carried by porters, and occasionally riding oxen are found. In Mossamedes, south of Benguela, the ox is in general use for riding. The missionary company which goes from Benguela to Bihè will thus find transportation much less expensive and wearisome than it proves to the missionaries penetrating Central Africa from the east coast.

By the recent addition of a link between Aden and Zanzibar, telegraphic communication is now complete to South Africa, and congratulatory telegrams have passed between Queen Victoria and the English officials at the Cape of Good Hope.

At a united conference of the missionaries of Central Japan, held at Kobe, consisting of representatives of the English Church Missionary Society, the Society for the Propagation of the Gospel, American Episcopal, Methodist, and Cumberland Presbyterian Boards, as well as of our own Board, resolutions were passed expressing their sense of the deep loss the cause of missions had sustained in the death of Dr. A. H. Adams, whose decease while on his return to Japan, we chronicled last month. Dr. Adams had greatly endeared himself to his associates, and will be greatly missed. Where is the cultured physician who will be "baptized for the dead?"

The French Evangelical Basuto Mission, at the Conference held at Moriah, South Africa, last August, voted that if the Committee in Paris, by help of funds collected in France and Switzerland, in England and elsewhere, should undertake a mission to the Barotsè Valley, on the upper Zambesi, the Basuto native churches would furnish as many native catechists as might be needed, and from two hundred and fifty to three hundred pounds sterling annually for the mission expenses. This projected mission is referred to in the paper on Central Africa, published in the *Herald* of last November, page 448. The Scotch Free Church Missionary Board, it is also stated by the brethren at Moriah, has offered to find a mission field for the Basuto Christians, if they desire one, near to Livingstonia, west of Lake Nyassa, and the Scotch Board also place at the disposal of the Basuto Christians means of communication to render easy the commencement of work there. M. Coillard, who has explored the Barotsè Valley, and who stands ready to pioneer a new mission there or elsewhere, and to preside over it, after twenty years' labor in South Africa, proposed to return to France to lay the whole matter before the Committee of the Evangelical Mission at Paris. M. Coillard was expected in France early in January.

How Missions develop Commerce. A brief article on this topic will be found on another page. We have recently seen tables giving the value of exports from San Francisco to the Hawaiian Islands for the past three years. They amounted during this period to $4,702,029. Vessels from other parts of the world have also found a market at these Islands. Boston has sent them directly, during the same three years, merchandise valued at $347,455. It is a striking fact, which business men should consider, that the Sandwich Islands, commercially of no importance sixty years ago, now pay *annually* at a single American port more money by $300,000 than the total amount paid by the American Board during the whole threescore years in Christianizing the Hawaiian nation. Do missions *pay!*

The quickening of missionary interest in some theological seminaries is certainly a sign of the times. The theological students of Princeton have been moved simultaneously with, yet quite independently of, their brethren in Hartford Seminary to send out a circular to all Evangelical theological seminaries, calling for special prayer and mutual conference concerning the obligations resting upon young men preparing for the ministry to enter upon missionary labors. We have been reminded while reading these circulars of Mills and Hall and Richards, and the haystack prayer-meeting. Young men gave a powerful impulse to the churches in the beginning of the modern missionary movement, and they may do it again. We are persuaded that the surest way in which they can do this is by giving themselves to the missionary work.

There has recently come over that noted Brahmin, Baboo Keshub Chunder Sen, a remarkable change. Not long ago there was a question whether he was not about to become a Christian, so enthusiastically did he speak about India's need of Christ. He now regards himself as an inspired prophet, equal or superior to the Hindu prophets, or to Jesus. He proposes to found a new church, eclectic in its character, rejecting the traditions of other religions and adopting whatever he deems of value in any of them. It is evident from recent utterances that he and his society, the Brahmo Somaj, are about launching forth on a sea of the wildest fanaticism. Their organ, *The India Mirror*, frequently contains a chapter professing to come directly from God. In a recent number there appears a Proclamation from "India's Mother," in which she sends greetings from heaven to her soldiers in India, declaring that they must serve no other god; that India is the field in which she is to show the workings of her special providence, and that the Brahmo Somaj is her church.

The Hawaiian Sunday-schools observed January 1 as a Jubilee in commemoration of the completion of the seven years' course of International Sunday-school Lessons. On that day they contributed and sent $1,200 to Rev. Lorenzo Lyon, of Waimea, in token of their appreciation of his services in preparing these lessons in the Hawaiian language. This veteran missionary, now disabled for other labors, has devoted his energies to the preparation of a Sabbath-school literature and of Christian songs, for the Sandwich Islands, and he well deserves this recognition of his services. Can an equal number of Sunday-schools in America match the generosity of these schools of Hawaii?

"THE DARK CONTINENT."

BY REV. SAMUEL WOLCOTT, D. D.

(8s, 7s, and 4s.)

All thy realms in midnight shrouded,
Crushed beneath oppression's weight,
Of thy sons by spoilers rifled,
Victim of a bitter fate.
Land of sorrow!
Drear thou wert, and desolate.

But the curtain now is lifting
From thy mountains and thy lakes;
O'er thy peopled valleys gleaming,
Now for thee the daybeam wakes, —
Land of darkness!
O'er thy hills the morning breaks.

Soon thy hands outstretched in worship,
Shall to God their offering bring;
Set in Jesus' crown, thy topaz[1]
Shall abroad its radiance fling, —
Land of bondage!
Thy deliverer is thy King.

Hail, O Africa, thy ransom!
Raise to heaven thy grateful song!
Last in rank among the nations,
Thou shalt lead the choral throng, —
Land of promise!
Thy Redeemer's praise prolong!

THE MOLOKANS OF RUSSIA.

The readers of the *Missionary Herald* will recall the account given in the number for last December, by the Rev. Mr. Cole, of Erzroom, of an active Protestant community with which he came in contact while at Kars. Mr. Cole calls them "Malagans," and he describes a comparatively small body of people whom he saw, who had been pushed southward by the Russian government, and were just locating about Kars. These people are doubtless identical with those described by Wallace in his valuable work on "Russia"[2] under the name of "Molokans," or "Molokani." Mr. Wallace spent much time in his investigations concerning these so-called "heretics," and the story of his intercourse with them clearly shows his personal sympathy with their faith. The numerical importance of this sect, — for Mr. Wallace thinks they probably number several hundred thousands, — their evangelical faith while surrounded

[1] Job xxviii. 19.

[2] *Russia.* By D. Mackenzie Wallace, M. A. New York. H. Holt & Co. 1877.

by a corrupt form of Christianity, and the fact that they are now coming in close contact with our missions in Eastern Turkey, give great interest to any accounts concerning them. The Molokans whom Mr. Wallace met were living at Samara, some four hundred miles north of the Caspian Sea. They were of the same race as the orthodox members of the Russian (Greek) church, but were known by their better condition and better morals. They were quiet and orderly citizens, of whom no one made any complaint except that they were "heretics." Mr. Wallace at first found great difficulty in learning about them, for they were very reticent, evidently fearing that any information given might be used for their betrayal. The method he employed for opening their mouths was to converse with a Molokan, whenever he met one, first about Scotland, and then about the Scotch Presbyterian Church. "When the peasant heard that there is a country where the people interpret the Scriptures for themselves, have no bishops, and consider the veneration of Icons as idolatry, he invariably listened with profound attention; and when he learned further that in that wonderful country the parishes annually send deputies to an assembly in which all matters pertaining to the church are freely and publicly discussed, he almost always gave free expression to his astonishment, and I had to answer a whole volley of questions. 'Where is that country?' 'Is it to the East, or the West?' 'Is it very far away?' 'If our Presbyter could only hear all that!'"

Brought in this way into kindly relations with these people, Mr. Wallace found them courteous and honest, earnest in search of the truth, thoroughly acquainted with the Bible, some of them seeming to know the New Testament by heart. He gives the following account of their faith and practice: —

"The Molokani have had no means of developing their fundamental principles and forming their vague religious beliefs into a clearly-defined logical system. Their theology is, therefore, in a half-fluid state, so that it is impossible to predict what form it will ultimately assume. 'We have not yet thought about that,' I have frequently been told when I inquired about some abstruse doctrine, 'we must talk about it at the meeting next Sunday. What is your opinion?' Besides this, their fundamental principles allow great latitude for individual and local differences of opinion. They hold that Holy Writ is the only rule of faith and conduct, but that it must be taken in the spiritual, not the literal, sense, as there is no terrestrial authority to which doubtful points can be referred. Each individual is free to adopt the interpretation which commends itself to his own judgment. This will, no doubt, ultimately lead to a variety of sects, and already there is a considerable diversity of opinion between the different communities; but this diversity has not yet been recognized, and I may say that I nowhere found that fanatically dogmatic, quibbling spirit which is the soul of sectarianism.

"For their ecclesiastical organization the Molokani take as their model the early apostolic church, as depicted in the New Testament, and uncompromisingly reject all later authorities. In accordance with this model they have no hierarchy and no paid clergy, but choose among themselves a presbyter and two assistants, — men well known among the brethren for their exemplary life and their knowledge of the Scriptures, — whose duty it is to watch over the religious and moral welfare of the flock. On Sundays they hold meetings in private houses, — for they are not allowed to build churches, — and spend two or three

hours in psalm-singing, prayer, reading of the Scriptures, and friendly conversation on religious subjects. If any one has a doctrinal difficulty which he desires to have cleared up, he states it to the congregation, and some of the others give their opinions, with the texts on which the opinions are founded. If the question seems clearly solved by the texts, it is decided; if not, it is left open."

There is a decided leaning on the part of the Molokans toward the ceremonial law of the Old Testament. They are strict in practice, exercising a rigid discipline over any member guilty of moral obliquity. In the account which Mr. Cole received from some of their members, the origin of the sect is given as not earlier than the first of this century, but Mr. Wallace states that there are documentary traces of it in the time of Catherine II., who came to the throne in 1762. Though of the opinion that it has hundreds of thousands of adherents, Mr. Wallace admits that it is difficult to estimate with any accuracy the number of the Molokans in Russia. They certainly are to be found in many parts of the empire, about Samara and the Crimea and in Siberia. And now we hear of them meeting our missionaries on the borders of the Turkish Empire. It is apparently the first time they have reached out so as to come in contact with those of other nationalities who will sympathize with their religious life, and who may help them in the development of their faith. Our missionaries who have found this Christian people have "struck a vein" better than any discovered by miners for gold or silver. Who can tell what the future has in store for the missions of the American Board in connection with these interesting people?

HOW THE MONEY GOES.

Take the Cesarea station in Asia Minor, a field embracing nearly all of ancient Cappadocia and large portions of Pontus, Galatia, and Lycaonia, with an area of over forty-five thousand square miles. The missionary force consists of four missionary families and one single female missionary from the United States. Cesarea is the center of operations, and the residence of the missionaries, while schools and religious services are kept up in more than thirty other towns and cities. Forty young men are in a station class preparing to become teachers or preachers of the gospel, some of them to go to the seminary at Marsovan. A high school for girls in which efficient teachers are prepared for village school work had last year an attendance of over fifty pupils. There has been granted the present year for the salaries of missionaries, including house rent and all personal expenses, for Dr. Farnsworth, $990; for Messrs. Bartlett, Staver, and Fowle, each (having smaller families), $825; for Miss Closson, $275; — in all, for salaries of missionaries, $3,740. For twenty-six native preachers, all but four of whom receive a part of their support from the people, $2,552; for seventeen boys' schools, only two of which are wholly supported by mission funds, $585.40; for fifteen girls' schools, four of which are wholly a charge to the Woman's Board, $1,191.52; for aid in building seven houses of worship, one half as a rule being given by the people, $651; for twelve Bible-women, $514.80; for rent of ten different buildings for schools and chapels, $480; for a new high school building for the girls' school,

$2,200; for two teachers of the station class, $202.40; for the support of forty pupils, sixteen for four months, $140.80, and twenty-four for eight months of the year while engaged in study, $422.40; for students employed in vacation as teachers, colporters, and preachers, $198; for tours over the field, in which one or more of the missionaries are constantly engaged, $880; in all nearly $14,000. A few other small items might be added, but the above specifications will show for what objects funds are expended, and reveal, too, the economy and wide range of their application.

THE MONTHLY CONCERT.

BY REV. S. J. HUMPHREY, D. D., CHICAGO.

NAPOLEON once said, "The army that stays in its entrenchments is already beaten." Not the spade but the musket is the symbol of a successful campaign. Christians who devote themselves chiefly to fortification and little to movements in the field, work against an essential principle of spiritual warfare. They need to learn, in its inner sense, that which a greater than Napoleon uttered, — "Whosoever will save his life shall lose it." The Monthly Concert is the place where the church makes its chief campaign in foreign parts. A few are at the front in the visible conflict. But the many at home, by their sacrifices and prayers, may, as really as these, have a commanding part among the forces by which Christ is conquering the world. God has appointed that the intercessions of his people shall be the means by which the invisible powers of heaven shall be belted on to the appliances which Christian wisdom and zeal devise to prosecute the missionary work. Consequently prayer is the prime idea in the Monthly Concert. But prayer must be fed by intelligence. It is letting down buckets into an empty well to ask for petitions and gifts where there is no clear knowledge of the objects for which they are sought. And the more real the knowledge is, the more genuine will the interest be out of which alone grow effectual prayer and persistent self-sacrifice.

Some suggestions as to the material and methods by which freshness of interest may be given to the Monthly Concert, will, perhaps, be helpful to many who are working at this somewhat difficult problem. It should be premised that while this article takes simply the foreign missionary view of the Monthly Concert, it heartily recognizes the fact that most churches embrace also various objects in the home field. This addition to the resources of the meeting may be properly left to other pens to present.

1. A few moments at the opening of a meeting can be most profitably spent in a *Bible reading*. A series of twelve of these readings can be easily blocked out for the year. Foreign Missions in the Pentateuch; The Messiah, not for the Jews alone: The Great Commission; Development of the Foreign Missionary Idea in the Apostolic Church; The Significance of Paul's Conversion and call to the Gentile Work, are specimens of the subjects which will easily suggest themselves to the thoughtful student of the Bible.

2. There should be a particular *study of the countries* in which missions are carried on. The first essential for this is a series of maps. Where these cannot

be procured on account of the cost, those of home manufacture will serve an excellent purpose. Map drawing is taught in most of our schools now, and a reference to the *Herald* of December last (page 513) will show, not only that maps can be easily and cheaply made, but that a real advantage is gained by enlisting a larger number in the work. The study of the field may be divided into several topics. The geography, history, and character of the people can be assigned to younger persons. While the religions, the early missions, and the present missionary work may be treated by those who have a wider range of reading. In many places there are those who could contribute the skill of their fingers in free drawings, on a large scale, of idols, costumes, and scenery, serving to give vividness and reality to the work in hand. Care should be taken that all this is clearly made subsidiary to the chief idea of the meeting.

3. In most congregations there are men and women of culture, who would take pains to *prepare papers* on subjects somewhat outside the range of current missionary intelligence. This would not only bring in a new element of interest, but might give a desirable increase of breadth and character to the meeting. A list of such topics as occur at the moment will illustrate this idea. It may also serve to show how abundant is the material by which an earnest and enterprising pastor can bring into this service the best talent of his congregation: Nestorian Missions of the Fourth Century; St. Patrick; Columbo, Columbanus and the Monastery of Iona; Irish Missions of the Sixth and Seventh Century; Missions in Luther's time; Heathen Condition of our Ancestors; Is Civilization without Christianity sufficient? Missions and Commerce; Comparison of Catholic and Protestant Missions in Methods and Results; Early Missions in Japan; Providential Openings for the Gospel made by War; The Chinese Opium Wars; The Religious Significance of the French and English Wars in this Country and in India in 1750 and on; The Battle of Plassy in 1757; The East India Company and Missions; Bishop Heber and the Missionary Hymn; several subjects from the success of other Missionary Societies, as the Moravians, in the West Indies; London Missionary Society in the South Seas and in Madagascar; American Baptists among the Karens and the Telugus; The British Wesleyans in Fiji; and the Church Missionary Society in New Zealand; Sketches of Lives of Martyn, of Brainerd, of Schwartz, of Cary and Marshman, of Ziegenbalg, and of many others; Missionary Martyrs; Reflex Influence of Missions on the churches; Incidental Benefits of Foreign Missions to Science, Geography, and Literature; Kapiolani, the Heroine of Hawaii; Pastor Harms and his Missions; What is the Bramo Somaj? Who is Babu Keshub Chunder Sen? Many other topics will occur to the well-read pastor, while the Indian question in our own land, the opening of Africa — indeed, the new and ever broadening range of the missionary work on every hand, will make the twelve meetings of the year seem by far too few in which to keep abreast with the wonderful unfoldings of the divine providence.

4. The *Missionary Herald* should be used on the supposition that it is seen and read at home. A brief and crisp summary of its contents will be useful, and special mention made of some particular point will often secure a careful reading of what might be otherwise overlooked. It should be understood and enforced, that whatever temporary enthusiasm may be created by any new plan of conducting the meetings, a sustained and productive interest can be had only

through a continuous acquaintance with the current history of the missions as contained in the monthly issues of the *Herald*.

5. It may be well in some cases to give the Monthly Concert into the hands of the *Sunday-school* once or twice a year, letting it take the form of a "Concert Exercise." It will be better yet, however, if this can have a place and time of its own.

6. It is very desirable that the meeting be so planned as that a *large number shall take part* in it. Participation, however slight, is in itself a source of interest to those engaged, and serves to give life and variety to the exercises. Doubtless the pastor could perform each of the parts better than any one else. So can the teacher work out the problems of mathematics before the class better than any of the pupils. But how much would the pupils learn? The Monthly Concert is in part a school for missionary instruction, and accurate ideas can be gained only by something equivalent to study and recitation. Let there be given to one — or a number — a map to draw; to another, the location of missionary stations, existing or proposed, pointing them out on the map, with a brief statement of the missionaries located there. To another a choice extract to be read, — these, in addition to the parts already suggested, will greatly enlarge the circle of those who usually take part in a meeting, and will in like manner increase its hold upon the mass of the congregation.

7. A place for *Volunteer Exercises* should always be made. Intelligent Christians should be encouraged to be on the lookout in their daily reading for pertinent items. An aged minister once said, "I read the newspapers chiefly to see how God is governing the world." The elder Edwards wrote in his autobiography, "If I heard the least hint of anything that happened in any part of the world, that appeared in some respect or other to have a favorable aspect on the interests of Christ's kingdom, my soul eagerly catched at it, and it would much animate and refresh me. I used to be eager to read public news letters mainly for that end, to see if I could not find some news favorable to the interests of religion in the world." When Christians generally come into such a consecration as led this man of God to say, "I had great longings for the advancement of Christ's kingdom in the world, and my secret prayer used to be in great part taken up in praying for it," it will need a *weekly* concert in which they may pour out the overflowing fullness of their hearts for the world's redemption.

8. No plan, however carefully devised, *will run of itself*. The pastor must generally be the motive power. And this need not be so onerous as it might seem. The current reading of a month, with a pigeon-hole for scraps, or envelopes labelled for subjects or particular missions, and a note-book for entering references to books or magazines that decline to be pigeon holed, will furnish abundant material, and a little enterprise will distribute such portions as are suitable to those assigned to take part in the meeting. It is the testimony of those who have tried some plans of this sort, that the field broadens before them beyond all expectation, and that the material so multiplies and interests them that it filters into their sermons, and permeates their prayers, and lifts into a higher region the whole scope of their ministry. A young pastor who has made this discovery recently said, in the gladness of the new revelation, "I am like the one that Jesus healed, I can only say, Whereas I was blind, now I see!"

9. Finally, it should be kept vividly in mind that all this process of instruction is chiefly a means to inspire more *fervent and importunate prayer.* It is not by might, nor intelligence, nor money, but by the outpouring of the Spirit in answer to prayer that Christ's kingdom is to prevail. This should be the burden of the meeting. It should give color and tone to all the other exercises. Let the prayer be frequent and specific. Especially should the subjects mentioned in the *Herald* from month to month be remembered. It may be discovered that the lips of those who are fluent in petition when themselves or their own church interests are concerned, are unused to this broader range of prayer. But all the more for this should they be put to such supplications, and so it may be learned, in a glad surprise, that the spiritual life they were seeking comes from an unlooked-for source. When Job prayed for his friends *his* captivity was turned. Let Christians generally bring into the storehouse the tithes of prayer for all the world, and the heavens which seemed brass over their heads may be found to have windows from which shall be poured blessings more than they had conceived of. Let them do this and they may perchance discover an undreamed-of meaning in that oft-repeated word of the Lord, "Whosoever shall lose his life for my sake and the gospel's, the same shall find it."

DONATIONS OF MAINE BY COUNTIES.

Donations from the State of Maine to the American Board, not including what was received from legacies, from special offerings for the debt, and from the Woman's Board, declined during our last financial year below the average of the preceding five years about $2,400. The several counties shared in this decline in round numbers, as follows: Aroostook County fell behind from $22 to $15; Cumberland, from $2,688 to $2,593; Franklin from $56 to $38; Hancock from $336 to $191; Kennebec from $644 to $424; Knox from $6 to $0; Lincoln and Sagadahoc from $1,040 to $776; Oxford from $132 to $32; Penobscot from $798 to $589; Piscataquis from $132 to $130; Somerset from $178 to $156; Union Conference from $171 to $85; Waldo from $132 to $122; Washington from $391 to $125; York from $740 to $432. Contributions from the Woman's Board increased from $2,579 to $2,927. Should these latter continue to increase during the present financial year to $4,000, and should the regular donations from the churches advance from $6,000 to $8,500, the total will equal the donations from the good State of Maine five years ago, which were nearly $12,500. We commend the subject to the ministers and churches of the several local Conferences.

DONATIONS OF NEW HAMPSHIRE BY COUNTIES.

Donations to the American Board from the State of New Hampshire, not including what was received from special offerings for debt, from the Woman's Board, and from legacies, declined during our last financial year from the average of the preceding five years about $3,000. The several counties shared in this decline as follows: Cheshire County fell behind from $898 to $402; Grafton

from $1,199 to $795; Hillsboro from $1,893 to $1,555; Merrimac from $1,139 to $940; Rockingham from $1,389 to $1,027; Strafford from $1,160 to $432. Against this we put an advance in Coos County from $74 to $133, in Sullivan from $410 to $451, and in contributions through the Woman's Board from $2,535 to $3,475. Should these latter contributions during the present financial year increase to $5,000, and should those of the churches advance from $6,000 to $10,000, the total will equal the contributions from the Granite State of six years years ago, which were nearly $15,000.

DONATIONS OF VERMONT BY COUNTIES.

Donations from the State of Vermont to the American Board, not including what was received from the Woman's Board, from special offerings for the debt, which have been very generous, and from legacies, declined during our last financial year below the average of the preceding five years about $5,000. The several counties shared in this decline in round numbers as follows: Addison County fell behind from $827 to $552; Bennington from $792 to $608; Caledonia from $4,555 to $1,987; Franklin from $482 to $285; Grand Isle from $46 to $8; Lamoille from $144 to $122; Orange from $580 to $411; Orleans from $546 to $366; Rutland from $1,074 to $1,058; Washington from $490 to $258; Windham from $1,196 to $659. Against this we place an advance in Chittenden County from $809 to $898; in Essex from $40 to $53; and in Windsor from $1,413 to $1,489. Contributions from the Woman's Board advanced from $3,790 to $4,204. Should this increase from the Woman's Board move forward during our present financial year to $5,000, and should the regular donations from the churches advance from $9,000 to $15,000, the total for the year will equal the contributions from the Green Mountain State six years ago, which amounted to $20,000.

MISSIONS AND COMMERCE.

BY REV. A. C. THOMPSON, D. D.

October 5, 1835, the American whale ship "Awashonks," touched at Namarik, one of the Marshall Islands, about forty miles from Ebon. Natives as usual came on board. Of the ship's company, one watch was below, three men were aloft on the lookout for whales, and the rest scattered about the vessel. Without attracting notice at the moment, the natives suddenly grouped themselves and rushed for those sharp, deadly weapons, the whale-spades. In an instant the captain was beheaded; the next moment the first mate was killed, and then the second mate. The same fate befell the man at the wheel; and in all seven victims fell. The savages celebrated their bloody achievement by shouts and a dance on deck, where they had control for an hour. The third mate, — now a highly respected member of a Massachusetts congregation, — having escaped down the fore-hatchway, worked his way aft to the cabin, where were the ship's arms, and began firing from the stern windows at the natives as they

came off from the island in their canoes. A chief, who had stationed himself at the wheel, was killed by a ball fired from the cabin, somewhat at random, through the binnacle. When he fell, the pirates abandoned the ship. Among them was a brother of the fallen chief, carrying with him a severe cut on one arm, which he had received in the brief struggle at the outset of the fray.

Similar scenes were not infrequent at that period in Micronesia. The same year with the foregoing, when the brig "Waverly," Captain Cathcart, touched at one of those islands, all on board were massacred. Six years later the English whaler "Harriet" shared the same fate. Still later (1847), the ship "Triton," of New Bedford, put into Sydenham's Island, one of the Kingsmill group; and while the captain with a boat's crew were ashore making purchases, natives captured the ship, and killed one of the officers as well as several of the men.[1] In October, 1852, the schooner "Glencoe," of San Francisco, was burnt, and her crew murdered by inhabitants of Ebon, and the next month the "Sea-Nymph," also of San Francisco, was cut off at Jaluij. Missionaries of the American Board in Micronesia have learned of numerous other occurrences like the foregoing. Indeed it was a well-known "Ebon fashion" to put foreigners out of the way, a fashion not peculiar to the Marshall group.

When the first "Morning Star" left Kusaie with Messrs. Doane and Pierson and their families, to commence a mission on Ebon, a whaler lying at Kusaie advised in the strongest terms that they should not venture near that region without fire-arms, urging that it would be fool-hardy to do so. A year or two after the missionary work had been begun at Ebon, a boat came in from a vessel lying outside, all on board being armed; and they blustered about, blaming the missionaries for being there in such a state of utter defenselessness. The natives, even then, had conceived such confidence in their Christian friends, and such regard for law and order, as to feel piqued that they should still be regarded as dangerous savages. Human life, whether of natives or foreigners, is now more secure on that island than in San Francisco. One of the natives who, in his heathen state, had killed the master of a foreign vessel, became a Christian some years since, and was received to the church. The man above referred to as wounded on board the "Awashonks," is conjectured to have been the same as that Kaibuke, — a favorite name among the chiefs of this group, — who afterwards befriended the missionaries, in one instance probably saved the "Morning Star" and all on board from destruction, who became a mild and teachable man, and who died in 1863, at the supposed age of threescore years. Mr. Snow has hopes of meeting him among the redeemed.

"The Gospel of peace" is doing for distant islands and for commerce what no other agency, and least of all, ships of war, can accomplish. Missions are the cheapest and most effective marine police for the Pacific.

FOR CHRIST'S SAKE.

THESE words are oftenest on the lips of Christians at the conclusion of their prayers. As there used the phrase expresses in briefest form the plea on which all petitions to God should be based. We shall never be heard because we are

[1] See *History of the American Whale Fishery*. By ALEXANDER STARBUCK. 1878.

worthy, but because he in whose name we pray is worthy. When we say "for Christ's sake," we disclaim personal merit and appeal to the merit of the Redeemer and his work in our behalf.

But there is a further idea contained in this phrase which should be kept in mind. When we ask that for Christ's sake our petition may be granted, we imply not merely that the good we crave is sought on the ground of his merits, but that the granting of that petition will be pleasing to him. We imply that we are seeking the objects for which we have prayed, not for our own advantage solely, but in the interests of Christ. We profess to pray, therefore, not more for ourselves than for him. It is possible that the suggestion that supplications are to be offered in Christ's behalf, may strike some one as bordering on irreverence, since it seems to assume that our Lord is weak, and dependent on human aid. But he who does not see that Jesus has made his earthly work in some large degree dependent upon the prayers and efforts of his people, has misread both Scripture and providence. Some of the modern hymn books have changed Watts' noble version of the seventy-second Psalm, so as to make it read: —

> "*To* him shall endless prayer be made,
> And praises throng to crown his head,"

apparently thinking it derogatory to Christ to suppose that prayer could be made *for* him. But Watts simply followed the inspired Psalmist, and the Psalmist was in accord with all Scripture when he said: "Prayer also shall be made for him continually." Our Lord is not unable certainly to carry on his work without our aid, but we are just as certain that it has pleased him to carry on that work with our aid. We may therefore pray and labor *for him.*

But this fact is suggestive of the objects we must chiefly pray for. We cannot pray for selfish ends and then say, *for Christ's sake.* It must be for something in which he is interested, and while we are assured that he is interested in all that really concerns us, we must remember that his thoughts and desires for the world reach far beyond our individual needs. He has a kingdom on earth, which he would have come. There are souls for which he has been in travail and he would have them saved. The reign of righteousness on earth is what seeks. For us to seek these ends is to do what is pleasing to Christ. And it is only when we are thus seeking those interests which are dear to him that we can say over our works and in our prayers, and with fullness of meaning, "For Christ's sake."

AN OLD BANK BOOK.

THERE has recently come into the hands of the Treasurer of the American Board an old Savings Bank book with which is connected an interesting story. The book has the single entry of $6.00 to the credit of the "Mission to Jerusalem." The deposit was made December 25, 1819, and is made "subject to the order of Jeremiah Evarts, Esq., of Boston, or whoever may be Treasurer of the Foreign Missionary Board." The bank has no other designation than "The Savings Bank," apparently the first and only institution of the kind in New York, and was "kept at the old Alms-House, in Chambers Street." Pinned within the yellow leaves of the book is an order dated May 20, 1820, signed by

Jeremiah Evarts, Treasurer of the A. B. C. F. M., making the $6.00 payable to Mr. A. G. Phelps. The book and the order seem in some way to have been overlooked until recently, when they were discovered and forwarded by the Hon. William E. Dodge, of New York. The interest on the deposit for these sixty years amounts to $157.06, so that instead of the original $6.00 the Board now receives $163.06.

One of the first thoughts suggested by the sight of this book is of the changes in mission work which have taken place since the now unknown donor gave this sum to the "Mission to Jerusalem." On the 3d of November, 1819, a few weeks before this deposit was made, Levi Parsons and Pliny Fisk had sailed from Boston to establish the mission to Palestine. Ten days before they sailed the brig "Thaddeus" had started on its voyage with the first missionaries for the Sandwich Islands. The only missions established at that time by the American Board, aside from those among the North American Indians, were in Bombay and Ceylon. The receipts of the Board for that year amounted to but $37,520.63. There seem to have been then but two churches in foreign lands, and these two were composed chiefly of the missionaries and their families. What a change since that day! The twenty-seven fold increase of the sum deposited sixty years ago strikes us as remarkable, but it is small compared with the increase of missionary forces and the increase of fruits within this period. It is difficult to state in figures this increase, since many agencies are now employed instead of the single American Foreign Missionary Society existing in 1819, but the 253 churches, with their 14,526 members and the 1,156 native preachers and helpers now connected with the work of the American Board in foreign lands, indicate somewhat the great advance. Taking a broad view of missionary operations with these sixty years, it is below the truth to say that "a little one has become a thousand."

Possibly some one may suggest that this small sum has earned a great deal since it was deposited, and now it may do a great deal of good. But in this respect is it in any point different from money that has been spent? Who knows how many times a less sum than $6.00 has been given within sixty years, and as a result the kingdom of God has been grandly advanced on earth, and souls have been ransomed for heaven! What are the gains of gold compared with the spiritual gains which come from gifts made to the cause of Christ. We may rely confidently upon the promise of our Lord, that whatever we do for his kingdom, will bring there its hundredfold of profit both to us and to others. No bank on earth is so sure as is his word.

LETTERS FROM THE MISSIONS.

Japan Mission.

A PASTOR AT ANNAKA. TOKIO.

"Mr. Greene writes from Yokohama, December 12: —

"Mr. Ebina was ordained pastor of the church at Annaka on the 7th inst. Mr. Neesima was moderator of the council, and preached the sermon. Mr. Atkinson offered the ordaining prayer. Mr. DeForest gave the charge to the pastor. Mr. Matsuyama, the pastor elect of the Kobe church, gave the charge to the people, and I gave the right hand of fellowship.

The church now numbers forty-eight members, and we have every promise of a flourishing pastorate. Mr. Ebina is one of the graduates of the Kioto school, and a man of devoted piety. He enjoys the respect and confidence of both missionaries and native Christians.

"To-morrow we expect to organize a church in Tokio, of eleven members, and to ordain Mr. Kozaki, another graduate of the Kioto school, as its pastor. It has been quite clear to me for some time that we must organize a church in Tokio, or else leave some of our best men without church connection, or practically so. Tokio is the educational as well as political center of Japan, and members of our churches are always to be found there who have recently, at least, shown great unwillingness to unite with the other churches, though we have not failed to urge them to do so. The fault, I conceive, is not altogether theirs, and it certainly ought not to be an offense in our eyes if they prefer the simpler form of organization. The fact that we claim no ecclesiastical jurisdiction over our churches, doubtless leads some of those belonging to the prospective church to favor us."

OKAYAMA. A BUSY STATION.

Mr. Cary, of Okayama, under date of December 5, says: —

"The opportunities are increasing, the only question being how we can meet them and teach the people while they are ready to listen. The list of meetings has just been revised, and that you may see what a busy little station we are, I will give it to you.

"*Sunday*, A. M. Nine o'clock. Sunday-school, followed by a class in Romans, for the teachers and more advanced scholars.

"*P. M.*, 2 o'clock. Preaching service, the sermon specially adapted to Christians.

"*Evening*, 7 o'clock. Preaching services in three different parts of the city. Sermons adapted to new hearers.

"*Monday evening.* Preaching service in a village.

"*Tuesday*, P. M. Women's meeting in south part of city.

"*Evening.* Preaching in east part.

"*Wednesday*, P. M. Women's meeting in north part of city.

"*Evening.* Preaching in northeast part.

"*Thursday*, P. M. Women's meeting in west part.

"*Evening.* Christian's prayer-meeting.

"*Saturday evening.* Bible-school (like Sunday-school) in east part.

"Besides this, Nakagawa and Kanamori spend the time from Monday to Friday at one of the out-stations. Dr. Berry is with them at least one day to engage in medical work. The intention is to visit the important points once a month. The chief difficulty arises from the facts that months are very short, and the calls for work are very numerous. It is quite a question to know how to divide the work advantageously."

A VISIT TO A VILLAGE.

It might seem as if the labors indicated by the foregoing programme were quite enough for the three missionaries in a new station, not yet a year old, but aside from their work in Okayama, frequent visits are made to the surrounding towns and villages. Mr. Cary describes a recent experience in a village of some eight hundred houses, not far from Okayama.

"Arriving at the village just about dusk we stopped at the house of a leading physician. He, with some of his associates, gave us a cordial welcome, and after a few moments of conversation and tea-drinking, took us to the hotel where we were to stop. There we found Nakagawa and Kanamori, who, having come a day before us, had preached the previous evening. The whole upper story of the hotel was given up to our party, affording us very comfortable quarters. To be sure there were no chairs, so we sat on the floor; there was no stove, but its place was supplied by *hibachis*, or large crockery bowls filled with ashes, among which was glowing charcoal; there was neither gas nor kerosene, but cotton wicks placed in saucers of oil gave a feeble light; and though we knew that when bed-time came there would be no beds for us, we also knew that the hotel would be able to supply us with a number of thickly-wadded

comforters which would prove themselves worthy of receiving their English name.

THE VILLAGE RULER.

"Before supper was over the Kocho, or head of the village, with his father and brother, came into the room. The father, being over seventy years old, retained the politeness of the olden time, and was very profuse in bows and polite salutations. As he was somewhat deaf he feared that he might not be able to hear all that was said at the meeting. We told him that if he could not hear we would be glad to have him read about the truth in some tracts that we gave him. He took them with many thanks, promising, after the Japanese idiom, that he would let their words 'enter into his stomach.' The Kocho seemed to be considerably interested in the truth, or at least he was willing to do all in his power to obtain a hearing for us. It was through his kindness that the school-house, formerly a Buddhist temple, was placed at our disposal for the evening meeting. As we went there we found a large paper lantern, three feet in diameter, hanging before the door, placed there by our friends of the village who had inscribed it with characters capable of a double interpretation. The plainest meaning was 'A Talk about Nature;' while the hidden signification was, 'An Explanation Born of Heaven.' Entering the building we found the low benches, about four feet long, had been brought together at one end of the large schoolroom, which was dimly lighted by two smoky kerosene lamps and a paper lantern. Scattered about the room were several *hibachis*, useful not so much for heat as to give coals for lighting the pipes of the people who smoked away diligently until the services commenced. At first there were not many persons present, and the Kocho, who seemed rather nervous at the smallness of the audience, told us that a theatrical performance in the village had doubtless attracted many. He assured us, however, that the best people of the town were at our service. Afterwards more came in until about eighty were present. Though this was a small audience for a new place, it was a very interesting one, as it seemed to be made up of men of character who drank in every word and gave it thoughtful attention. Nakagawa and Kanamori each spoke for an hour."

AN AFTER-MEETING.

"After the service, returning with the Kocho and some others to the hotel, we got around a copper *hibachi*, two and one half feet in diameter, for what might be called the inquiry meeting. Mr. Moody might think it rather a peculiar one. The village people (the Japanese who came with us never use tobacco) got out their pipes and puffed away in the slow and dignified manner peculiar to this country. As we sat about the fire Nakagawa talked to our friends about our hopes in coming to their village and asked them for their help. This they were ready to offer, though some of them, we fear, more with the thought that it would be for the advantage of the town than from interest to hear the truth. The medical work, as he tried to impress on them, was undertaken by Dr. Berry, not so much for the healing of diseased bodies as with the hope of helping the souls of men.

"I came back that morning in time for school; Kanamori remaining to preach that evening, while Dr. Berry and Nakagawa went on to another village a few miles beyond. There they had a most hearty reception from the officials, doctors, lawyers, and other prominent men. The schools had a half-holiday in order to let the teachers join in the welcome. A company has been formed there to pay the expenses for both the medical and the evangelistic work. Everything seems to point one way; that under God's blessing great opportunities for work are opening all around us."

A RUSSIAN GREEK CHURCH.

Since the above letters were in type a communication has been received from Mr. Atkinson, of Kobe, under date of December 29, giving accounts of his journey with Mr. De Forest to Annaka, and of the subsequent organization of the new church at Tokio. On the way to Annaka they were obliged to spend a Sabbath at a

city not heretofore visited by our missionaries where they came in contact with persons belonging to the Russian mission in Japan. The account is specially interesting as indicating the character of the converts made by the Russian Greek church. Mr. Atkinson says : —

"Before reaching the city — its name, I think, I had better not write — we had heard that there were Christians in it. After eating our picnic breakfast we inquired of our host the meeting place of the Jesus-religion people. He told us, and sent a servant with us to show us the way. As we approached a certain street corner we heard the sound of un-Japanese singing, and concluded that we were near the gathering place of the Christians. We approached the building and were shown up stairs. We took off our shoes, as we always do on entering a Japanese house, and entered quite a good-sized room. We saw at a glance that the assembly was not one of Protestant believers. There was a smoke-blackened picture of the Virgin Mary, holding a babe in her lap, hanging on the wall. In front of this was an altar on which was an incense stand in which incense was burning. By the side of this there was a lamp with three branches, to represent the Trinity, probably ; in two of the branches only were the wicks burning. In the center of the altar a foreign-bound Bible, or what looked like a Bible, was lying. On the cover a good-sized silver cross was affixed. The priest, a Japanese, with his face to altar and picture, and back to people, was intoning the ritual. The responses were very well chanted by a small choir of boys and girls, with a few adults. The prostrations and signs of the cross were frequent and many.

"When the ritual was completed the priest, a young man of comely appearance, faced the audience, and standing before a desk, dressed in Japanese embroidered cloth, preached a short sermon. Before he had reached this point, we had concluded that we were in an assembly of Russian Greek-church Christians. At first we thought they were French Roman Catholics. The sermon was much more simple than our Protestant Japanese preach. It presumed on far less knowledge of the Bible than our preachers assume that Christian assemblies have. But it was a good, plain sermon. The story of the Prodigal Son was interestingly told in simple language, and the lesson of the parable clearly brought out. Mr. DeForest and myself felt that it is something to be thankful for that people here and there in Japan are hearing the gospel in its simplicity, even though the preachers and hearers are not conducting their worship of God, nor their governance of believers, just in the way that we think the best."

THE MISSIONARIES WELCOMED.

"As soon as the services were concluded the audience, consisting of between thirty and forty persons, with their teacher, gathered about us. On learning that we could speak Japanese, and that we were Americans and missionaries, they expressed great delight. The preacher invited us into his own rooms, which were adjoining the audience room. We went, accompanied by every one present. Here we were treated with tea made in the Russian fashion ; we were also urged to preach to them. Not being quite certain of our ground we waited for a little importuning. Ultimately we each gave them a brief address. The interview seemed to be a delightful one all round. Before returning to our hotel we took a short walk to the grounds of the old castle. We were accompanied by the preacher and another young man, his assistant, and a few believers. We were at last escorted by them to our hotel. We learned that the Russian priest seldom goes out to visit these young men ; but they are required to make frequent reports to the missionaries in Tokio, and to assemble in Tokio once a year. In the evening the young men, with a few of their leading men, came to the hotel for further conversation. After they had retired, a company of still humbler believers came. It seemed as though they could not recover from the joy that they seemed to experience at being sought out by *American* missionaries. They thanked us over and over and over again, and at each expres-

sion of thanks bowed their heads till they touched the matting on the floor. We were quite overcome with their thanks, and were put in great straits for sufficient replies."

A NEW CHURCH AT TOKIO.

Of the exercises in connection with the organization of the church at Tokio, and the ordination of Mr. Kosaki, Mr. Atkinson says : —

"On Saturday morning, December 13, we all, together with members of the churches connected with other missions, and several missionaries connected with other Boards, met in the usual assembly room of our Christians. Mr. Green preached an interesting sermon ; and all the other parts were taken by various other persons present. The little church numbers but nine members. But we are sure to have others of our churches going to Tokio ; besides this the church will grow through its own labors. I had great anxiety about aiding in the organization of a church in Tokio which could have neither pastor nor American missionary to look after it. But Kosaki's acceptance of the call relieved my mind."

North China Mission.

AN OFFICIAL BAPTIZED.

By the last report from this mission it appears that Dr. Porter, on his arrival, started at once for Shantung, where he was to join Messrs. Smith and Stanley. Mr. Ament writes of matters at Pao-ting-fu, from which station he had been absent for some time : —

"Arriving at Pao-ting-fu I was agreeably surprised to find that our few brothers had been so faithful in keeping up the regular Sabbath service, and were ready to give me so cordial a welcome at our first gathering. After a few days a man presented himself who said he had been waiting more than a month for the arrival of a preacher of the Jesus doctrine. He continued to come regularly to all our gatherings, bought many books and paid for them in a most gratifying manner.

"Several years ago, in some way or other from some member of this station, he secured a copy of the New Testament, and this book he had studiously perused. He is in official employ, and in the yamen he endured no little persecution for reading the foreign book. For several years he has seen no one who could explain its contents. Having obtained leave of absence, he came to Pao-ting-fu, and was much disappointed when he found we were all gone.

"About a month after my arrival he said his furlough had nearly expired, but before he returned to his employment in another city he would like to receive baptism, and if I had no objection he would like to have his two little boys baptized at the same time. We decided to have a service especially for his family, as he was so soon to leave. The new brother came with his wife and boys, a *whole family* for the first time at Christian service. Surely it was an epoch in their lives. At this service, perhaps for the first time in the history of this station, we had three whole families at our Sabbath gathering. It was a day of rejoicing. As one of the helpers remarked with an idiom peculiarly Chinese, 'This church has a little bit of a flourishing condition.'"

Micronesian Mission.

THE SCHOOL AT PONAPE.

A BRIEF letter has been received from Mr. Rand, of Ponape, dated August 7. He says : —

"I have enjoyed this year's work thus far better than any other spent on Ponape ; our school being so much larger than the one we had at U, and there being so many scholars whom we hope to make teachers either for the home or foreign work. There are four or five couples in school who are expecting to go to the westward as teachers by the "Morning Star." Most of them will probably go to Ruk. The Lord is opening wide the door there to let in the light. Letters from the teachers at Losap and Nomr report the work advancing at both places. Some of the Ruk people have been at Nomr most of the year, getting what light they can, waiting for the "Morning Star," and

hoping to get teachers to return with them to their home.

"I am looking forward with increasing interest to the visit to Mortlock and Ruk by the "Star" this year. I hope to find a number of the Mortlock people who will be prepared and willing to come to Ponape and stay till ready to go as teachers to spread, in the regions beyond, the good news which they have so eagerly received. May we not hope, even with what force we have on Ponape, and with God's blessing on the labors of our Ponape and Mortlock helpers, to push on till we reach Yap and the Pelews. Though we may be able to reach and Christianize all the islands of the Caroline group from Ponape, I still think, as I have written before, that it can be done with as little expense and very much quicker, easier, and better by having two families at Yap."

FROM SOLOMON AND MOSES.

The readers of the *Herald* will recall these as the names of missionaries sent by the Ponape Board to its chosen foreign missionary field, the Mortlock Islands. Solomon is the teacher whom the young Oniop church gave up last year that he might go to Losap. See the *Herald* for June last, page 218. Both these teachers have found means to send letters to Mr. Sturges at Ponape, and as they so well represent the men and their work, we give the letters as transmitted to us. The first is from Solomon, dated Losap, written partly March 29, and partly July 11: —

"Good day Sir, Papa Sturges, — Now this we wish to inform you, — that this people care for us all the time. Also this, they are cutting the timbers for our chapel, and they work industriously. But this is a difficulty. They are unable to work some days because they are weak for want of food, for there is now a great famine here. We admire their generosity in doing without food themselves and giving it to us, from their great love to us. We also praise God that he has brought to us a chief from Ruk. He is with Moses (on Nomr) and says he is going to prepare for your return. For this we are very joyful. There is also a man from Ruk at this place. He has a son who is learning to read. We are glad to learn from them about those places which are still in darkness, for we greatly pity them. This people was made very happy by the letter you sent them. They wish to hear all our letters from Ponape.

"We wish to tell you of another chief who came to us and saw how the truth was flourishing at these two places (Losap and Nomr). He commenced praying, and wishes us to write and inform you that he wants a teacher. After he went home he tried to hold religious services with his people, and all were greatly pleased. In this we rejoice that other places are preparing to receive religion.

"Also this. The people here are working on our chapel, and it is a fine building. Moses came and helped us raise it. It was raised June 28. Here are our Christian salutations to the teachers and Christians on Ponape. We are very happy in God. This from me.

"SOLOMON AND MY WIFE."

MOSES AT NOMR.

Moses writes from Nomr, March 25: —

"Good day, Father Sturges, — A canoe belonging to Losap has just come from Ruk, and says there is a ship there that is going to Ponape, and may call here and at Losap, and I write this letter waiting for her.

"A sickness has come to Nomr and Losap, and also Ruk, from which some chiefs have died, also many people. Some of the chiefs say it is because their friends did not incline to religion that they died. Some have come to me for instruction. When I lived at Etal (the island from which he was removed to Nomr) a man came there from Ruk and heard my teachings. He returned to Ruk, and remembered what he had learned, and as soon as he heard of my being here, at Nomr, he came here quickly, and is preparing to be a Christian. He is a chief. He sends to you his salutations, and wishes me to tell you that he is going back to Ruk, and then coming again here to wait for you, for he wishes to receive a teacher.

"We have the timbers for our chapel ready — it will probably be raised next May. We have also a school. Some of

PACIFIC SCHOOL OF RELIGION

the boys and girls learn quickly to read and write, and they help teach the others. I greatly praise God for inclining the hearts of many to the truth. The letters that you sent to us reached Mortlock, and some canoes brought them to us March 18. We were made very happy by hearing from Ponape. I mean to be earnest in leading the people to the truth, also in teaching school, and building our chapel. Our bodies are well. MOSES."

European Turkey Mission.

CHANGED ASPECT IN EASTERN ROUMELIA.

MR. MARSH, writing from Philippopolis, December 4, says: —

"The number of my acquaintances all through this region is increasing; and wherever I go I find many who seem friendly. It seems to me that there is a great change in the feelings of the people towards us and our work. There are many ways in which they seem to be ready to be influenced by us. We often regret that there is a limit to our time and strength.

"A literary society has been formed in Philippopolis with a lecture every Saturday evening. The first lecture was given by the Minister of Public Instruction. In the course of his remarks he heartily recommended the Bible as the most helpful book for the formation of good character. The next lecture which I heard was by a somewhat noted and enlightened ecclesiastic of this city, on 'The Condition of the Bulgarian Clergy.' He drew a sad picture of its past and present condition, and urged that measures be taken for its improvement. As he was referring to one of the darkest times in its history, he said: 'Then came the missionaries, who trained up and sent out their sweet-mouthed preachers to draw away our people from the orthodox Bulgarian faith.' And as he was lamenting their success, he declared: 'But this was the first time that our people ever heard the word of God.' Well, we can stand a good deal of battering, if they will apply that kind of comfort and approbation.

"From my acquaintance with Bulgarian affairs in Eastern Roumelia I am inclined to think that a sense of their increased responsibilities and the possibilities of the future is leading the Bulgarians to be more serious and earnest, and to seek more conscientiously the best means for their self-improvement. They have chosen good men for the highest government offices in the towns; and it has been a pleasure to me that I could think of a number of these as my personal acquaintances and friends.

"Notwithstanding some drawbacks the circulation of the Scriptures goes on quite well. Although, until very lately, we have been much troubled because of inadequate postal facilities we have found means to keep up a fair circulation of our Bulgarian paper, the *Zornitza*."

FROM A BULGARIAN PASTOR.

Rev. Mr. Locke, of Samokov, temporarily in this country after eleven years of service in European Turkey, gives the following as the substance of a letter recently received from Pastor Boyadjieff, of the church at Yamboul.

"Pastor B. has been in attendance upon the Representative Assembly of the Province of Roumelia. Seven persons were members of that assembly by virtue of their position as the heads of the seven faiths professed by the people of the province. Pastor B. was chosen by the Protestants of the province to represent them. He speaks of the weight it was upon his spirits to be obliged to give himself to the consideration of worldly questions from morning till night, and he longs for the close when he can return to his work at Yamboul. Just before he left — now two months since — his people had completed a chapel for public worship, large enough to seat 250 persons, it being somewhat larger than the present needs — giving room to grow. He speaks of the prominence given himself and his six associates in the assembly, and of the freedom which each one of them had to uphold and strengthen and defend by his voice and vote the people of his faith. He says that so far as freedom to work, to preach, to labor among all people, there never was so much freedom under Turkish rule as now. As to the press, it is

perfectly free, — one can print what he pleases, even in opposition to the ministry, if he so desires.

"He speaks of the great change among the people in their feelings and conduct towards the Protestants and the missionaries, and that any spirit of persecution is frowned upon. The Turks who formerly dwelt in Yamboul and Slevin, but who have been absent for almost two years, have now returned, only to find desolated dwellings.

"One of the graduates of last summer's class of the Female Boarding School at Samokov is teaching school at Yamboul. She has fifty-three pupils, forty-five of them girls. She might have one hundred or more did they have permission to attend. Another of the same class has resumed her work as Bible-woman in Yamboul, and meets with good success. In a word, the outlook was never so hopeful, never so promising. In Kayludere, a village not distant from Yamboul, where there was such a violent persecution about eighteen months ago, the work has wonderful progress. The Protestants are the only people in the village that know how to read, and they occupy a place of honor because of this fact. There seems to be a reaching out all around; even the Assembly is moved to consider what it can do for the spiritual good of the members of the orthodox church."

Eastern Turkey Mission.

WORK IN KOORDISTAN.

Mr. Browne, of Harpoot, devotes most of his time to touring among the outstations, and he has recently reported a visit paid by himself and Miss Seymour to the Koordish town of Redwan and its vicinity. They were accompanied by Pastor Kavmè, of the Redwan Church, who has been for some time at Harpoot, and was now returning to his charge. After a long and somewhat perilous journey, the party reached the river Redwan, from which point we give the story as contained in Mr. Browne's journal: —

"*November* 1. To-day we had no sooner forded the Redwan than we saw Pastor Kavmè's people and friends come pouring out to meet him, shaking and kissing his hands, and many his cheeks also, in truly patriarchal manner. The throng increased till I was reminded of the old Roman conquerors returning in triumph. But how much grander the 'triumph' of this faithful soldier of Jesus Christ, enthroned in no splendid chariot but in the hearts of his people."

REDWAN AND VICINITY.

"*November* 5. Yesterday I went with the pastor to visit a neighboring village, Harnük, to which this Redwan church sent one of their members to labor last May. On our approach the chief man of the village, and head of the Syrian community, came out with his son to meet us, led us to his house, and afterwards conducted us over it. He himself prepared our coffee as a token of signal honor, and finally conducted us to our helper's room. Though the pillar of his church, and strongly opposed to Protestantism, he is a warm friend of Pastor Kavmè, who hopes he may yet accept the truth as it is in Jesus. Though the work here has newly opened, and has been bitterly opposed, it has obtained a good hold. Already there are at least five converts, and the helper has a little school, with hopes of many more scholars in the winter. I was much pleased with the simple faith and piety of our helper there, who, though entirely untaught save by himself, has his deficiencies more than supplied by his spirituality and zeal. The Redwan brethren are already taking steps to buy a place for a permanent home and preaching place for this faithful worker.

"*November* 7. To-day we returned from a delightful visit to Tul — a village five hours to the south, to which this church sent another of its members to labor three years ago. Starting yesterday morning from Redwan we reached there early in the afternoon. The preacher was eagerly expecting us, having heard of our arrival, and greeted us with unusual heartiness, saying, if we had not come to-day, he was going to start in the morning to see us. The sisters pounced upon Miss Seymour, and seemed almost disposed to devour

her in their joy. During the afternoon we visited the school, where we found twenty-six boys and girls instructed by this preacher, who, like the one in the other village, is entirely self-taught, save what he has been taught at the feet of the Great Teacher. The unusual brightness and promise of the pupils pleased us exceedingly, Miss Seymour and I agreeing that here was some splendid material for the college, if grinding poverty does not keep them away and send them off to earn their bread, as it does their fathers. We saw almost none of the brethren, they being scattered as far as Mosul, five days down the Tigris, in search of work and bread for their families. For lack of rain their grain has this year again almost entirely failed them, and how they are to subsist through the winter and till next harvest, only He who careth for the sparrows knoweth. Some already are forced to eat bread made of ground *acorns* which they gather on the mountains. Yet, the preacher says, not one complains at their hard lot, nor murmurs that God withholds their daily bread."

"BATTLE OF CUNAXA AND THE TEN THOUSAND."

"Little did I dream in old Exeter days, when grinding out the story of the Battle of the old Carduchi and the Ten Thousand, I should ever see, if not the very spot, at least one so near it. Some say this very village is where such bravery was shown in opposing the Greeks' retreat. Its situation on a hill at the junction of the Tigris and Bootan marks it as a place of great natural strength, while the remains of walls and towers renders such a supposition quite probable. But whether it was that famous stronghold or not, certain it is that it is now bravely held for Christ. Under the crumbling ruins of its ancient walls, the preacher led us to the very meeting place of the two rivers. What terrible scenes it may have often witnessed during all the centuries those waters have been flowing on, who can say? But here, at the confluence of the two streams, under a fine old fig tree, is the favorite 'meeting place' of Christ and these his faithful disciples. During the summer, every Sabbath evening they meet here, like so many guileless Nathaniels, and keep tryst with their Beloved.

"I cannot speak of the thronged meeting in the evening and all it did for me, nor of Miss Seymour's similar meeting this morning with the women, in which, though our words had to be interpreted, our hearts burned within us as we spoke. Of the twenty Armenian houses thirteen are already won to the truth, all of which pay tithes into the Lord's treasury, while the earnest preacher confidently expects to gain the remainder for Christ."

CHARACTERISTICS OF THE KOORDISTAN WORK.

"*November* 10. To-day we reluctantly broke away from these loving brethren and turned our faces homeward. If crowds came out to welcome us, far greater accompanied us a long distance on our way. Again and again we took leave, and again they followed us, to say a last word to the three boys we were taking back with us to the college. Our final parting was an almost exact reproduction of Acts xxi. 5, we being on the bank of the Tigris instead of the sea.

"And now a word as to the character of all this Koordistan work. If there is one word which better than any other describes it, that word is apostolic; apostolic in its nature, its methods, and the manifest blessing of the Master. This pastor and these preachers are earnest, filled with the Spirit, and therefore fully consecrated to their beloved work, and our great desire and prayer is that the two new men we have just sent to the front may be baptized with the same spirit. It follows naturally that the general character of the work differs from that too often seen here, not simply in the intimate and affectionate relations of pastor and people, but it is of a far more practical as well as radical type, having little of the superficiality which is apt to mark Oriental piety. The members of this church seemed thoroughly converted, head, heart, and pocket. As a consequence a large part give tithes of all they possess, of their money and service, to the cause they love, not in word only, but in deed and in truth.

"One brother, who has perhaps the finest store in the market, not only gives tithes himself, but his wife and children also make their Sabbath offerings, and he is equally noted for his charitable deeds and his upright dealings, so much so indeed that Armenians, Turks, and Koords even, consign to him produce to sell, and money, with little, if any, security, content to receive from him in return what he says is right. Indeed I have never been in a place where the Protestant name stands so high even among those who most bitterly oppose it."

Mahratta Mission.

A MOHAMMEDAN CONVERTED.

MR. PARK, of Bombay, under date of November 24, reports several cases of conversion, and among them the following: —

"A young Mohammedan of very high family, well educated, who lives right opposite our chapel, a few years ago began to read the Bible in order to be able to argue with and controvert Christians. His reading had precisely the contrary effect to that intended. He became convinced of the truth of Christianity. He often attended the preaching in our chapel, and frequently went to other churches. Some of the ladies of the Zenana Mission here visited the ladies of his family, and he had frequent opportunities of talking with them. He also visited missionaries at their houses. Last June he began to call on me, and came to me many times. I tried to remove his difficulties as I could, and lent him several books which helped him. Last month he got tired of trying to live as a secret Christian, and determined to be baptized. He informed me of his purpose. His friends began to make great opposition. His father is dead, but his mother and older brothers are very violent in their opposition.

"A short time ago one of his brothers told him that he must, in twenty days, abandon all thoughts of Christianity, 'otherwise,' said his brother, 'I will do to you whatever I like.' The young man came to me, and said he thought it would be best to leave Bombay for a time. I made arrangements for him to go to our missionaries at Ahmednuggur. But before the twenty days had expired his brother drove him from the house, and told one of the Zenana Mission ladies that only fear of British law prevented him from taking his brother's life. The young man came to me, with his Bible in his hand, and nothing else, save the clothes on his person. He had literally given up *all* for Christ. His brother, when he went away, told him to look out for himself.

"The meaning of such threats can hardly be mistaken. The almost unanimous opinion of those with whom I talked was that his life would not be safe in Bombay. Only Vishnupunt — who is as bold as a lion — would have had him stay. We sent him to Ahmednuggur, and he was baptized by Dr. Fairbank on the 16th inst. Now his friends are beginning to make trouble. The family occupies a prominent position in the Mussulman community here, and though they themselves might be willing to drop the matter, and simply regard him as dead, they are so taunted by their co-religionists at one of the family having become a Christian, that they think they must do something, in order 'to wipe this blot from their characters,' as they phrase it. They threaten to bring the matter before the courts. We await the issue with deep interest, not to say anxiety."

Ceylon Mission.

SPIRITUAL CONDITION OF JAFFNA.

MR. W. W. HOWLAND, in order to prepare himself to speak on "The signs of the times in Jaffna," addressed a series of inquiries to several prominent natives, most of them pastors in different parts of Jaffna. From the interesting replies made by these men, brief extracts are here given. One pastor says: —

"Every house is well visited, and most possess some Scripture portions. Truth is made known to all, and many have a good knowledge of Scripture stories, the commandments, and even of Bible texts.

No doubt the people begin to have a clear insight into the character of Jesus and his pure doctrines. The fixing of the tent in the villages was a means of making the people know about the arrival of the Evangelist. Many people come to the missionary lady in the tent. The truths that all men are sinners, and that Jesus is the only Saviour for man, have been well pointed out. We may expect a great change here, when this unbelieving generation has passed away. The influence of the Christian teachers has a remarkable effect."

A teacher, formerly a Bible-reader, says: —

"In the days of Mr. Winslow and Mr. Spaulding the farmers and high caste people of the villages were enemies to the Bible and its teachings, and some of them made songs with the design of showing that the Bible is false. Whenever meetings were held, and tracts distributed, they disturbed the meetings, disputed without listening to what was said, tore in pieces the tracts in our presence, laughed at those who received them. Now many have their children study in our schools. They ask for Scripture portions and tracts, and read or get them read to them by others. Moreover they receive cordially those who come to their houses to talk with them and listen to their instructions. Many women purchase and beg books for their children and grandchildren, and listen as they read and study them. When they see grown-up girls and women being regularly taught to read, they praise it as a good thing. 'But,' they say, 'if *we* embrace this religion, our people will cast us off and have no fellowship with us.'"

THE STATE OF THE CHURCHES.

In answer to a question as to the bearing of the professed Christians in his vicinity, one native replied: —

"Christianity is rooted in the soil. The knowledge of the Bible is daily increasing. It is loved. Just as Jaffna owes its foundation to microscopic coral insects, the little things in creation, so the church here owes its strength to the believing little ones."

Another replies to the same question: —

"I can now remember the time when I myself, even after I became a Christian, with some others who were with me at that time, read and studied the Bible only as *a* book, but now it is read and studied as *the* Book, — as the Word of God, — as a gracious message sent by an affectionate Father."

Two or three of those of whom inquiries were made, report that there seems to be more worldliness among Christians than in former times. One says: —

"It is my decided conviction that there is more consecration to Christ and his cause now than ever. Still the increase of worldliness, of love of display, of covetousness, and pride of family, and of intemperance is a great hindrance to many Christians, in their entire consecration to Christ and his cause. This is a thing to be deplored greatly."

The testimony of all the others is different from the above as to the increase of intemperance. One says: "I am very glad to say there is no increase of intemperance among Christians." Another; "Formerly I remember certain cases of intemperance among Christians. Now I know of no such cases." Another: "With regard to the churches of the American Mission, I may safely say that the vice of intemperance does not exist in them to any perceptible degree."

THE HEATHEN COMMUNITIES.

As to the state of the heathen community and what is to be argued from the fact that new heathen temples are being built, and the greater pomp with which pagan festivals are celebrated, various replies are given. One says: —

"The temple building and gaudy festivals I consider as the flickering away of heathenism. The people at large see that Christianity is a substantial religion; that it has taken root in Jaffna; that there are sincere Christians in the country, and the intelligent portions of them are ashamed to speak of those whom they consider as sincere as 'salary Christians.'"

Another says: "Undoubtedly Christianity is producing in many minds a decided conviction of its truth, and the in-

stances are becoming numerous wherein nothing prevents an open profession of our religion but the want of a lively impression of spiritual danger, and of the necessity of seeking first the kingdom of God and his righteousness. Many who are well educated believe the truth of the Bible, but by worldly indifference on the one hand, and social influences on the other, are hindered from making a public profession of their faith in Christ, and thus many are now apparently neutral and careless."

Another says: "No doubt that there is now less confidence in the idol gods. This is the case among those who are educated or who are intimately connected with the educated, or with those who have become Christians, while the ignorant or uneducated class still have confidence in them. Instead of believing on many gods as in former times, the educated class believe only in one God."

Another: "Confidence in idols is shaken. This is manifest from the fact that managers of temples go begging for people to come and assist them in carrying idols and drawing cars. Festivals are less frequented. If there was no display of fireworks there would be no crowd to witness festivals. Vows are ordinarily made only by illiterate people."

The government inspector of schools, Mr. R. Breckenridge, formerly Principal of the Batticotta High School, who is, in the performance of his duties as inspector, conversant with all parts of the district, says: "In villages where Christian teachers are faithful, and catechists ardent at the gospel work, the people are pleasant in conversation, with eyes meaning something. Schoolboys do not show any inclination to go to idol shrines; the people speak approvingly of the Christian principles, and do not grudge listening to preaching; certain ancestral ceremonies are abandoned as cumbersome and useless, and in common conversation they rarely abuse others or swear. They dress more neatly than they used to. Houses and compounds are kept cleanly. There are signs of improvement which I have noticed in many villages in the district and in the islands. Where school teachers are heathen or heathenish, and where catechists are eye-servants, there is heathen gloom."

THE OUTLOOK.

In briefly reviewing the answers to his letters, Mr. Howland says: —

"As you will understand by these extracts, the people are, many of them, in what may be considered a critical state, — their confidence in idolatry shaken, yet with but little real conviction of sin or of the need of a Saviour. What seems to be especially needed is earnest, faithful labor, pressing the truth home to individuals. Above all you will be impressed, as we are, with the great need of a special manifestation of that power which alone can convince 'of sin, of righteousness, and of judgment.'

"You are already aware that the state of things in Jaffna is different from that of Southern India, from the fact that the Christians here are almost exclusively from the higher and better educated classes, and that they have here come over to Christianity, not at all by villages, and rarely by families, so that the Christians are more or less isolated, scattered here and there in the different villages, a single Christian in a heathen family, or a Christian household surrounded by heathen neighbors, many of them relatives. This state of things has its dangers as well as its advantages. If the Christians thus situated are consistent and faithful, their influence must be felt. And the fact is encouraging that the accessions to the churches from the heathen are so largely from the immediate relatives of Christians, — a brother, sister, father, or mother coming one by one, as the result of an intelligent conviction and acceptance of the truth. I think I have already mentioned that the additions to the Oodooville church during the past year were nearly all connected thus with Christian relatives; and the same is true of most of those who are now considered more or less interested."

MISSIONS OF OTHER BOARDS.

PROTESTANT EPISCOPAL CHURCH OF THE UNITED STATES.

THE following table shows at a glance the foreign fields in which the Episcopal Church of America is laboring, and the forces employed : —

	Bishops.	Clergymen.	Missionary Physician.	Foreign Ladies.	Catechists and Teachers.	Total Employed.
Western Africa .	1	10	2	2	18	23
China	1	9	1	7	66	84
Greece	–	–	–	1	12	13
Japan	1	7	1	6	12	27
Haiti	1	8	–	–	–	9
Mexico	3	2	–	–	60	65
Total . . .	7	36	4	16	168	230

Among the North American Indians the Episcopal Board of missions sustains a bishop and twelve white clergymen, aside from eleven native clergymen and fourteen native catechists. The total receipts for the Foreign Department for the year 1878–79 were $148,692.84.

THE ENGLISH BAPTIST MISSION AT CONGO.

THE *Missionary Herald* of the English Baptist Board brings reports from Mr. Comber, of the Congo Mission, as recent as September 26. All was going well at San Salvador, but the plan of pushing on by way of Makuta to reach Stanley Pool, on the Upper Congo, had been abandoned on account of the unwillingness of the chiefs beyond San Salvador, especially one Lusu-Mpemba, of Tungwa, to allow white people to pass. It is proposed now to make a new effort to reach the upper Congo by way of Zombo or Kinouka.

Of the progress at San Salvador, which, as our readers know, has just been occupied as a missionary station, the accounts are quite full. The king and the people seem to have cordially welcomed the missionaries. A letter from Mr. Bentley says : —

" The children were at first a little shy, but now we are great friends. They, and many grown-up children too, are most anxious for us to commence school. Some half-dozen of them know their letters, and two read very well.

" Sunday is the day when there is the best opportunity, and they make good use of our spare time. If I go over into the tent to read, in five minutes there is quite a swarm of boys round me. ' Senhor, twala livros tanga ' (bring the books, sir, to learn). There is no standing that, so I shut my book, and rake out the Portuguese Testaments, and give them a lesson. One cannot help liking these boys, bright, merry fellows, and really wanting to learn, watching for our spare moments, and taking possession of them as soon as they appear. We have become great friends. When we are out on our daily work they come up to us asking us to teach them. As I was starting last Monday week to go to the river to see after the making of the canoe, Kalendena, one of the boys, came up to me to know if there was school that day the same as yesterday (Sunday), and went away quite disappointed when I told him I must go to the river. Last night two boys came to me to know whether this would be Domingo (Sunday), and school.

" It is no use to multiply these instances to show how anxious they are to learn. They also seem really attached to us. They follow us about. If we have to go out of the town we have a string of boys. They will come down to the river for the whole day, and help in any way they can, — *anything to be with us.* It is not all curiosity that leads them to do this, for, after all due allowances have been made for that, it does not take much ingenuity to see that many of the children have become really attached to us. If we walk through the town they run up and take our hands. Of the little girls we see scarcely anything ; I suppose they go with their mothers to the farms.

" The king has also shown us kindness. He is an African, of course, but he has given good evidence that his heart is

kindly disposed towards us. He heard of our services in our tent on Sunday, and sent a message that it was not well 'that we should hold our service there; we should come to his courtyard, for he was a Christian [he signs Rei Catholico], and wished to join in the service, and his people might also be present.' We gladly promised that the next Sunday it should be as he wished. Accordingly last Sunday week we held our first service. At the appointed time we heard the royal drums calling the people together, and we went to the courtyard. Mats, rugs, a table, and chairs were arranged at one end, and while we put the harmonium together the drummers were beating a loud call on two old military drums. The king came out, and in a few minutes we commenced the service. It was conducted in Portuguese, and translated by Dom Garcia (first secretary) to the king and people.

"The parable of the prodigal son was the subject, and at the end of the exposition the king made an energetic speech to the people, summing up the whole matter. He then told us, through his interpreter, that he knew that what we had said about the love of God was quite true; but he felt that he could not do those things which are pleasing to God. He wished us to come to him every day to talk to him about these things, and to tell him how a man can pray to God and become fit for heaven. There were about eighty persons present, and we learnt afterwards that the King, of his own accord, had sent a messenger round the town on the previous day announcing that the next day would be Sunday, and that no one was to go far away, that so all might be present at the service.

"To-day we have held our second service. Last night we heard the herald shouting all over the town. We did not doubt that it was the king's message about to-day. We heard the royal drums, and repaired to the courtyard, and have had a most interesting service. There were about two hundred present, among whom some eighty were women, for Mr. Comber expressed a wish yesterday that the women should also be present. The king's wives were looking and listening through the palings of their compound, close beside us, but are not reckoned among the eighty. They all behave in a most decorous manner during service. At prayer time the king kneels at the table, while the people, who are squatting on the ground, bend down their heads to their knees, and remain in perfect quietness."

THE LIVINGSTONE INLAND MISSION.

This English Society, at the head of which is Mr. H. Grattan Guinness, is engaged in missionary labors on the Congo, not far from the field of the English Baptists. Five missionaries, two of whom are married, are now engaged in the work. From a letter of one of these missionaries the following items are taken: —

"About 160 miles from the mouth of the Congo is our first station, Cardiff. This is the highest point where a canoe can be managed; and three miles above are the Yellala rapids. Here the river is very winding, narrow, and obstructed by rocks. As yet the king of Yellala has not permitted us to visit them, being afraid that we shall eat up his men.

"Our principal station, Cory, is about eighteen miles from the other. It is situated in a comparatively thickly populated neighborhood, and has within an hour's walk, six villages, with from one hundred to five hundred inhabitants each, presided over by kings or chiefs, after whom they are generally named. These kings can make their own laws, and change them at pleasure. They have absolute control over their subjects, especially over the women, who are profitable articles of trade. A man's wealth is estimated by the number of his wives; a king has often two or three hundred. The women are, as a rule, badly treated, being compelled to do the hardest work, such as building and working in the fields. They are the breadwinners and housekeepers, and if, for any reason, they fail in what is considered their duty, a severe flogging is the punishment.

"Slavery is another very sad characteristic of Congoland; the kings, of course, are the great slaveholders, having the first

right over their subjects, whose wages they can claim, or they are at liberty to sell them right off. The following are the usual prices: A man about thirty years of age would cost £2 10*s.* and upwards; a woman, £1 10*s.*; a boy or girl, £1. From the mouth of the Congo to Stanley Pool, the country is possessed by two different tribes; the first that we meet with in going up the country is called Fijot, and that farther in the interior Mossi Fijot. The languages differ very slightly, so that by learning one the other can be understood. The habits also of the two people are much alike. As may be imagined, the natives are always at war among themselves. A reputation for bravery is their one aspiration, as they think that it is pleasing to their gods. I am thankful to say that in the district where we have been, many wars have been prevented by our interference and remonstrance. Also their confidence in their gods has been lessened, and in some cases the images have been entirely put away.

"They believe that there is a God in the sky, who, however, has nothing to do with them, but only with the white people. There is a house set apart for idols, to which the natives resort for prayer in times of war, sickness, or any other danger.

"And here, I may say, that we owe our influence and opportunities for going among the people, principally to the little knowledge of medicine that we possess, and I would suggest that those who are sent should make it part of their preparation to learn all they can do in that way. People come long distances to us for something to restore their sick, and thus give us an opportunity of preaching the Gospel to them."

FREEWILL BAPTIST MISSIONS.

FROM the *The Free Will Baptist Register and Year Book* for 1880, we gather the following facts concerning the Foreign missionary work of that denomination of American Christians. It has in its employ six male and twelve female missionaries, besides several native preachers. This force is laboring at five different stations in the province of Bengal, India. The present membership of the five churches is 478, the past year having been one of marked progress. The receipts for the last financial year for foreign missions amounted to $19,934.94. The missionary at Balasore reports that in his vicinity three or four hundred families had discarded idols and were believers in Christianity as far as they understood it, and he calls earnestly for reënforcement.

GLEANINGS FROM LETTERS.

— IT is now more than two months since the cabinet at Vienna decided that our believing, and so long persecuted, brethren in Stupitz and Sibrzin should have the privilege of holding family worship with invited guests; and yet up to this time the needed official document has not reached them. During this time they have held weekly meetings except when prevented by the police, who now come nearly every other Sunday. Occasionally, meetings are held with them on week days by some one from Prague or Krabschitz. In another village, not far from Sibrzin, there are a few souls who gladly listen to the words of life. In Northeastern Bohemia persecution is on the increase. Rev. Mr. Balzar (a Reformed minister, but not connected with the State Church) whose work has been tolerated, or rather ignored, by government these last ten years, was ordered some time ago to stop preaching. Feeling that he could not conscientiously stop preaching he has continued his work. Now he is being repeatedly fined for conducting meetings, and his people for attending them. On the 30th ult. he was fined again $20.00, and the people $2.50 or $5.00 each, according to its being first or second offense. Other trials and larger fines are pending. —*A. W. Clark, Prague, Austria.*

— Yesterday afternoon seventy persons were present in our new chapel, including some grandparents and some grandchildren, and were all organized into seven

Sunday-school classes. It is a new departure for Philippopolis, but seems to be popular at once.

It is also noteworthy that the Turks apparently regard our enterprise with favor. One young man wants to attend our Sunday-school to learn to read Bulgarian. Another middle aged Mussulman begged me the other day to give him a Bible, as he wanted to study it. One of the chief secretaries of the Governor-general recently suggested that we ought to push our work in the villages of the Bulgarian-speaking Moslems. He probably had in mind their becoming more tractable subjects for government, but at any rate the suggestion from such a source is significant. — *L. Bond, Jr., Philippopolis, European Turkey.*

— After six hours' ride from Griveh we came to Terakli, a beautiful town in the midst of a thickly settled agricultural district, wholly Mohammedan. The chief industry of the town is the manufacture of wooden spoons from boxwood which is found in the forests along the Black Sea. The spoons are taken in large quantities to Constantinople, and by traders to all parts of the country. The spoon makers have the dress and appearance of Imams and we were surprised to find that all could read. We had with us the new edition of the Turkish Bible, in which they became much interested. They would stop their work for hours to read it. We sold one entire Bible and several portions. — *J. W. Parsons, Bardezag, Western Turkey.*

— The meeting of the Central Evangelical Union at Yozgat, October 13–20, was the largest yet held by that body, being attended by two missionaries, and five pastors of the Cesarea field, and preachers from Angora, Konia, Nigdeh, and other places ; from the Marsovan field by Mr. Tracy, two pastors, and several preachers and delegates, and by one delegate and two other laborers from the Sivas field. It was a very hard working meeting, and was richly rewarded by successfully settling difficulties in the Yozgat, and also in the Soongoorlu church. Evening prayer meetings were attended by very large and attentive audiences. — *W. A. Farnsworth, D. D., Cesarea, Western Turkey.*

— The prospects for a full harvest were good for this cold season up to within a few days ago. But suddenly the temperature for two nights in succession fell below freezing point, and the crops were somewhat frost-bitten. About one fourth of the crop in this region will probably be a total loss. Thus God seems to bring one calamity after another upon this people. Famine and locusts and rats and frost-bite have followed each other in close succession. Where the end will be no one can foretell. It seems that these people ought by this time to learn wisdom and to turn unto God while there is yet opportunity for them to do so. — *W. O. Ballantine, Rahuri, Mahratta Mission.*

— Among the candidates for baptism at the next communion is one of the senior class, who was a pronounced skeptic when he came to the school. With his baptism all our senior class will be church members.

The government has recently made a new law for the organization of the army, somewhat on the German plan. The government seem to have an ambition to make a powerful military nation, and all the young men in the land, with a few exceptions, are liable to be drafted for three years' service. How large a proportion of the men are drafted every year I dont know, but enough to give each man quite a chance of being called on. — *D. W. Learned, Kioto, Japan.*

— At Kameaka we saw the gratifying results of the labors of a pupil in the Kioto school who has for two years been telling the good news to those who would listen in this home of his childhood, till there are five who seem to be Christians, and one more, he believes, has entered into rest. These people do not yet cease from all secular labor on the Sabbath, but they seem to be advancing step by step in the Christian life, and will, I trust, soon take this stand which costs so much in a heathen community. The lad who has been their chief instructor has many times walked the thirteen miles over the hills to spend the Sabbath with them, and returned the same way on Monday to his studies.

Besides these efforts for his early home, he has done good service in the present home of his parents. If he fulfills the promise of his youth we may hope some day to see him an efficient pastor or evangelist. He is now only eighteen, and not yet a member of the theological department, and more boyish for his years than many of his countrymen. — *Miss Julia A. Gulick, Kobe, Japan.*

— I think God is teaching us here in North China what is the golden key to unlock the hearts and homes of the people. We do not expect any sudden change in popular sentiment regarding us and the gospel we preach, but we do already see that an impression has been made, and we look for greater results in the future. If we could have a physician here, either male or female, his or her hands would soon be more than full of work. And there seems to be no work that is telling more now for the advancement of the good cause than the medical work. — *L. D. Chapin, Tung-cho, North China.*

— We fully believe the time has come for the American Board to join other societies in the great work of evangelizing the tribes of inland Africa. Yet we believe from our experience among the Zulus, and from the experience of other societies in Southern Africa, that it will need the patient and persevering labors of years, perhaps the sacrifice of some lives, to accomplish the work of lifting the nations of Africa from the depths of degradation into which they have sunk. Hitherto Providence has not accomplished such great changes in a day. — *S. C. Pixley, Lindley, Natal.*

MISCELLANY.

BIBLIOGRAPHICAL.

Mission Songs: for the use of Missionary Assemblies' Monthly Concerts, Mission Stations, Woman's Boards, and Juvenile Mission Bands. Rev. W. S. Hawkes, editor. Boston. Congregational Publishing House. pp. 96. Price 20 cents, $15 per hundred.

This volume, in paper covers, has already been referred to in the Editorial Notes of the *Missionary Herald.* We refer to it here from a conviction that it only needs to be known by pastors and churches to secure introduction to a great number of chapels, for use in various missionary gatherings. The volume contains 167 hymns, most of them set to tunes, all having reference to some department of the great missionary work. Many of our chapel collections of hymns are sadly deficient in hymns of a missionary character, and such a book as this is a desideratum. It is furnished at so low a price that few churches need be without it.

MISSIONS AND TRADE.

ONE of the marked developments in the missionary world, seen just now more than ever before, is the numerous inquiries from the countries where missionaries are working as to the cost of utensils and simple machinery of various kinds, such as wind-mills, fret-saws, fanning mills, and machines for making cord from thread, all of which can be worked by hand or with light power, and also for agricultural tools. Letters for information in this line are now received quite frequently at the rooms of the American Board, and they show most unmistakably the influence which mission work is having upon the civilization of the world. Thus, looked at in a material point of view alone, the money expended for foreign missions is a most profitable investment, and is sure to be returned many fold in the amount of manufactures and supplies of various kinds that are sent out as the direct result of the work of our missionaries. The business thus created is already large, and is likely to be of great magnitude in the immediate future. — *The Congregationalist.*

A man who, with such examples of missionary success before him as Madagascar, the Sandwich Islands, Fiji, Burmah, India, China, Japan, Turkey, and Sierra Leone, undertakes to prove missions a failure, must have more zeal and confidence in an unworthy cause than are required in the most difficult mission enterprise. — *The Independent.*

Notes of the Month.

SPECIAL TOPICS FOR PRAYER.

For the officers and directors of this and all other Missionary Boards, that they may have wisdom to administer their responsible and often delicate trusts.

For students who are now considering the question of entering upon foreign missionary service (page 84).

Thanksgiving and prayer for the hopeful work in Koordistan (page 103).

DEATHS.

At Wooster, Ohio, December 21, 1879, Rev. George W. Coan, D. D., of the Nestorian Mission of the Presbyterian Board. This venerable and beloved missionary went out under the A. B. C. F. M. in 1849.

At Honolulu, January 19, Mrs. M. P. Chamberlain, widow of Levi Chamberlain, one of the early missionaries to the Sandwich Islands.

At Erzroom, Eastern Turkey, December 19, Lucas N., only son of Robert and Elizabeth L. Chambers.

DONATIONS FOR A MISSION TO CENTRAL AFRICA.

[Pledges have been received as follows: From Robert Arthington, Esq., of Leeds, England, £1,000, and for a Mission Steamer on the Livingstone River, £2,000; from an Episcopalian, Boston, Mass., $500.]

Previously acknowledged, see February "Herald"	1,404 56
Rutland, Vt., Miss Aiken's Class,	4 60
Boston, Mass, Central church	10 00
Newburyport, Mass., A widow's mite	10 00
Hartford, Conn., Asylum Hill church	10 00
Mitchel, Iowa, 92.00 ack'd in February "Herald," should have been 9.00.	
Du Quoin, Ill. A friend	10 00
	$1,449 16

DONATIONS RECEIVED IN JANUARY.

MAINE.

Cumberland county.		
Cape Elizabeth, Ligonia ch.	5 00	
Portland, High St. ch. and so. 400; State St. ch. and so. add'l, 250; do T. C. W. for Japan, 50; Plymouth ch. and so. m. c. 23; St. Lawrence St. ch. and so. 4.24;	727 24	
Yarmouth, 1st Cong. ch. and so.	8 00—740 24	
Franklin county.		
Weld, A mite,	2 00	
Wilton, Cong. ch. and so.	12 33—14 33	
Hancock county.		
Orland, Mrs. S. T. Buck and daughters,	30 00	
Kennebec county.		
Augusta, So. Cong. ch. and so. 256.30; A friend, 4.65;	260 95	
Lincoln and Sagadahoc counties.		
Bath, Central ch. and so.	100 00	
Oxford county.		
Norway, 2d Cong. ch. and so.	9 23	
So. Paris, Cong. ch. and so.	35 00—44 23	
Penobscot county.		
Bangor, Hammond St. ch. and so.	115 30	
Hampden, Cong. ch. and so.	7 57—122 87	
Piscataquis county.		
Foxcroft and Dover, Cong. ch. and so.	8 00	
Union Conf. of Churches.		
East Otisfield, Rev. J. Loring,	7 00	
Hiram, Cong. ch. and so.	3 38	
Sweden, A. Woodbury,	1 00	
Waterford, A friend,	20 00—31 38	
Washington county.		
Machias, Canton St. ch. and so.	7 10	
York county.		
Wells, 1st Cong. ch. and so.	8 00	
	1,367 10	

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.		
Hinsdale, Cong. ch. and so.	17 68	
Keene, 1st Cong. ch. and so.	23 91	
Rindge, Cong. ch. and so.	5 15	
Sullivan, Cong. ch. and so.	9 50	
Troy, Trin. Cong. ch. and so.	10 67—66 91	
Grafton county.		
Hanover, A friend,	5 00	
Lyme, Layman,	5 00	
Orford, Cong ch. and so. 4.50; John Pratt, 15;	19 50—29 50	
Hillsboro co. Conf. of Ch's. George Swain, Tr.		
Amherst, E. D. Boylston,	25 00	
Antrim, Mary Clark,	10 00	
Bedford, C. Gage,	3 00	
Greenwich, Cong. ch. and so.	3 00	
Hillsboro Bridge, Cong. ch. and so.	12 00	
Hudson, Cong. ch. and so.	5 50	
Manchester, Franklin St. ch. and so. 83.46; N. Brooks, 1;	84 46	
Milford, Cong. ch. and so.	13 43	
Nashua, Pilgrim ch. and so.	68 59	
Temple, Cong. ch. and so.	45 00—269 98	
Merrimac county Aux. Society.		
Concord, So. Cong. ch. and so.	83 39	
Dunbarton, Cong. ch. and so.	12 02	
Pittsfield, John L. Thorndike,	11 10—106 51	
Rockingham county.		
Atkinson, Cong. ch. and so.	43 00	
Chester, Cong. ch. and so. to const. Mrs. SUSAN D. ORCUTT, H. M.	100 00	
Derry, 1st Cong. ch. and so.	59 76	
Londonderry, Jefferson Caldwell,	10 00	
No. Hampton, Cong. ch. and so.	12 22	
Windham Depot, Horace Berry,	10 00—234 98	
Strafford county.		
Durham, Cong. ch. and so.	51 10	
Tamworth, FAXON GANNETT, to const. himself H. M.	100 00	
Wolfboro, Rev. S. Clark,	5 00—156 10	
Sullivan county Aux. Soc. N. W. Goddard, Tr.		
Acworth, Cong. ch. and so.	8 83	
Claremont, Cong. ch. and so. m. c.	2 45	
Meriden, Lucia Wells,	5 00—16 28	
	880 26	
Legacies. — Marlboro, C. P. Locke, by Mrs. C. P. Locke, Ex'r,	1,000 00	
	1,880 26	

VERMONT.

Addison county.		
Shoreham, Cong. ch. and so.	20 00	
Bennington county.		
Bennington, 2d Cong. ch. and so.	39 08	
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.		
Lower Waterford, A friend,	10 00	
St. Johnsbury, South Cong. ch. and so. 331.89; North Cong. ch. and so. 115.55;	447 44—457 44	

Chittenden county.
Burlington, ——, 15 00
Richmond, Mrs. J. M. Greene, 60· —15 60
Essex county.
Guildhall, A friend, 5 00
Franklin co. Aux. Soc. C. B. Swift, Tr.
Georgia, Cong. ch. and so. 10 00
Sheldon, Cong. ch. and so. 8 80
St. Albans, 1st Cong. ch. and so. 91 58—111 38
Orange county.
Wells River, Mrs. John Carbee, 1 00
Orleans county.
Albany, Rev. S. U. Chapin, 3 00
Brownington, S. S. Tinkham, 4 00
Coventry, Cong. ch. and so. 12 25
Newport, Cong. ch. and so. m. c. 8 25
No. Craftsbury, Cong. ch. and so. 12 00——39 50
Rutland county.
Benson, A friend, 1 00
Clarendon, Mrs. N J. Smith, 5 00
Pittsford, Cong. ch. and so. 35 00
Rutland, Cong. ch., A friend, 10 00
Tinmouth, C. A. B. 25——51 25
Washington county Aux. Soc. G. W. Scott, Tr.
Waterbury, Cong. ch. and so. 30 00
Windham county Aux. Soc. H. H. Thompson, Tr.
Brattleboro, Cent. ch. m. c. 42 85
Londonderry, George S. Hobart, 10 00
West Brattleboro, Cong. ch. and so. 112 79
Windham, A. Upham, 5; Mrs. J. Stearns, 50c. 5 50—171 14
Windsor county.
Ascutneyville, N. Gage, 5 00
Chester, Cong. ch. and so. 7 17
Weathersfield, Mrs. E. Chamberlin, 4 00
Woodstock, 1st Cong. ch. and so. 14 31——30 48
Legacies. — Craftsbury, Mrs. Deborah W. Loomis, by Rev. C. S. Smith, Ex'r, 971 87
2,086 30
3,058 17

MASSACHUSETTS.

Barnstable county.
Cotuit, Union ch. 7 00
Harwichport, Mr. and Mrs. Freeman Snow, 9; Celia F. Snow, 50c.; A. D. Nickerson, 25c; C. W. Nickerson, 25c.; 10 00
No. Falmouth, Cong. ch. and so. 20 00
Wellfleet, 1st Cong. ch. and so. 23 65
"Barnstable co., A friend," 20 00——80 65
Berkshire county.
Great Barrington, 1st Cong. ch. and so. 100 00
Pittsfield, E. C. 10 00
Stockbridge, Cong. ch. and so. 107 96
Williamstown, Cong. ch. and so. 30 00——247 96
Bristol county.
Attleboro, 2d Cong. ch. and so. 12 54
Easton, L. Drake, 4 00
Norton, Trin. ch. and so. 8.10; Mrs. E. B. Wheaton, to const. ANN E. CARTER, H. M. 100; 108 10
Westport, Pacific Union ch. 6 00——130 64
Brookfield Asso'n. William Hyde, Tr.
No. Brookfield, 1st Cong. ch. and so. 61 00
Oakham, Cong. ch. and so. 86 43
Sturbridge, Cong. ch. and so. (for Papal Lands), 8 28
W. Brookfield, 1st Cong. ch. and so. 8 28——163 99
Essex county.
Andover, Peter Smith, 500 00
Lawrence, Lawrence St. ch. and so. 200 00——700 00
Essex county, North.
Groveland, Cong. ch. and so. 6 50
Haverhill, West ch. and so. 29.08; North ch. by E. T. Ingalls, 10; Abby B. Kimball, 10; 49 08
Ipswich, 1st Cong. ch. and so. 53.56; Linebrook ch. 31.10; 84 66
Newbury, 1st Cong. ch. and. so. 30 00
Newburyport, Prospect St. ch. and so. 39 39——209 63
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.
Beverly, Washington St. ch. and so. 12; Dane St. ch. and so. m. c. 9.07; 21 07
Danvers, A friend, 5 00
Gloucester, Ev. Cong. ch. and so. 65 00
Hamilton, Cong. ch. and so. 26 00
Lanesville, Cong. ch. and so. 8 00
Lynn, 1st Cong. Society, income on B. Lord Legacy, 20.20; North ch. and so. 4.20; 24 40
Ipswich, So. Cong. ch. and so. 17 91
Marblehead, 1st Cong. ch. and so. m. c. 22 00
Nahant, Mrs. W. H. Johnson, 5 00
Salem, United mo. concert, 39 01
Wenham, Cong. ch. and so. 17 12
West Boxford, Cong. ch. and so. 12 23——262 74
Franklin co. Aux. Society. William F. Root, Tr.
East Charlemont, Mrs. H. Leavitt, 1 00
Whately, Cong. ch. and so. to const. Rev. M. F. HARDY, H. M. 65 00——66 00
Hampden co. Aux. Society. Charles Marsh, Tr.
Chicopee, 2d Cong. ch. and so. 33 49
Monson, Mrs. E. L. Coburn, 10; Mary L. Coburn, 10; John B. Packard, 5; 25 00
Palmer, 2d Cong. ch. and so. 15 00
Springfield, 1st Cong. ch. and so. 3 64
Westfield, Mrs. M. E. Richardson, 5 00
West Springfield, Park St. ch. and so. 47.50; 1st Cong. ch. and so. 24; 71 50——153 63
Hampshire county Aux. Society.
Amherst, 1st Cong. ch. and so. (m. c. 18.69), 164.94; No. Cong. ch and so. 50; 2d Cong. ch. and so. 13.50; C. 5; 233 44
Cummington, Village ch. and so. 18 92
Hadley, 1st Cong. ch. and so. 46 71
Haydenville, Cong. ch. and so. (of which 11.44 for Papal Lands), 32 97
Northampton, 1st Cong. ch. and so. 147.43; Edwards ch. and so. 29.43; A friend, 150; A friend, 1.40; 328 26——660 30
Middlesex county.
Cambridge, Shepard ch. and so. 500 00
Cambridgeport, Prospect St. ch. and so. 236.28; Pilgrim ch. and so. 8.23; 244 51
Concord, Trin. ch. and so. 29 60
Hopkinton, Cong. ch. and so. m. c. 11 80
Hudson, Rev. G. Brown, 1 00
Lexington, Hancock ch. and so. 23 48
Lowell, High St. ch. and so. 14 10
Maplewood, A friend, 50 00
Newton Centre, 1st Cong. ch. and so. 145 28
Reading, Old South ch. 18 19
Somerville, Franklin St. ch. m. c. 7.72; do. ——, 175; 182 72
Southboro, Pilgrim ch. and so. 25 09
West Newton, Mary A. Stevens, 10 00
West Somerville, Cong. ch. and so. 2 34
Wilmington, Cong. ch. and so. 41 80
Woburn, North Cong. ch. and so. 12 00—1,311 91
Middlesex Union.
Acton, Cong. ch. and so. 20 00
Ayer, Mrs. C. A. Spaulding, 100 00
Fitchburg, P. K. Fuller, 1 00
Groton, A friend, 2 00
Littleton, A friend, to const. ROLLIN H. PHELPS, H. M. 100 00
Leominster, Misses Thurston, 5 00
Shirley, Cong. ch. and so. 10; Rev. C. H. Whitney, 5.70; 15 70
Townsend, A friend, 3 00——246 70
Norfolk county.
Braintree, 1st Cong. ch. and so. 24 50
Brookline, Harvard ch. and so. 327 22
Cohasset, 2d Cong. ch. and so. 29 58
Foxboro, Cong. ch. and so. 20 62
Holbrook, Winthrop ch. and so. 104 58
Hyde Park, 1st Cong. ch. and so. 30; do. m. c. 25; Clarendon Hills Evang. Soc. 3.02; 58 02
Randolph, 1st Cong. ch. and so. m. c. 72 80
So. Weymouth, 2d Cong. ch. and so. 50 00
Wellesley, Rev. P. D. Cowan, 15; L. B. H. 9; 24 00
Weymouth and Braintree, Union ch. and so. 44 79
Wrentham, Jemima Hawes, 50 00——806 11
Old Colony Auxiliary.
New Bedford, No. Cong. ch. and so.

to const. Rev. A. H. HEATH and F. L. GILMAN, H. M. 236 64

Plymouth county.
Brockton, Cong. ch. and so. m. c. 20 00
Cochesett, Mrs. H. W. Leach, 5 00
Hingham, Ev. Cong. ch. and so. 10 26
Middleboro, 1st Cong. ch. and so. 50 00
North Abington, Cong. ch. and so. 5 00
Plymouth, Ch. of the Pilgrimage, 76 48—166 74

Suffolk county.
Boston, Central ch. 2,000.58; do. m. c. 15.50; Old South ch. 959.44; Mt. Vernon ch. 900.93, Highland ch. 366.81; Park St. ch. (of which 200 from Mrs. Nancy B. Curtis), 350; Central ch. (Jam. Plain), 300; Eliot ch. 262.59; do. m. c. 7.61; Winthrop ch. (Charlestown), 247.72; Phillips ch. 206; 1st ch. (Charleston), 50; Boylston ch. 5; Union ch. m. c. 5.64; E. B. 50; The old friend, 40; M. S. B. 20; Mrs. E. P. Eayrs, 5; Mrs. A. W. Burrill, 2; K. T. 2; 5,796 82

Worcester county, North.
Gardner, 1st Cong. ch. and so. 44 00
Winchendon, F. T. J. 5 00—49 00

Worcester co. Central Asso'n. E. H. Sanford, Tr.
Baldwinville, 1st Cong. ch. and so. 2 55
Clinton, 1st Cong. ch. and so. 91 98
Oxford, 1st Cong. ch. and so. 21 50
Worcester, Central ch. and so. (of which m. c. 6), 301.74; Salem St. ch. and so. 74.17; Union ch. and so. 53.54; Samuel W. Kent, 10; William Workman, 9; N. T. Meriam, 1; 449 45—565 48

Worcester co. South Conf. of Ch's, William R. Hill, Tr.
East Douglas, Cong. ch. and so. 30 51
Millbury, 1st Cong. ch. and so. 69 54
Sutton, Cong. ch. and so. 23 00—123 05
11,977 99

Legacies. — Boston, Mrs. A. J. Batcheller, add'l, 22 54
Clinton, James Patterson, by Charles L. Swan, Ex'r, 800 00
Newburyport, Mrs. Ann Jane Payson, constituting E. S. MOSELEY, H. M., by Edward S. Moseley, Ex'r, 300 00
Williamstown, Mrs. Lucy Young, add'l, by Mrs. Lucy C. Lincoln, Adm'x, 1,300 00—2,422 54
14,400 53

RHODE ISLAND.

Bristol, Mrs. Maria De W. Rogers, 500; Miss Charlotte DeWolf, 500; M. T. Bennett, 2; 1,002 00
Little Compton, United Cong. ch. 26 44
Newport, United Cong. ch. 225 00
Pawtucket, Memorial offering, 100 00
Peace Dale Cong. ch. and so. 20 00
Providence, Union Cong. ch. and so. 545.33; Charles St. ch. and so. 37.27; Elmwood ch. and so. 15; Anthony B. Arnold, to const. ANTHONY B. DAY, H. M., 100; 697 60—2,071 04

CONNECTICUT.

Fairfield county.
Bridgeport, Park St. ch. and so. 5; North ch., "Non Resident," 20; 25 00
Greenfield Hill, Cong. ch. and so. 32 81
Greens Farms, Cong. ch. and so. add'l, 5 00
Greenwich, A. 20 00
Newtown, Cong. ch. and so. 5 00
Ridgefield, 1st Cong. ch. and so. 50; m. c. 14.20; 64 20
Stamford, T. Davenport, 2 00
Wilton, Cong. ch. and so. 33 34—187 35

Hartford county. E. W. Parsons, Tr.
Broad Brook, Cong. ch. and so. 25 00
Burlington, Cong ch. and so. 21 22
Canton Cen., Cong. ch. and so. 21 25
East Hartford, Cong. ch. and so. 32 77
Farmington, 1st Cong. ch. and so. 90.95; R. L. 5; 95 95
Glastenbury, 1st Cong. ch. and so. 22 00
Granby, Mrs. Jairus Case, 100 00
Hartford, Asylum Hill ch. 431.15; Wethersfield Ave. ch. 25.15; Windsor Ave. ch. 20.07; Centre ch. m. c. 18; Mrs. Mary C. Bemis, 100; 594 37
Kensington, Cong. ch. and so. 8 13
Naubuc, P. H. Goodrich, 10; Mrs. J. E. Goodrich, 2; 12 00
New Britain, 1st Ch. of Christ, 300.99; South Cong. ch. and so. 182.82; 483 81
Plantsville. 215.74 ack'd in February "Herald" as from Southington sh'd have been ack'd from Cong. ch. and so. Plantsville.
West Hartford, In memory of Miss A. F. May, 1.50; Miss Lucy Ellsworth, 6.50; 8 00
West Suffield, Cong. ch. and so. 8 09
Wethersfield, Cong. ch. and so. 77 21—1,509 80

Litchfield co. G. C. Woodruff, Tr.
Bethlehem, Cong. ch. and so. 29 00
Litchfield, Cong. ch. and so. 10 00
Milton, Cong. ch. and so. 12 00
Morris, Cong. ch. and so. 62.35; m. c. 7; 69 35
Norfolk, Cong. ch. and so. to const. ELLEN B. GAYLORD, H. M. 100; A friend, 50; 150 00
Plymouth, Cong. ch. and so. 58 00
Salisbury, Cong. ch. and so. 82 46
Sharon, Cong. ch. and so. 112 50
Thomaston, Cong. ch. and so. 32 03
West Winsted, 2d Cong. ch. and so. 57 45
Winsted, C. H. Blake, 10; E. E. Gilman, 10; 20 00
Woodbury, Benjamin Fabrique, 20; Mrs. Elizabeth L. Curtiss, 10; 30 00—662 79

Middlesex co. E. C. Hungerford, Tr.
Cromwell, Cong. ch. and so. 99 00
Killingworth, H. 3 00
Middle Haddam, 2d Cong. ch. and so. 6 86—108 86

New Haven co. F. T. Jarman, Agent.
Fair Haven, 1st Cong. ch. and so. 58 84
Madison, Cong. ch. and so. m. c. 13.32, A. O. Wilcot, 10; 23 32
Meriden, Cent. Cong. ch. and so. 12 00
Milford, 1st Cong. ch. and so. 51 81
Mount Carmel, Cong. ch. and so. 43.50; A friend, 2; 45 50
New Haven. North ch. 376.32; 1st ch. 110; 60. J. A. D. 100, Davenport ch. 34.52; Dwight Place ch., R. Crane, 10; Taylor ch. 7; S. Wells Williams, to const. H. DWIGHT WILLIAMS, H. N. 100; Mrs. M. F. W. Abbott, 6; Mrs. H. E. Gladding, 5; 748 84
North Guilford, A. V. Benton, 90
Prospect, Cong. ch. and so. 12 50
Southbury, C. Beecher, 10 00
Waterbury, A friend, 30; Mrs. E. Scoville, 90c. 30 90
Woodbridge, Cong. ch. and so. 82 05—1,076 66

New London co., L. A. Hyde and L. C. Learned, Tr's.
Bozrah, Rev. N. S. Hunt and family, 20 00
Franklin, Cong. ch. and so. 14 00
Jewett City, Cong. ch. and so. 20 00
Lyme, Cong. ch. and so 46 33
Montville, 1st Cong. ch. and so. 45 35
Mystic Bridge, Cong. ch. and so. 38 75
Norwich, Broadway ch. and so. 350 00
Norwich Town, Samuel Case, 5 00—539 43

Tolland county, E. C. Chapman, Tr.
Andover, Mr. and Mrs. E. P. Skinner, 25 00

Windham county.
Brooklyn, 1st Trin. ch. and so. 48 00
Central Village, Cong. ch. and so. 8 00
Hampton, Harriet Colman, 1 00
North Woodstock, Cong. ch. and so. 25 60
Thompson, Cong. ch. and so. 6 83
Willimantic, Cong. ch. and so. 48 25—137 68
——, A friend, 25 00
4,272 57

Legacies. — Eastford, Royal Warren, by J. D. Barrows, Ex'r, 250 00
Hartford, Rev. Joel Hawes, D. D., by E. W. Parsons, add'l, 42 30

Somers, Austin K. Avery, "for the benefit of the African race who live in Africa," by Henry R. Kibbe, Adm'r, 6,200 00
West Hartford, Abigail Talcott, add'l, by Calvin Day, Trustee, 50 19—6,542 49

10,815 06

NEW YORK.

Albany, 1st Cong. ch. and so. 168 46
Antwerp, 1st Cong. ch. and so. 16 50
Auburn, H. J. Brown, 20 00
Brooklyn, Westminster Presb. ch. 15; Clin. Av. ch. H. B. Smith, 5; 20 00
Canaan Corners, Mrs. A. Barstow, 10 00
Champlain, Presb. ch. 8 27
Chatham Village, Rev. S. Utley, 8 00
Churchville, A friend of missions for 8 High Schools in Eastern Turkey mission, 800 00
Clarkson, A friend, 10 00
Cutchogue, Rev. S. Whaley, 1 00
Deansville, Cong. ch. and so. 12 71
Glens Falls, Harriet N. Wing, 75 00
Helena, Linus Kibbe, 20 00
Hopkinton, 1st Cong. ch. and so. 22 00
Ithaca, Cong. ch. and so. 81 45
Lysanders, Cong. ch. and so. 20 17
Marcellus, J. F. Hemenway, 5 00
New Lebanon, Presb. Cong. ch. 8 00
New York, Broadway ch., A. C. Armstrong, 25; S. S. Gordon, 200; A friend, through Rev. Dr. Cheever, 200; Mrs. C. P. Stokes, to const. C. COLGATE and Rev. N. W. CARY, H. M. 150; Miss C. P. Stokes, for the Dakota Mission, 100; "Yours truly," 15; A friend, 1.50; 691 50
North Walton, Cong. ch. and so. 25 64
Oswego, Cong. ch. and so. 9 89
Otisco Valley, Mrs. O. S. Frisbie, deceased, 21 00
Pembroke, Mrs. Mary W. Thompson, 5 00
Perry Centre, Mrs. H. Stratton, 1 00
Poughkeepsie, William Adriance, 10 00
Rome, John B. Jervis, 25 00
Stockholm, Willis W. Hulburd, 3 48
Troy, Paul Cook, 9 00
Verona, S. G. Brewster, 3 00
Wadham's Mills, "Adirondac Workers," 1 50
Weedsport, Mrs. EMILY A. HANMER, to const. herself H. M. 150 00
Wellsville, 1st Cong. ch. and so. 22 84
West Brook, Cong. ch. and so. 6 36
West Point, Rev. John Forsyth, 50 00
———. A friend, 25 00 2,366 77

Legacies. — Medina, Mrs. Nancy J. L. Bayne, by Rev. Charles E. Furman, Ex'r, 95 86

2,462 63

NEW JERSEY.

Bound Brook, Cong. ch. and so. with other dona. to const. HOWARD D. EATON, H. M. 38 11
Chester, J. H. Cramer, 30 00
East Orange, Grove St. Cong. ch. 22 30
Jersey City Heights, Friends, 1 05
Newark, Mrs. C. S. Flichtner, 2.15; Mrs. S. Baldwin, 1; ———, 1; 4 15
Newfield, Rev. Charles Willey, 20 00
Paterson, Cong. ch. and so. 13 61
Princeton, A. Guyot, 20 00—149 22

PENNSYLVANIA.

Clifford, Welsh Cong. ch. and so. 15 80
Coaldale, Welsh Cong. ch. and so. 7 08
Germantown, Theo. Bayard, 50 00
Philadelphia, G. B. Cleveland, 50
Pittsburgh, Penn. Synod Cumb. Presb. ch. 10 00
Potterville, 1st Cong. ch. and so. 20 00
West Philadelphia, F. Parker, 5 00—108 38

MARYLAND.

Baltimore, G. N. Cressy, 10 00
Frederick City, E. H. Rockwell, to const. Rev. S. N. CALLENDER, D. D., H. M. 100, ———, 10; 110 00—120 00

DISTRICT OF COLUMBIA.

Washington, W. H. Campbell, 10 00

VIRGINIA.

Hampton, Bethesda Chapel, 18.46; Rev. J. H. Denison, 20; 38 46

ALABAMA.

Selina, Rev. C. B. Curtis and wife, 10 00
Talladega, Rev. H. S. DeForest, 5 00—15 00

TEXAS.

San Antonio, S. M. N. 2 00

TENNESSEE.

Knoxville, Welsh Cong. ch. and so. 5 00

KENTUCKY

Berea, Cong. ch. and so. 3 05

OHIO.

Cleveland, Plymouth Cong. ch. and so. 85.86; Heights Cong. ch. and so. 57.60; Madison Av. ch. 2; 145 46
Collville, Cong. ch. and so. 10 18
Edinburgh, Asa Bingham, 7 80
Elyria, 1st Cong. ch. (of which from H. Ely, 200; G. H. Ely, 25; L. Nelson, 25; E. DeWitt, 25; J. S. Metcalf, 10;) 331 72
Evansport, Mrs. H. C. Southworth, 5 00
Jefferson, 1st Cong. ch. and so. 11 23
Kinsman, Cong. Presb. ch. 60 00
Madison, Central ch. and so. 48 00
Nelson, Cong. ch. and so. 12 72
Oak Hill, Welsh Cong. ch. and so. 7 33
Oberlin, 1st Cong. ch. and so. 53.60; J. Dascomb, 8; 61 60
Paddy's Run, G. Morris, 10 00
Painesville, 1st Cong. ch. and so. 23.22; Reuben Hitchcock, for Marsovan Theol. Seminary, 1,000; 1,023 22
Parishville, Rev. D. W. Hughes and wife, 12 27
Richfield, Mrs. S. Shailer, 5: Rev. J. A. McKinstry, 2; 7 00
Tallmadge, Harriet Seward, 4 00
Toledo, Mrs. Eliza H. Weed, 20; Mrs. M. A. Harrington, 5; 25 00
Walnut Hills, Mrs. C. Bates, 5 00
Windham, 1st Cong. ch. and so. 19 17—1,806 70

INDIANA.

Indianapolis, Mrs. O. A. Flanner, 1 00
So. Vigo, Cong. ch. and so. 2 65——3 65

ILLINOIS.

Aurora, New England ch. and so. 14 17
Bloomington, Three friends, 19 00
Chicago, A friend in New England ch. 100; Union Park ch. 18.40; Leavitt St. ch. 5; L. T. Nelson, 4; 127 40
Geneseo, Cong. ch. and so. 168 02
Milton, S. Osborn, 1 90
Philo, William Keeble, 3 00
Port Byron, A friend, 3; A friend, 50c; 3 50
Turner, Mrs. R. Currier, 4 00
Woodburn, Nickel Miss. Soc. 5 00
Woodstock, La. of Cong. ch. 30 00—375 99

Legacies. — Bowensburg, Eliza B. Spencer, by Richard Eells, Ex'r, 100 00

475 99

MICHIGAN.

Almont, Cong. ch and so. 10 00
Big Rapids, Cong. ch. and so. 1 50
Edmandsburg, Julia S. Smith, 20 00
Greenville, Cong. ch. and so. 32 16
Imlay City, Cong. ch. and so. 13 31
Lodi, E. Benton, 30 00
Northville, Sally Green, 5 00
Otsego, Cong. ch. and so. 21 50
Pleasanton, Cong. ch. and so. 2 25
Port Huron, Cong. ch. and so. 60 00
Romeo, Cong. ch. and so. 90 90
South Haven, Cong. ch. and so. 16 29
Stockbridge, Mrs. S. P. Reynolds, 5 00—307 91

MISSOURI.

Butler, Mrs. Slater,		1 00

MINNESOTA.

Excelsior, Cong. ch. and so.	10 00	
Granite Falls, Cong. ch. and so.	3 00	
Hamilton, Cong. ch. and so.	5 00	
Minneapolis, Plymouth ch. 23.57; 2d ch. and so. 2.40; Friends, 350;	375 97	
Spring Valley, Cong. ch. and so.	8 00	
St. Paul, Plymouth Cong. ch. and so. 41.84; T. I. Hoffman, 1.15;	42 99	
Wabasha, Cong. ch. and so.	9 00	
Zumbrota, Cong. ch. and so. to const. Rev. C. H. Rogers, H. M.	78 10	532 06

IOWA.

Burlington, Cong. ch. and so.	81 45	
Centre Point, Cong. ch. and so.	4 00	
Creswell, D. Ferguson,	3 00	
Grand View, Ger. Cong. ch. and so.	5 00	
Grinnell, Friends for Turkey,	100 00	
Iowa City, Cong. ch. and so.	79 00	
Mitchellville, Rev. Asa Turner,	10 00	
Newton, J. W. Preston,	7 10	
Sherrill's Mount, Ger. Cong. ch. and so.	1 00	
Traer, A. B.	5 00	
——, A friend,	500 00	795 55

WISCONSIN.

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Blake's Prairie, Cong. ch. and so.	12 20	
Burlington, Plymouth Cong. ch. and so.	11 34	
Genessee, Cong. ch. and so.	12 00	
Geneva, Presb. ch.	11 58	
Hancock, Rev. J. W. Donaldson,	40	
Ithaca, Cong. ch. and so.	4 25	
Leeds, Cong. ch. and so.	5 20	
Mazomanie, Cong. ch. and so.	5 00	
Menasha, Cong. ch. and so.	89 67	
Princeton, Cong. ch. and so.	2 00	
Racine, 1st Presb. ch. 37.67; Jane Parry, 4;	41 67	
Union Grove, Cong. ch. and so.	1 25	
Whitewater, Cong. ch. and so.	35 95	
Windsor, Cong. ch. and so.	32 70	270 21

KANSAS.

Junction City, Rev. Isaac Jacobus,	4 40	
Seneca, Cong. ch. and so.	7 70	
Topeka, 1st Cong. ch. and so.	12 50	
Waushara, Cong. ch. and so.	2 00	26 60

NEBRASKA.

Clarksville, Cong. ch. and so.	4 06	
Green Island, Saby Strahm,	5 00	9 06

OREGON.

Portland, E. B. Babbitt,		30 00

CALIFORNIA.

Sacramento, 1st Cong. ch. and so.	38 00	
San Francisco, 1st Cong. ch. and so.	61 75	
Santa Cruz, Pliny Fay,	10 00	
Sonoma, Cong. ch. and so.	40 00	149 75

DAKOTA TERRITORY.

Valley Springs, Rev. I. F. Tobey, 5; N. F. Clark, 1;		6 00

WASHINGTON TERRITORY.

White River, Cong. ch. and so.		5 71

CANADA.

Province of Ontario,		
Fingal, Phineas Barber,	10 00	
Guelph, 1st Cong. ch. and so.	24 00	
St. Catharines, Cong. ch. and so.	1 75	
Toronto, Western Cong. ch. and so.	8 00	
Valetta, Rev. John Logie,	10 00	
Province of Quebec.		
Montreal, Abner Kingman, Jr.	50 00	
Sherbrooke, T. S. Morey,	5 00	108 75

FOREIGN LANDS AND MISSIONARY STATIONS.

Bulgaria, Samokov, church, 13.68; "Wanderers," 10;	23 68	
Labrador, Rev. S. R. Butler,	15 00	38 68

MISSION WORK FOR WOMEN.

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For several missions in part,	6,320 00	
Add'l for Home Building at Osaka, Japan,	1,000 00	7,320 00

From Woman's Board of Missions of the Interior.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer,* 1,740 00

From Woman's Board of Missions for the Pacific.

Mrs. R. E. Cole, Oakland, California, *Treasurer.*

From Cong. s. s., Flushing, N. Y. for scholar in Female Seminary, Broosa, Turkey,	40 00

MISSION SCHOOL ENTERPRISE.

Maine.—Belfast, North Cong. s. s. 10; Brewer, 1st Cong. s. s. for Harpoot, 28.79; Brunswick, 1st Cong. s. s. 60; Cumberland Centre, Cong. s. s. 50; Portland, High St. s. s. 10; Woodford's Corner, Cong. s. s. 12;	170 79
New Hampshire.—Greenland, Cong. s. s. 15; Milltown, Cong. s. s. for Turkey, 33.32; Yarmouth, 1st Cong. s. s. 10;	58 32
Vermont.—Barnet, Cong. s. s. 40; Brattleboro, Centre Cong. s. s. for India, 30; Dummerston, Cong. s. s. 11.79; Lower Waterford, Cong. s. s. 12.05; Newport, Cong. s. s. 10; Rutland, Cong. s. s. 77.43; St. Johnsbury, South Cong. s. s. for Harpoot, 100;	281 27
Massachusetts.—Boston, So. Ev. s. s. (W. R.), for pupil at Harpoot, 20; Brimfield, 1st Cong. s. s. 10; Brookline, Bethany Sisters Bible class, for school at Amasia, add'l, 25.25; Cohasset, 2d Cong s. s. 12; East Leverett, mission school, for China, 2.50; Framingham, Primary class in Ply. ch. s. s. 10; Granby, Cong. s. s. (30 for Harpoot; 17 for Micronesia), 47; Hadley, 1st Cong. s. s. 10; Haverhill, Miss Poor's s. s. class, 1.52; Housatonic, Cong. s. s. 10; Newburyport, An. offer. of Kittie, 4; Alice, 3; Abbie, 2; Pittsfield, Peck s Factory s. s. 10; Randolph, 1st Cong. s. s. 10; Southbridge, Cong. s. s. 16.73; Springfield, Olivet s. s. 19.05; Warren, Cong. s. s. 30;	243 05
Connecticut.—Greenfield Hill, Cong. s. s. 5.75; Haddam, Cong. s. s. 10; Middlebury, Cong. s. s. 10; Norwich, Mrs. Mary B. Coit, 10; Rockville, Juv. Mis. Soc. 1st ch. 25;	60 75
New York.—Berkshire, Cong. s. s. for student at Marsovan, 30; Ithaca, Cong. s. s. 25; Stockholm, Little Katie, 52c.	55 52
Maryland.—Baltimore, Cong. s. s. for Ahmednuggur,	25 00
Ohio.—Cuyahoga Falls, 1st Cong. s. s. 10.02; Springfield, 1st Cong. s. s. 17.81;	27 83
Illinois.—Galesburg, Log City s. s. 2.25; Godfrey, s. s. of Church of Christ, 10; Mendon, Cong. s. s. 12;	24 25
Michigan.—Kalkaska, Lewie and Mary Bryant's miss'y hens,	2 00
Iowa.—Sargent's Bluff, "S. S. mis. workers," 5; Traer, Infant class, for Marash, 2.25;	7 25
Minnesota.—Austin, Cong. s. s. for Harpoot,	4 11
Canada.—Montreal, A. Kingman's S. S. class, balance,	10 00
Nova Scotia.—Yarmouth, Taber. Miss. Asso'n,	16 40
	986 54
Donations received in January,	38,912 87
Legacies " " "	12,247 19
	$51,160 06

Total from September 1st, 1879, to January 31st, 1880, Donations, $131,569.26; Legacies, $35,860.87 = $167,430.13.

FOR YOUNG PEOPLE.

THE CENTRAL FLOWERY KINGDOM.

This is another name for the same land which in our last number was called "The Celestial Empire." The Chinese are so proud of their country that they choose for it such high-sounding names as these. While we smile at some ideas they have about their nation, as if it were the center of all the earth, we cannot deny that in many respects no nation can be compared with it. In population it far outnumbers any other kingdom of earth, having probably within its area not far from one quarter of the human race. No nation can trace back its history so far, for while the early history of China contains much that is only fable, there are what seem to be genuine records of the nation before the time when Moses led the children of Israel out of Egypt. Is it not strange that among an ancient people like the Chinese, who certainly have had time enough to make inventions, and who are notably skillful in copying any invention they see, there should be no carriages that one can travel in with comfort? Wherever it is possible to do so the natives travel in boats on rivers or canals, but where they must go by land, sedan chairs, carried by men, or wheelbarrows are used. In some parts of the Empire a much larger wheelbarrow than the one here represented is employed, having a donkey hitched in front, and long handles behind, by which the man keeps the balance and steers the vehicle, while directly over the wheel a mast is raised, and whenever there is a favorable wind a sail is stretched. So these queer carriages go sailing over the plains, propelled by a donkey in front, a sail in the middle, and a man in the rear. In the picture of the "Beggar's Bridge," on the next page, you will see some Chinese carts which are used about Peking as hacks are used here. But they are without springs, and an Englishman says of them that "for discomfort they surpass every other conveyance of the kind to be found in any part of the world where he has been." These are the carriages in which our missionaries do most of their touring.

TRAVELING BY WHEELBARROW.

THE BEGGARS' BRIDGE, PEKING.

PEKING.

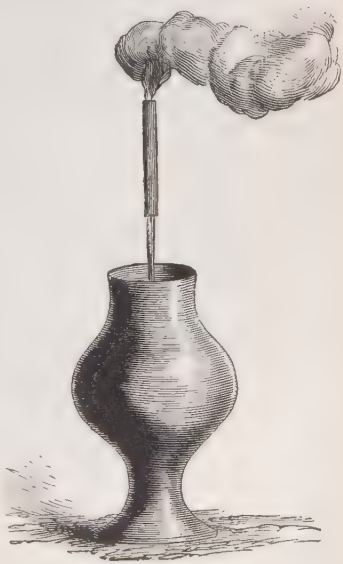
The engraving opposite represents one of the busiest parts of Peking, giving only specimens of the people who daily assemble here. Aside from the carts which fill the roadway, vendors of all sorts of wares move up and down, crying their goods, while workmen, such as cobblers and tinkers, and even blacksmiths, bring their movable shops and carry on their trades in the streets. Even the barbers ply their calling in the midst of the crowds. Here also the beggars congregate and there are so many of this class that they have given name to the bridge.

CHINESE SCHOOLBOYS.

Sixteen years ago the American Board began work in Peking, and there are now in that city three missionaries and their wives, besides four single ladies. During these sixteen years two churches have been formed, and last year twenty-six new members were added to them. Though perhaps the Chinese are not as quick as some other people to receive the truth, many of them, when they do become Christians, seem to be specially faithful in making known the gospel. Just now our missionaries in Northern China are laboring in special hope, believing that before long great progress will be seen in that land which a few years ago was regarded as almost beyond hope.

A SELFISH RELIGION.

The Chinese are not without a religion; indeed, like the Athenians whom Paul saw, they they are very religious. They worship all sorts of gods, and even all their ancestors. But their only object in this seems to be to get some present good for themselves. They never ask their gods to make them pure and holy, but merely to give them rain or keep them from bad luck. One missionary writes that frequently, after he has preached to an attentive audience, he has been asked whether the Lord Jesus would give them rain and good crops if they believed in and worshipped him. When they were told that Jesus would give them whatever he saw was best for them, but that possibly he might not send them rain, the listeners turned away and did not care to hear more. They could see no use in serving a God who would not promise to give them all earthly good. The cut here given shows how the Chinese pray for rain, by burning joss-sticks everywhere. If the rain is long delayed they burn more joss-sticks, and seek by



A BURNING OF JOSS-STICKS.

Miscellaneous and Various.

THANKS. — Thanks to the very great number of subscribers who, during the past month, have paid to the close of 1880.

Thanks to the great number of those entitled free, who have notified for 1880, remembering the dime for prepayment of postage.

If all not yet heard from can account for 1880 at an early day, it will be a great convenience at the publishing office, and a very considerable saving of time and money.

EXTRACTS FROM LETTERS.

"DEAR BROTHER, —

"I am a Home Missionary. My salary about $150.00 a year; should like to pay if able: should not like to do without the MISSIONARY HERALD. Read it in childhood, youth, manhood. Am now sixty-four. Have sent forty boys to college; children educated and gone from home; — and now, after thirty-five years in the ministry of one church, am poor enough, — and rich enough, too, as an heir of God. What shall I do? I will look around, may be there will be a wedding fee. If so, I will remember you.

Sincerely yours."

"P. S. Have raised the $1.10, and inclose check. May the Lord bless the HERALD, and the A. B. C. F. M. D. C."

NOTE. — It may be that some prospered friends will be glad to pay for a few copies for such deserving cases as the above.

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"DEAR SIR, —

"Inclosed find postal order for $5.00 for MISSIONARY HERALD for 1879, and onward. I am of another church, but like to know what others outside of our church are doing in the great work of the world's redemption.

"It aids me, too, in presenting to our people the march of the Gospel onward, bringing the kingdom of this world into subjection to our Lord Jesus Christ. I shall want the HERALD until I go to join the church triumphant.

TO THE END OF THE CENTURY.

"DEAR SIR, — My twenty years subscription to the MISSIONARY HERALD expires at the end of this year; and I now inclose my check for $22.00, to renew same to the end of the century, with postage. I generally contribute to foreign missions through another Board, but for information I *must have* the dear old HERALD.

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32d SEMI-ANNUAL STATEMENT

OF THE

TRAVELERS

INSURANCE CO.

Hartford, Conn., January 1, 1880.

ASSETS.

Real estate	$735,911 87
Cash on hand and in bank	353,855 01
Loans on bond and mortgage, real estate	2,015,522 91
Interest on loans, accrued but not due	51,015 37
Loans on collateral security	3,200 00
Deferred Life premiums	49,320 41
Premiums due and unreported on Life Policies	34,122 35
United States government bonds	277,150 00
State, county, and municipal bonds	348,380 00
Railroad stocks and bonds	409,350 00
Bank stocks	607,662 50
Hartford City Gas Light Co. stock	18,000 00
Adams Express Co. stock	52,500 00
Total Assets	**$4,955,990 42**

LIABILITIES.

Reserve, four per cent Life department	$3,192,438 80
Reserve for re-insurance, Accident dep't	268,694 66
Claims unadjusted and not due, and all other liabilities	198,406 00
Total liabilities	**$3,659,539 46**
Surplus as regards policy-holders	**$1,296,450 96**

STATISTICS FOR THE YEAR 1879.

LIFE DEPARTMENT.

Number of Life Policies written in 1879	**1,711**
Whole number of Life Policies in force	**11,352**
Amount Life Insurance in force	**$18,182,132.00**
Total claims paid in Life department	**$1,395,517.92**

ACCIDENT DEPARTMENT.

Number of Accident Policies written in 1879	**54,540**
Cash Premiums received for same	**$992,033.90**
Gain in Policies over 1878	**11,422**
Gain in Premiums over 1878	**$216.451.39**
Whole number Accident Policies written	**572,525**
Number Accident Claims paid in 1879	**7,545**
Amount Accident Claims paid in 1879	**$395,678.30**
Whole number Accident Claims paid	**41,594**
Whole amount Accident Claims paid	**$3,437,630.24**

Total Losses paid, both Departments **$4,833,148.16**

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JOHN E. MORRIS, Assistant Secretary.
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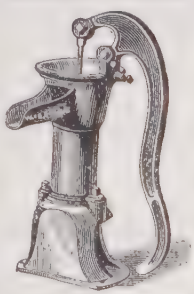

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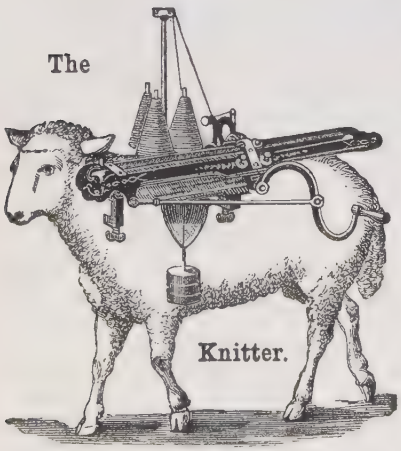

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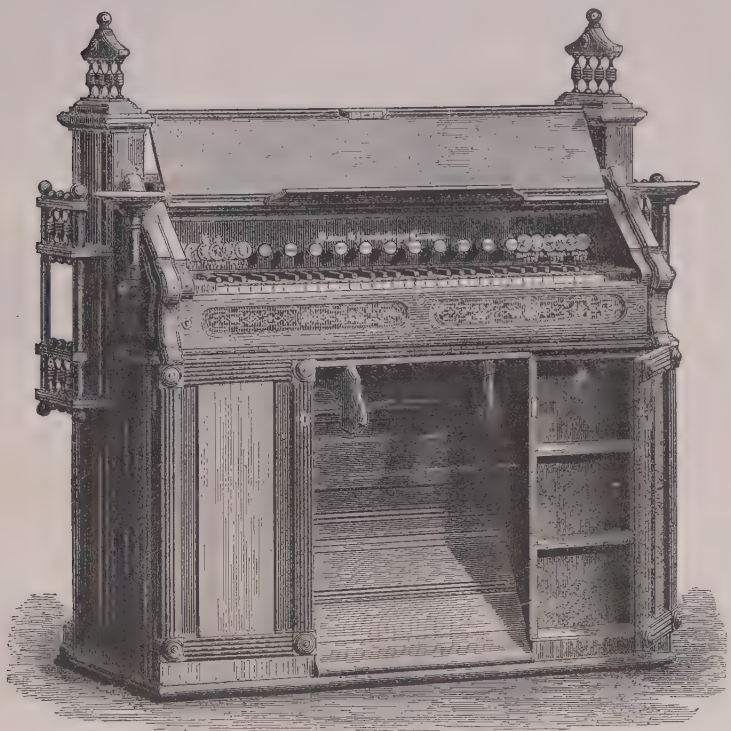

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Missionaries who have occasion to send to friends for packages are requested to call attention to the foregoing.

THE MISSIONARY HERALD

CONTENTS

Editorial Paragraphs 121
No Limit 124
The Blessedness of Giving 125
In Memoriam. Rev. C. P. Bush, D. D. . 126
Education in Japan. *By Hon. Alpheus Hardy* 127
Mount Holyoke in South Africa . . . 129
Letters from the Missions 131
Austrian Mission 131
From Mr. Clark.
European Turkey Mission 132
From Mr. Clarke.
Western Turkey Mission 132
From Mr. Greene and Mr. Herrick.
Eastern Turkey Mission 134
From Mr. Dewey and Shebas Suluba.
Madura Mission 136
From Mr. Noyes and Mr. W. S. Howland.
North China Mission 138
From Dr. Porter.
Japan Mission 140
From Mr. Atkinson, Mr. Pettee, and Mr. Cary.
Zulu Mission 142
From Mr. Tyler.
Gleanings from Letters 143
From Dr. Blodgett, Peking; Mrs. Chapin, Tung-cho; Miss Newton, Foochow; Mr. Chandler, Battalagundu; Mr. Bruce, Satara; Mr. Gates, Sholapur; Mr. Dewey, Mardin; Mr. Chambers, Erzroom; Harpoot News; Mr. Fowle, Cesarea; Mr. Marden, Marash.
Missions of Other Boards 145
Church Missionary Society. — London Mission at Ujiji.
Miscellany 146
The Men for Central Africa. — Mission Colleges. — Bibliographical: "The Great African Island;" "History of the Rise of the Huguenots of France."
Notes of the Month 149
Special Topics for Thanksgiving and Prayer; Arrival; Deaths.
Donations for a Mission to Central Africa 149
Donations Received in February 149
For Young People 153
The Indians of North America (Eight Illustrations).

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THE

MISSIONARY HERALD.

VOL. LXXVI. — APRIL, 1880. — No. IV.

THE "Morning Star" arrived at Honolulu February 15, after her seventh voyage to Micronesia. She brought as passengers Rev. A. A. Sturges, Rev. D. Kanoho and wife, and some Christian helpers from the Gilbert Islands. Her mail brings letters which are full of interest, but they arrived too late for insertion this month. The vessel has been preserved from all accident, and reached Ruk, the point so long had in view, and left there a teacher and his wife.

THE new outline map of Central and Southern Africa, just issued by the Board, receives hearty commendation from every quarter. The demand for copies on cloth for a few days quite exceeded the supply, but they are now on hand in quantity. The edition on paper is specially suited not only to those who look for cheapness, but also to such as desire to add either names or the routes of travelers, according to their own tastes.

IN view of certain misapprehensions it may be well to state that the endowment of $60,000 originally asked for for Armenia College has been practically secured, although several sums pledged, one for a large amount, have not as yet been paid in. But these pledges are deemed so sure that it is safe to congratulate the college on the completion of its endowment. The Christian work already done by the college, and the auspicious openings now before it, give assurance that it will be in the future a beacon light throughout Eastern Turkey.

RECENT reports from Eastern Turkey and Persia confirm the earlier tidings respecting the sufferings of the people from famine. Telegrams to the secular papers speak of many deaths from starvation in the vicinity of Van. The American Board has been obliged to come to the relief of its native helpers, which is all it can do, except as funds are specially contributed for relief work. About $750 given directly for this purpose have been sent forward by the Treasurer of the Board, through various channels, to Persia and Eastern Turkey. The Woman's Board has also sent $100 to Aintab. The telegraph enables the Treasurer to immediately place to the credit of our distant missionaries any funds left for this benevolent purpose.

We have received several inquiries recently as to the pronunciation of the new names which are prominent in the accounts of Central Africa. Bihé is pronounced bee'hay; Benguela, ben-gway'la; Coanza, kwahn'za; Barotse, bar-ŏt'see; Bailunda, by-loon'da; An-go'la; Muata Yanvo's, 'mwa-ta yan-vo's; Urua, yu'roo-ah; Kagnombe, kan-yom' bay.

There is great rejoicing in Austria over the recent removal of restrictions upon religious liberty. A note from Mr. Clark, of Prague, written a week later than his letter on another page, says that the friends at Stupitz have received a favorable decision from the Ministry. It has been a long struggle, and just as darkness seemed about to settle down upon Austria the day begins to dawn.

Six Months' Receipts. — It is an occasion for gratitude to God that the donations from the churches for the first six months of the current financial year closing March 1, have made a decided advance over those of the corresponding period for the past three years. They aggregate $157,895.77. Adding legacies, which have amounted to $37,102.36, the total receipts for the first half of the year are $194,998.13. Let us thank God and take courage. Please read in this connection an article in the present *Herald*, entitled "No Limit." May God enlarge our hearts and our faith, in accordance with our great opportunity!

In view of a prevalent impression that large bequests to missions will dry up the smaller streams of benevolence, it may be well to state concerning the Connecticut church out of which came the great legacy to the American Board last year that the gifts of its living members were in excess of their gifts of the previous year. To pour into the streams of benevolence is not the natural way to dry them up.

The progress of evangelical truth in Spain is indicated by the fact reported by the London Religious Tract Society that "ever since 1868, the Spanish people have bought a larger number of the Scriptures, in proportion to their population, than France or Italy, the other two chief Roman Catholic nations."

Growing. — The substance of the Annual report for 1879, from the Mandapasalai Station, of the Madura Mission, comes to us on a postal card, and in the form of an acrostic. Here it is: —

G — reat work before us.
R — oom for more Catechists and Teachers.
O — f adherents, 76 have become Christians.
W — aiting congregations need Prayer-Houses and teachers.
I — nterest in giving increasing; in 1878, $255; in 1879, $306.
N — umber on lists: Adherents, 2,402; Communicants, 434; Pastors, 3; Helpers, 40.
G — reater blessings in store for us.

A list giving the post office address of the missionaries of the Board, with rates of postage, to different countries, has been placed in the advertising pages of this number. Correspondents of the missionaries will find the list a convenience.

THE demand for laborers at the Sandwich Islands is such that immigrants are sought from all quarters. The Chinese are flocking in, and many natives of the South Sea Islands are also arriving. A large number of Gilbert Islanders are steadily at work in Hawaii, and two vessels sailed from Honolulu in January, to bring more laborers from Micronesia.

THE hold that the missionary work has taken upon the people of Turkey, even those who are not openly allied with our missionaries, had a singular illustration recently at Constantinople. Some years ago an Armenian vartabed, from a monastery in Eastern Turkey, called upon the mission treasurer at Constantinople, asking him to invest certain funds for him. Last month this vartabed called for his funds, and on receiving them, handed back to the treasurer £42, Turkish ($184.80), which he desired to have used for missionary work among his people. The recent change of feeling on the part of Armenians towards evangelical work is very apparent.

JUST now there seems to be a decided reaction at the Court of the Sultan against religious toleration. It is but a few weeks since the British Ambassador received from the Sultan formal assurances that "if Ahmed Wefik or the Sheik-ul-Islam himself would wish to become a Christian, they could do so without incurring any penalty." But now, from a correspondence between Sawas Pasha and the British Minister, it appears that the Porte draws a distinction between liberty of religious profession and liberty of propagandism, denying the latter but affirming the former. That there is no sincerity in this ostentatious proposal to allow a change of faith on the part of Moslems, is apparent from several incidents, notably the refusal of the government to protect Mustapha, the converted Mohammedan of Marash, who was recently allowed to return home by Said Pasha. After three weeks' stay at Marash Mustapha has been advised to flee by Said Pasha, who doubtless gets his instructions from Constantinople. How long, O Lord, how long!

THE secular papers of Sparta, Wisconsin, bear witness to the fact that the monthly missionary concert may be made of great interest to all classes of people. They contain month by month full reports of the concerts held in the Congregational Church of that place, showing how an earnest pastor can stimulate his congregation to an enthusiastic interest and participation in the missionary work.

A CLERGYMAN not denominationally connected with the Board has had the paper, read at the London Conference by Rev. Dr. A. C. Thompson, on the "Church and Foreign Missions" reissued for distribution in his church, and other friends have provided for sending copies to pastors of Congregational Churches. A pastor who has received it writes that "it is one of the best things I have seen, so many sentences being *multum in parvo*." Many responses are now coming from pastors, to the various leaflets sent them from time to time, from the Mission Rooms, showing how much they prize these methods of helping them to keep themselves and their people alive to the work of missions.

NO LIMIT.

THERE is now really no limit to the possibilities of the work abroad, but such as is set by our want of faith and consecration to this service. The providence that has opened the way, the prestige of Christian civilization, the preparation already made, the results accomplished, all beckon us forward as at no other period in the history of missions.

It was not without some sublime purpose wiser than man's that the Berlin Congress secured the emancipation of whole provinces of the Turkish Empire from the domination of Islam, opened them to the influences of Western ideas, and imposed on the Christian world the duty of giving them a pure gospel. To American Christians, Congregationalists and Methodists, has this duty and privilege been given. The great powers of Europe had their part in the arrangement, and we have ours. A dozen men of first class ability, and funds to establish such Christian institutions as shall compel the respect of the people, and prepare their youth for places of influence and responsibility, are needed upon the instant, to shape for ages the destinies of the Bulgarian people. A young and rising nation may thus be saved from materialism and consequent indifference or hatred toward all that bears the name of religion.

In other portions of the Empire the need is not less, but the urgency rests on different grounds. It is rather to complete the work happily begun, and now in successful progress, and to turn to wise account the present respite from the complications of war and the domination of Russia. As we read the signs of the times, shall we not say that it was for this purpose that Russia forebore to avail herself of her hard-won opportunities to realize the dream of centuries, and that Protestant England came upon the scene, to protect *for a time* and to give free play to the leavening forces of a purer gospel, introduced and carried forward by the lives and labors of our choicest men and women, by means of churches, schools of every grade, the newspaper press, and a Christian literature? To Congregationalists and Presbyterians of the United States preëminently has this great duty been assigned. Already they are to be found scattered through the land, at central points of influence from the Bosphorus to the confines of Persia, in the valley of the Euphrates, in Syria, and Egypt. But fifty more devoted men and women — the best that our churches can supply, and additional funds to meet such enlargement in the various lines of missionary effort, are needed to strengthen their hands and cheer their hearts, and secure the early triumph of the gospel in lands where it was first proclaimed. Men are needed to work for the Greeks of Asia Minor, at such centers as Broosa, Smyrna, Manisa, Isbarta, Adana, Cesarea, and Trebizond; others for the Arabic-speaking races at Antioch, Aleppo, Mardin, Mosul, and Bagdad, while our Presbyterian brethren may well enlarge their efforts in Syria and Egypt, and all labor in hope of speedily proclaiming Christ to the followers of Mohammed. The entire strength of the American and Presbyterian Boards might for years be expended profitably on the Turkish Empire.

But what shall be said of CHINA with its teeming millions accessible to the gospel, among whom a thousand new missionaries could find, each, a parish of three hundred thousand souls, wholly dependent on him for the bread of life?

What shall be said of INDIA, of JAPAN, of PAPAL LANDS, and what of AFRICA? We are not straitened in God but in ourselves. Do not such opportunities constitute a call to the youth in the colleges and seminaries, and to young men of tried and successful experience in the pastorate?

Shall the Board turn aside to new enterprises, however attractive and rich in promise, to the neglect of the work already in hand, in such urgent need of support and enlargement in order to the best results? Would it be good faith toward those already in the field, struggling against such odds and begging for reënforcement?

THE BLESSEDNESS OF GIVING.

Is it more blessed to give than to receive? So we must believe, on the word of One who cannot lie. There are also those who testify out of their own experience to the truth of the Master's word. On the other hand, there are not a few who frankly admit that they know nothing of any special blessedness connected with giving. And if we may judge by the fretting which is often heard over the repeated calls for offerings of benevolence we must conclude that the joy of some in receiving must be infinitesimally small if it be indeed less than their joy in giving. Men seldom resent the request that they would receive a gift, but it is not an unheard-of thing, certainly, that they should resent the call to make a gift.

Why is this? There are few persons on earth who do not bestow something, a trifle at least, in charity. Why should they not all know the blessedness of giving, if it be indeed so blessed? Simply because their giving has been so scanty that it cannot fairly be called giving. It is no valid argument against the curative power of a medicine that a single grain of it has not healed a sick man. No one reasons that beds of down are not soft because a single feather affords no place of rest. Wells of water are found by digging, but what should we think of one who denies this fact because he finds no water after digging a foot or two below the surface. Clearly every instrument or practice must have a full trial before the results it can accomplish are judged of. Giving is no exception to this rule. Blessedness will not be the reward of any giver of trifles. The giving must be something worthy of the name; something that costs so much that the donor cannot forget his offering or the object for which he made it. It must be large enough to touch his soul and kindle within him strong feelings, before it can be expected that he will have any special emotions of pleasure over his act.

The truth is that genuine joy enters the human soul only when the fountains of love within it are deeply stirred. Let the heart go out with warm affection towards any object and there is gladness in doing anything for that object. A lover's gifts to his beloved cost him no regrets save that he cannot make them larger. It would grieve him to the heart to be unable to testify of his love by some offering. In this and in all cases it is not so much the gift as the love which prompts to the gift which causes the blessedness. And yet the love would not exist where there was not the effort to give, and the gift is the expression of the love. Love will ever delight to express itself. It becomes even a burden and a grief where it cannot be told. All this is eminently true of Christian love. It is this love only which will give Christian joy, and the

heart will glow with joy whenever true Christian love expresses itself in offerings to Christ. This is the secret of the blessedness of giving for the Master's sake. The gift is an expression of devotion to him, and this very expression of it opens the heart, kindles anew the affections, and binds the soul more closely to its Saviour. For the subduing of selfishness, for the gaining of a spirit like Christ's, as well as for the drawing out of the soul in personal affection towards him, there is nothing that can take the place of Christian giving. And he who appreciates these ends as they ought to be appreciated will rejoice in the means for securing them. He will be grateful that there is a means presented to him, to be employed at any and all times, and adapted to his circumstances whether he be rich or poor. He can give, little or much in amount, according to the measures of the exchange, but he can make his little much if he gives all he can.

In so giving any man will find blessedness. Let him give till his heart is deeply stirred, till selfishness, by being repeatedly smitten, is slain; let him make his offerings not merely as for some worthy object, but as a testimonial of personal affection for Christ, and he will find a fountain of joy opened within him, and that it is indeed more blessed to give than to receive.

IN MEMORIAM.

REV. C. P. BUSH, D. D.[1]

It is one of the mysteries of Providence that men are called away from the midst of their labors when apparently best prepared for usefulness and most necessary to the success of the work committed to them. Such a mystery is the removal of Dr. Bush. A wide acquaintance and a great variety of labor both East and West, had given him a special preparation for work as one of the District Secretaries of the American Board. Located first at Rochester, and afterwards at New York city, while gaining a deeper appreciation of the greatness of the foreign missionary enterprise, he had been steadily enlarging his preparation. His lectures on China, repeated often to interested audiences, showed so great familiarity with his subject that he was often asked when he was in China. He had prepared himself by his late visit abroad to be equally instructive and interesting in reference to the habits and character of the people in Turkey. His last public address, before the First Congregational Church in Albany, on the 22d of February, was characteristic of the man. His text, aptly chosen, — "The Churches of Asia salute you," — prepared the way for a discourse which was to show his happy ability to turn his recent acquisitions to

[1] Charles Peck Bush, born at Brighton, N. Y., November 11, 1813: was in the New Haven Theological Seminary, 1837–1839; graduated at Union Theological Seminary, New York city, 1840; was Resident Licentiate in Union Seminary, 1840–1841; pastor of Tenth Presbyterian Church, New York city, February 1, 1841–October 1, 1845; pastor at Greenville, Norwich, Conn., September 1, 1846–February 1, 1856; editor and stated supply at New England Congregational Church, Chicago, Ill., 1856–1857; pastor First Presbyterian Church, Beloit, Wis., January 1, 1857–October 1, 1859; District Secretary of the American Tract Society (Boston) in New York city, 1860–1863; District Secretary of the A. B. C. F. M. at Rochester, N. Y., 1863–1871; District Secretary and General Agent of same in New York city, 1871–1880; died at Albany, N. Y., Sunday, February 22, 1880.

He was not a college graduate. Hamilton College gave him the degree of Doctor of Divinity in 1867. The above items have been kindly furnished by Professor R. D. Hitchcock, who adds: "Dr. Bush was one of the most loyal and one of our most useful alumni."

good account. His sermon on the previous Sabbath, at Clinton, N. Y., delivered with special unction, was on the "immortality of the soul," from the words: "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it." Only a few weeks before his death he wrote to a sister in Michigan: —

"1880! We used to think that a great way off. We have lived to see it. I give thanks, hoping to work till 1890, but who knows; and what matter, if all is right beyond? His time is the right time, *whenever* and *however* it comes!"

An easy, fluent speaker, ready with his pen, thoroughly devoted to his work, Dr. Bush had a strong hold on the affectionate regard and esteem of the churches. Many pastors will unite in this tribute paid to his memory from the pen of Dr. Hutchins, of Columbus, Ohio: —

"Our people are accustomed to speak his name as that of a dear personal friend. It is seldom that so much force and energy and strength of character are mingled with so much of sweetness and gentleness and love. His sincere and profound devotion to the missionary cause, attested by his self-sacrificing personal efforts, and by his consecration of a beloved daughter to the work, has made a deep and lasting impression upon the churches; and his memory will be an effective appeal to his friends to fidelity to the trust he has now surrendered."

Many missionaries will recall with tender interest his kindness to them as they were leaving home and native land for the foreign field, or returning weary and worn after years of service.

As a writer, Dr. Bush was less known than by his public addresses; but his "Five Years in China," published as a memorial of his friend Aitchison, and a little volume entitled "Work for all," were valuable contributions to our Christian literature. He was a frequent correspondent of the religious press, and was often called upon to prepare historical papers, being engaged at the time of his death in preparing one that should cover forty years of the Union Seminary at New York.

It was his privilege to die with the harness on; to fall as a leader, at the head of his column, while in the very midst of a successful advance.

Funeral services were held at the Broadway Tabernacle in New York on the 25th of February, conducted by his pastor, Rev. Dr. W. M. Taylor, and at the chapel of Mount Auburn Cemetery on the 26th, conducted by the Secretaries of the Board. Dr. Bush left a wife and three children, two daughters, one for ten years a missionary at Harpoot, Eastern Turkey, the other of late a teacher in Albany, and a son just ready to enter college.

EDUCATION IN JAPAN.

BY THE HON. ALPHEUS HARDY, BOSTON.

In the winter of 1871–72, the Japanese Embassy came to this country in search of friendship and culture. One member of that embassy, Tanaka-Fujimaro, was Commissioner of Education, and soon after his arrival in Washington he sought the assistance of a Japanese youth, then a student in Andover Theological Seminary, as his secretary and translator, and commenced

in earnest his work. After visiting the principal colleges and schools of all grades in this country, spending the larger portion of his time in Massachusetts, he visited Europe, and, returning at the end of two years to Japan, he made his report, arranged and translated wholly by his assistant, to his government. The report was voluminous and well stored with facts, largely gathered in New England. New educational foundations were soon planned; broader and more comprehensive views were adopted, and Mr. Tanaka was placed in the cabinet as Vice-Minister of Education, with authority to carry out the recommendations suggested in his report. He saw what made New England strong, and he formed the purpose to imitate her example.

Five years under the new system have now passed, and we have, printed by the government, in English, Minister Tanaka's fifth annual report, from which we gather the following interesting information.

The Empire is peopled by 34,245,000 inhabitants, and is divided into seven grand school districts, in which are 25,459 elementary schools, 24,281 of which are public, and 1,178 private, with 2,162,962 scholars, 1,552,410 being males and 543,768 being females. There are also 389 middle schools, public and private, with 20,522 students.

The National University at the capitol — Tokio — has four departments; viz., Literature, Science, Law, and Medicine. It has also a preparatory department in the English language, and a botanical garden under its control. Within the years 1876 and 1877 much progress was made in bringing the University into compact form, in enlarging the course of study in the Japanese literature and law, and in completing a large building for a lecture hall and library.

Of the 34,245,000 inhabitants in the Empire, 5,251,000 were at school in 1877. In one of the seven grand divisions there were 597,505 persons of the age of six years and upwards, 297,866 being males, and 299,639 females, and of these 88 per cent. of the males, and 39 per cent. of the females could write their own names. The interest in education is general and increasing, the people preferring the government schools on the *new* system, to the old arrangement. During the past year the revenue for schools was as follows: —

Balance from preceding year	$1,010,644
Received from school tax	2,688,263
Received for tuition fees	393,363
Government aid	545,504
Interest on school fund	827,173
Miscellaneous sources	500,838
Voluntary cash contributions made by the people	809,745

Also, 1,208 acres of land; 310 buildings; 16,576 sets of school apparatus; also 26,505 sets of books and miscellaneous items valued at $6,075. The four last items came from the abandoned private schools.

Local interest has been so great, that "fortunes have not been spared for the cause of education," and since 1873, the total *voluntary* contributions in money and land have been as follows: —

Cash	$8,504,127
Land	71,000 acres.

The Empress has taken a deep interest in the education of her sex, and besides her influence in behalf of the school system generally, she has, at her own expense, founded an independent school exclusively for girls, of which she takes

personal care, addressing the pupils in person, and expressing sentiments of the most advanced character in favor of female education.

It looks as if Japan may become what Minister Tanaka would make her, the New England of the Orient. Mr. Tanaka concludes his report as follows: "This leads me to the opinion that the time has now arrived for the establishment of a National Educational Convention, and I therefore strongly recommend that such a convention be organized and opened at a convenient place; that its regulations and time of meeting be fixed, and that all persons interested in education be invited to attend its sessions, that discussions may take place, and a general interchange of opinions upon all subjects pertaining to education. In this way the cause of public education cannot fail to be promoted and much benefit derived."

Within a few months a "Code of Education" has been adopted by the government, and promulgated throughout the Empire. It has the true ring, as the following extracts will show: —

"The educational affairs throughout the Empire shall be under the control of the Minister of Education, and consequently all schools, kindergartens, libraries, etc., both of public and private establishments, shall be under his supervision. Every school, either public or private, shall be open to inspection by the officers sent out by the Minister of Education." The code specifies the studies to be pursued in the several grades of schools, including sewing (copied, doubtless, from the Winthrop School in Boston, which Mr. Tanaka and his wife visited), and then says: "It shall be lawful for any person to establish any of the schools above enumerated." The code stipulates that "No corporal punishment, such as whipping or binding with ropes or cords," shall be inflicted upon the pupils in the schools. The code also takes up the question of co-education, and says: "Pupils of both sexes shall not be taught in the same rooms in the schools in general," — but in elementary schools it is permitted.

Japan is thus challenging us in the race of education. It becomes the more important that we should give them the gospel, without which education is shorn of its mightiest force for good.

MOUNT HOLYOKE IN SOUTH AFRICA.

[The following article was written several weeks since by one who has a deep personal interest in the work described, and has special facilities for knowing what has been done by those who have gone from this country, and especially from Central Massachusetts and Mount Holyoke Seminary, to engage in this form of missionary labor. — Ed.]

Seven years ago last fall, Dr. Andrew Murray, of Wellington, South Africa, wrote to the Principal of Mount Holyoke Seminary, asking for a teacher for a girls' school in that place. To-day there are in Cape Colony eight schools under the care of Americans, and twenty-eight earnest Christian teachers from this land. Although not mission schools, they are closely connected with mission work, as they were established not only to give a thorough Christian education, but especially to train teachers and missionaries, who may go out to help evangelize Africa. The pupils are descendants of the French Huguenots, and of Dutch and English settlers.

The work was begun in prayer. When the first two teachers left their homes in September, 1872, they felt that they were sent of God in answer to faithful, believing prayer. The building was prayed for, and quite unexpectedly the best place in Wellingto nfor their purpose was for sale at a reasonable price. When the needed changes had been made and the family of forty came together in January, 1873, there was one more petition sent up to Our Father, and that was that every one of those dear pupils might trust in the Lord Jesus and be consecrated to His service. God set His seal upon the work by answering that prayer!

Would that Christians might see the good, faithful work now being done by some of these scholars in different parts of South Africa. They began while in school. As the teachers were asking what special work there was for these young Christians to do, one of the girls came to them and said, "May I gather in the children that are playing in the streets Sunday afternoon, and have a Sabbath-school for them?" The answer, "Yes," was gladly given, and the bright-eyed, dark-skinned boys and girls in this mission Sabbath-school now number more than a hundred, and whoever enters their room to-day will find a well-organized, orderly school, where the good seed sown is already springing up. Of the evening school, which grew out of this, the work among the navvies, and the cottage meetings held among the colored people, the story cannot now be told.

The first building for the "Huguenot Seminary" was given by the people as a monument to the Huguenots, who fled to South Africa when persecuted in France. At the end of six months there were seventy applicants for whom there was no room. A new building was put up at once, so that during the last year there have been ninety-nine boarders. The standard of education has been raised, and the second class, numbering seven, graduated in December, 1879. One year after the opening of the first school a second was started in Stellenbosch, about thirty miles south of Wellington. This school is very prosperous, and has a large number of day scholars and boarders, varying in age from the little ones of six or seven in the kindergarten to the young ladies in the department corresponding to our high school or seminary. The next year a school was opened at Worcester and one at Graaff Reinet; the latter place is nearly four hundred miles northeast of Cape Town. Since that time the good work has commenced at Swellendam and Willowmore, and a school for boys from twelve to fourteen has been opened at Stellenbosch, and one for young men at Wellington.

The teachers needed for these different schools have been sent for from time to time, about one half of the number being from Mount Holyoke Seminary. The first aim of the teachers is to lead their pupils to Christ, and then to so train them that they may go out with an earnest, consecrated spirit to help others. At the end of the first year a missionary teacher was sent out from the Huguenot Seminary, who has been doing faithful work among the Kaffirs in the Transvaal. Many of the pupils are teaching in mission, farm, or village schools. A year ago two of the first graduates went to Bethlehem, in the Orange River Free State, and have been very successful in their school of thirty-eight boarders. Three young ladies, who have lately graduated from the Seminary at Wellington, have just started for Pretoria, in the Transvaal, to carry on the work that

Miss Clary so soon laid aside, when the Lord called her to enter into his rest.

A regularly organized missionary society was commenced nearly two years ago, and at the close of the first year there were two auxiliary societies and nine mission circles. They were then supporting a little girl in Austria, who was being trained as a teacher, and had sent out one of their own number as a missionary to the Kaffirs, pledging her support and paying the first year's salary in advance. A visitor at Mission Circle No. 9 will see that some missionary work is done among the white people. The teacher, a young lady of nineteen, lives in the only house in the place, all the people living in tents or wagons. What kind of homes do they have? Not very tempting ones certainly. This teacher gathered in the children for a day-school, and soon found that they knew nothing of the Bible, nothing of the Lord Jesus. She said to them, "If you will come on Sunday we will have a Sabbath-school." Soon the mothers and then the fathers came in, so that she has nearly all the community together when she reads and explains the Bible.

Five teachers go out from America in February with one who then returns to the loved work, after a rest in the home land. Shall not our prayers follow them, and shall we not remember all these schools, that in God's hands they may help to bring the day when Africa shall indeed turn to him?

LETTERS FROM THE MISSIONS.

Austrian Mission.

RESTRICTIONS REMOVED.

THE following joyful tidings of the removal of governmental restrictions upon religious liberty have been received from Mr. Clark, of Prague, who wrote February 2: —

"The favorable decision of the Austrian cabinet in answer to Brother Adams' appeal, was received yesterday. The right is *fully conceded* that one may hold in his dwelling religious services with invited guests, excepting children between six and fourteen years of age who belong to one of the state churches, — Roman Catholic, Reformed, or Lutheran. At the same time the government concedes the right to hold public meetings, as was formerly done in the hall, by giving previous announcement to the authorities, with stamp of fifty kreutzers [22 cents], and then paying one florin seventy-five kreutzers [77 cents] for the attendance of a policeman, to see that nothing is said or done contrary to law. In the latter concession, as in the former, it is demanded that school children belonging to the established churches be excluded from the meetings. Our lay preacher, Mr. Novatny, has also received a favorable decision to his appeal; and doubtless our friends in Stupitz will very soon receive a similar document from the government.

"It is a matter for great rejoicing that it now seems to be fully conceded as a matter of law and right that any one may invite friends to his own family religious services. '*Praise God from whom all blessings flow!*' The decisions, though just received, were made in December. Most hearty thanks to the Evangelical Alliance!

"There were some seventy present at our private services of yesterday. You would have been rejoiced, as we were, to have seen the joy which shone through their faces, and exhibited itself in all their actions and words. They feel now that brother Adams, in an especial sense, is

given back to them; and we, too, rejoice greatly that he can again *freely* minister unto those who look up to him with the utmost confidence and love."

European Turkey Mission.

NATIVE HELPERS.

MR. CLARKE, of Samokov, writes of his being called to Sophia to attend the funeral of a faithful native helper. While at Sophia Mr. Clarke had an interview with the Bulgarian Prince, and he returned to Samokov with an unconditional permit to complete the Theological Seminary building, work upon which will now be pushed rapidly forward. Of the students in this seminary, Mr. Clarke says: —

"The Theological School closed December 30, and on New Years' Day twenty-two of the twenty-eight students had left Samokov to work for their people as colporters, teachers, etc. Most of these seem actuated by Christian principles. They are to labor in places scattered from near the Black Sea to beyond Monastir, and from the Balkans to within a day or two of the Archipelago. Our hearts go with them. They surely will scatter much seed and perhaps gather some precious harvests. At the same time they will be learning how to work more effectively among their own people. Two from Monastir return to that place, both of whom are good workers; three have gone to Razloge in the vicinity of Bansko; eight to places about Philippopolis. The remainder are in places nearer to Samokov. I hope to spend a few days in and about Bansko. Mr. House is now full of work on the building, but desires to make a short tour the last of the vacation.

"In October and November we sent two colporters to the south and southwest of Bansko, to the Melneek and Mevrokope districts. Of the latter we have as yet no news. The former one returned after an absence of about two months. He found the country unsafe, robberies and murders frequent, yet sold about eight hundred piasters' worth of books, and reported some items of special interest. In one village, at the same khan, two old men were among his hearers. They had before heard almost nothing of Christ, but wept when he told them of their Saviour. During the night one of them awakened him calling out 'Daskal (teacher), get up and tell us more about Jesus.' Considerable opposition was made to him by Turks, and he was forced to take his books to the Konak, but there he was treated with courtesy, and sold to the officials sixteen copies of the Turkish gospels. I have wished to spend a month or more in these regions during this vacation, but other duties here will not allow of so long an absence. God is blessing his work. I believe the prayers offered by many for this people are being answered."

Western Turkey Mission.

EVANGELICAL NEWSPAPERS.

MR. GREENE, of Constantinople, writes on January 26: —

"You will be glad to know that with the assistance of my two translators I have been able comfortably to continue the entire editorial care of our three weekly papers, and manage all the business pertaining to them also. Mr. Pettibone has become responsible for the Child's Papers, and is laboring to make them interesting and profitable for *youth*, as well as for small children, and thus hopes to enlarge the circulation.

"The subscribers of our papers, notwithstanding the poverty and woes of the people, and the gross irregularities of the Turkish Post, have not diminished this new year, and in some places there has been quite an increase in the number of subscribers, especially among Armenian Protestants in Persia. The influence of our papers, however, must not be judged by the small number of subscribers, for the copies of the *Avedaper* and *Angliaforos*, in each of the 250 towns and cities to which they go, are the only religious newspapers, and almost the only source of religious and secular news to which our people have access.

"Dr. Byington is very much cheered by the opening of the new year. He is now confident of having a large increase of

subscribers over last year. The Bulgarian students of Robert College have this day brought him 1,200 piasters to pay for one hundred papers (for six months), to be sent to the poor Bulgarian villages of Macedonia.

"While faithfully presenting the truth of the gospel through his paper, Dr. Byington seems thus far to have escaped all religious animosity on the part of the Bulgarians, and his paper is recognized as rendering the Bulgarian people valuable service in civil matters."

A DEFENSE OF ISLAM.

Mr. Herrick, of Marsovan, sends the following account of an interview with a prominent Mohammedan : —

"I have just received a call from the governor and a prominent Turkish gentleman of this city. It is many a day since I heard so enthusiastic a defense of Islam, and yet in admirable Turkish, and with care not to give offense. With the exception of some coarseness and indelicacy, from which no free conversation of Moslems ever wholly escapes, there was little to which it was needful to demur. Indeed I often felt quite inclined to applaud. During a call of an hour and a half this gentleman spoke for at least an hour, and very rapidly. He was really eloquent in matter and manner, — discoursed on the utter helplessness of our human life without God's providential care from before the dawn of our conscious being, argued our responsibility to hold and use all our powers of body and of mind as God's gifts, lent to us but owned by him, and inferred that obedience absolute, particular, and hearty is the rightful demand of God upon us and the sum of our duty and happiness.

"This Turk drew a comparison — not original with him I think — of the life of man in this world with that of silk-worms kept and nourished, and finally the good separated from the bad by their owner, who had his plan about them long before they came into being. Then he recited the origin of Islam, a single monotheistic faith, preached and spreading in idolatrous countries. This *is* a splendid history from their point of view, and we cannot wonder they are fond of it. He spoke of the divine unity. I asked him if he supposed I differed from him in that doctrine. 'You believe in the Trinity?' he said. 'Leave that part of the discussion for the present,' I replied. 'I do hold to the doctrine of the divine unity just as truly and as strongly as you do.' 'Do you hold that God has no fellow and no equal?' he asked. 'Certainly,' I replied. He rose and embraced me in token of our fellowship. I said, 'You have just given an admirable illustration of how very ignorant man is, at best, of God's providence and of all that he does, and have acknowledged that we can attain only an imperfect knowledge of him (notwithstanding it is, as you say, the distinguishing characteristic of *man*, apart from other animals, that he can know God), how, then, can we venture to affirm anything about the mode of the Divine existence, except as he has revealed it?"

MOSLEM PRAYER.

"He explained the meaning of the several attitudes of Moslem prayer, and claimed that the praying of the soul is not enough. The body must pray too. I asked, 'Suppose when a Mussulman prays, that he is thinking of his gains or cherishing some wrong desire, or his eyes look off and lead his mind away, is not his prayer still a prayer?' 'No,' he said; 'that is not acceptable prayer; the *form* is necessary, but if the heart does not really go with it it is nothing.' The governor, who had taken very little part in the conversation, turned to me aside and said, 'And yet our prayers are about all of the sort you mentioned.'

"This Mohammedan is far enough from a desire or even a willingness to be instructed in religion. The mood of talking was upon him, and he would not hear me as patiently as I listened to him. 'God gave Jesus the power to work miracles at will, but it is harder to change the human heart than to work miracles, and this belongs to God alone,' he said. Ah! I thought, would that the power of Jesus might be manifested in opening the eyes of this man and such as he, and changing his heart!"

Eastern Turkey Mission.

CONVENTION OF PASTORS AND HELPERS AT MARDIN.

MR. DEWEY reports an important meeting held at their station in October last: —

"The missionaries at Mardin have long wished to bring together in a general meeting the native helpers from the different parts of their wide field. Various circumstances, however, have hitherto hindered the realization of this desire, but it was finally decided to hold such a convention the present season. About August first the missionaries issued an invitation to pastors and preachers to meet in Mardin on Friday, October 24, accompanying the invitation with a list of topics for consideration by the convention. These topics were chosen with special reference to the needs of the helpers themselves and to the present aspects of the evangelical work in this field, and each topic was assigned to some particular person for the preparation of a paper.

"On the appointed day, all who were expected being on hand and eager to begin, the first half hour was spent in devotional exercises led by Pastor Elyas, of Sert, the oldest pastor in the Mardin field. While the balloting for moderator and scribe is in progress we may look about the room and familiarize ourselves somewhat with the different faces so that we may know them as they come before us in the subsequent proceedings. That elderly man on the front seat with Jewish face and sharply defined features, making one think of *Shylock*, we recognize as Pastor Elyas, of Sert, who led the opening devotions. Though he would, no doubt, be set down as quite "old fogyish" by many of our home churches, he is earnest and true, an excellent pastor, and thoroughly devoted to the Master's service. That portly man with the lordly air on the opposite side, is Pastor Jurjis Khudhershaw, of the Mosul church. He comes up to the convention sounding a Macedonian cry, and predicting the utter ruin of the evangelical work in Mosul and its parts if one of the missionaries does not go to the rescue.

"Here at our left is Pastor Jurjis Hadeiya, of the Mardin church; a quiet (for this country), pleasant-faced man, with bright, sparkling eye, held in high esteem by his people, who are heard during the meetings saying one to another, 'Well, after all, there is no one quite equal to our pastor.' That heavy, grizzly beard, almost covering an Armenian cast of face, belongs to Pastor Khudhershaw, of Dairiki, the youngest church in the field. That very dark-complexioned man with the low, receding forehead, is preacher Hanoosh, of Karabash, where we hope soon to organize a church and ordain him as its pastor. He and the two Jurjises mentioned, were classmates in the Mardin Theological Seminary. The Kutturbul church has been for some years without a pastor, but it has its eye on its present preacher, a native of the village, and a graduate of our last theological class, 'Aboshe, this young man just behind us, with the Frank coat and the finely-cut, intellectual-looking face. He stood first in his class and shows considerable oratorical talent. Near him sits teacher Yusef 'Isay, that young man with the bright, energetic look, dressed in Frank dress throughout, save his fez. He is a graduate of Harpoot Seminary, and is a valuable helper. That pensive-looking, middle-aged man is Jarjis, teacher of the Training School in Midyat. Here is Ishaiah, now teacher in Kulleth, the man through whose assistance a foothold was gained in Midyat, the political, commercial, and religious center of the Jebel-Tour region, where our work has been developing so rapidly."

TOPICS DISCUSSED — INFLUENCE OF THE CONVENTION.

We have not room for the detailed reports of each day's sessions of this interesting assembly. Each service began with a half-hour prayer meeting, and such practical topics as the following were discussed: "The way to keep the Sabbath;" "The best way to conduct a Sabbath-school;" "How to influence the women to receive the truth;" "How to study the Bible;" "The improvement of day-schools;" "Individual responsibility of church members;" "The fellowship of the churches." The discussion on this

latter paper resulted in the adoption of resolutions looking towards the formation of a permanent association, to embrace all the churches in the Mardin field, by which their fellowship and increased efficiency may be secured. Of the results of the convention Mr. Dewey says: —

"The missionaries feel that the convention has been *exceedingly profitable.* Besides the intellectual stimulus, the social refreshing, and the spiritual quickening, it has greatly promoted among the native helpers a feeling of interest in each other and each other's work. The bond of mutual sympathy has been strengthened, and they have been brought to feel as never before the unity of the work. Each one has gone back to his place feeling that he is not occupying an isolated position, responsible only to the missionaries and God; he has a nobler, grander conception of the work set before him; he sees that he stands in vital relations to his brethren, and feels that his success is their success, their failure his failure. The influence outside, also, cannot fail to be good. I suppose it is a rare spectacle, in this part of the Empire, at least, to see such a body of men gathered for such a purpose; to see it moving steadily, quietly along, without quarreling and strife, without the cropping out of a proud and selfish spirit, to a harmonious conclusion. And especially do we believe and hope that the permanent organization, which it is expected will follow, and of which such a convention was the necessary precursor, will prove a mighty instrument for good. If so the holding of this convention will mark an epoch in the progress of the Redeemer's kingdom among these peoples!"

KARABASH — A NEW CHURCH.

Mr. Dewey also reports the organization of a church at Karabash, a village of about one hundred houses, a few miles east of Diarbekir. After due examination, eleven members of the Kutturbul church, living at Karabash, and three others coming on confession of their faith were accepted as members of the new church, and the services connected with its organization were held on Sabbath morning, November 9, half an hour after sunrise. Of the further services of that Sabbath Mr. Dewey writes: —

"After a short intermission, affording time for breakfast, another meeting was held for the examination of Hanoosh, the candidate for the pastorate. He is an earnest worker, and quite a student, as you may judge from the fact that he reads readily in *seven* languages, can preach in four of them, and uses five fluently in conversation. His examination showed a deep Christian experience, a sturdy adherence to sound evangelical doctrines, a good fund of practical common sense, and was unanimously approved. As the church was deemed insufficient to accommodate all who would probably come to the ordination services, it was arranged to hold them in the open air, in the shade of one of the great dove-cotes which stand in the outskirts of the village on every side. Here, after a mere breathing spell, a large company of perhaps three hundred gathered, notwithstanding there were seven marriages with all their noisy concomitants of feasting, dancing, showy processions, drumming, firing guns, etc., taking place in the village that day. Pastor Jurjis, of Mardin, preached the sermon; Mr. Andrus offered the ordaining prayer, three native pastors being present to lay hands, with the two missionaries, upon the candidate's head. Half an hour later another meeting was held in the church for the celebration of the Lord's Supper, the four native pastors dividing the service among themselves.

"It was a most wearisome day, but a day of great rejoicing to the missionaries as well as to the native brethren. This is the sixth church in the Mardin field, all but one of which, Kutturbul, have pastors, and we hope soon to ordain and install a pastor there.

"The ordination services were over, but the missionaries had yet to get home. In America we should have had a good sleep Sunday night, taken the morning train Monday after a late breakfast, and been at home in ample time for dinner! We *did* take a morning train, but it only carried us to Kutturbul, and the rest of that day and all of the next were consumed in getting muleteers and making arrange-

ments for the homeward journey of two more days."

A COLPORTER AT BAGDAD.

In April, 1879, Shemas Suluba, one of the earlier Protestants in the Mardin field, through whose persistent efforts evangelistic work has been carried on in several villages, was fitted out with books and sent to Bagdad. The character of the man and the nature of his work at Bagdad can be learned from a letter he has addressed to the Mardin church: —

"Give my salaams to the church. I beg the prayers of every one of its members for this city. So many people are found in Bagdad, but they are all in darkness. Since I am to remain here the coming winter you must help me with your prayers that my remaining may not be for a testimony against them in the day of judgment, but for the salvation of their souls, that Christ may be glorified thereby. The church in Mardin must remember how it was in the beginning of its existence. The apostle says, 'I robbed other churches, taking wages of them to do you service.' So, many times I asked prayers from Diarbekir, from Aintab, that God would bless Mardin. Now the time has come for me to seek such assistance for Bagdad from the churches to which I have ministered, Bitlis, Sert, Redwan, Mardin, Kutturbul, Karabash. If I do not die, I hope to write to these churches to supplicate for the house of Israel and for the people of Bagdad that God may have mercy upon them. The Papists wish to save *the dead* by their prayers, — a thing of which they have no evidence in the Word of God, while we have in that Word both proof that our prayers prevail and command to pray for each other. I beseech my brethren to help me by their prayers that my labor be not in vain.

"I wish the brethren to know the new names by which the Jews call me. The first is 'Pookar,' *i. e.*, fallen from the grace of God; meaning I was at first a Jew and have now become a Christian. The second is 'Haman,' *i. e.*, enemy of the Jews. The third is 'Amalek' (see Ex. xvii. 8). The fourth is ''Aaralle,' *i. e.*, uncircumcised. The Jews make great exertions to induce me to return to my first religion. [They insist that Shemas is a renegade *Jew*, so mightily does he argue from the O. T. Scriptures that Jesus is the Christ.] I see the people of Bagdad love me more than the people of Mardin, for the latter gave me *one* name only, ''Akr' (a name applied to the deposit that gathers in the stem of a pipe). Praise God! The ''Akr' has become 'Siker' (sugar). He who changed that name is able also to change these.

"I would that you could see my condition. I am rejoicing, though very sad because of the blindness of the hearts of the people. Every day, early in the morning, I go and stand before the door of the synagogue. For nearly a week now one stands up by me and calls me by these names, and even follows me part of the way as I return. He says to the people, 'Do you know this vile fellow ('Akr) says the Restorer has come, — Jesus, whom we crucified. He says that person was the Christ.' I rejoice that he calls out to every one who passes, be he Moslem, Christian, Persian, or Jew, 'See, this *Pookar* says Messiah has come.' I remember the saying of Paul, 'Notwithstanding, every way, whether in pretense or in truth, Christ is preached.' (See Phil. i. 15–18.) Why do we not pray for the salvation of Israel? I see the condition of the Jews, and grieve exceedingly thereat. I beseech you, supplicate from the bottom of your hearts for this people and for me."

Madura Mission.

CONTINUED GROWTH.

THE following letters are specially encouraging from the evidence they bring of the genuineness of the remarkable religious movement in the Madura district in 1878. Mr. Noyes, of Periakulam, writing January 1, says: —

"Notwithstanding the losses we have 451 more than at the close of 1877, and the increase in church members the present year is *thirty-two*. Thirty-nine persons having been received on profession of their faith, of whom fourteen are from the new adherents received in 1878. We have also advanced considerably in the

item of self-support. Two churches which have been accustomed to receive aid from the Native Evangelical Society have this year assumed the full support of their pastors. One of these churches, in doing this, raised the pastor's salary by one third, and besides providing for this and other church expenses, they have at the end of the year a balance in hand of nearly $50. The sum raised for the support of pastors and catechists in this station amounts to $372, or $31 per month, sufficient to pay at least seven good catechists at higher than the average rate of wages. Various expedients have been adopted to train the people in giving. The pastors and catechists themselves set the example by giving a small portion of their monthly wages. Those who possess and cultivate land give a tithe of certain crops. The women lay aside handfuls of rice or other grain from the daily family allowance, and on the first day of the week bring the previous week's savings to the church with them, so that it is not uncommon to see considerable heaps of different kinds of grain in front of the pulpit on Sabbath mornings after the congregation has assembled. The contribution box or collection bag is also passed every Sabbath, when the people very generally contribute, — this being considered a part of the religious service. Still another way of giving is by means of kaleoms, or small earthen vessels, having an aperture large enough to receive their small coin which cannot be taken out without breaking the vessel.

"These are small beginnings, and the amount of money raised, as helpful as it is, we do not by any means consider as important as the moral effect upon the people, and the advance made in establishing the principle of self-support. It is hard work, and we are obliged to press it incessantly, but it is quite as necessary as teaching or preaching."

STEADFASTNESS. NEW ADHERENTS.

Mr. W. S. Howland, of Mandapasalai, writes: —

"The people who joined us in such large numbers last year have held out well. Of those whom we entered on our lists last year, only sixteen have gone back to heathenism. The Roman Catholics have been very industrious this year. During the famine they were sparing of their funds. This year, in the interval between harvests, when prices for a few weeks were at famine rates, and work scarce, they came forward, and by giving a single rupee [50 cents] and a cloth to all who would join them, they gathered in a large number of adherents from the poorest classes of the lowest castes. Some of our adherents of the same caste were drawn away. A few have returned to us, but over forty names are dropped from our lists for this reason, and many of them have been members of our congregations for two or three years. It is noticeable that only two or three communicants have been thus turned aside.

"You may remember my mention of the conversion of two young men from the nayak caste in a village near us. They have stood firm in spite of persecution, and now some of their relatives are joining us. Mrs. Howland was quite interested in helping the wife of one of these converts to learn to read. She gave her, more than a year ago, a Tamil First Book. We discovered a few weeks ago that her brother, in another village, took the book and taught himself how to read, secured a Bible portion, read and studied it, and now has come out as a Christian. Three weeks ago the widowed mother of these persons came also. In the same village, four years ago, while calling at the house of a Christian carpenter, I met a young nayak, and we had a long talk, which resulted in his purchasing a Bible. He came to the catechist some days afterwards, and begged that he would take it back, because his relatives would not allow him to keep it. We took it back, but have kept watch of the man. Whenever I met him I reminded him of that Bible. Now, within a few months, he and his sister have come out openly as Christians, and not only so, but they have given a part of their large house for use as a house of prayer, until a proper house can be built.

"In another village a man who some years ago built a temple, costing $250, has now left the temple, and seems to be a

consistent follower of Jesus. New congregations have been formed this year in four villages before unoccupied by us. Seventy-six persons have been admitted to the church upon profession of faith, the large majority of whom come from those who have been on our lists as Christians for a long time. Aside from births, there are more than 350 new names on our lists. These have joined us during the year."

North China Mission.

PROGRESS IN SHANTUNG.

On his recent return to North China Dr. Porter went at once to the Province of Shantung, where Messrs. Stanley and Smith had been laboring for several weeks. Writing from Pang Chia Chuang, December 6, he says: —

"Our work here has indeed entered upon a new stage of development. I recall with pleasure my first visit here six and a half years ago. Our helper, Hon, had been baptized just a year then. He was the only believer in all the region east of the river. Slowly the work increased. When we came out on tours we could with difficulty get a few together for a Sabbath service. Even two years ago we went home from a long tour hopeless of any immediate result. Then came the famine with its opportunity, and the goodly harvest of last autumn and of the spring, giving us nearly one hundred and fifty additions here. And since mission meeting nearly sixty more have been baptized, and the little Sunday meetings have been established in several places.

"My first Sunday here gave me a full view of the great advance made in a single year. One helper was sent to a village eight miles northeast, to preach to twenty or thirty persons, where a year ago there was not a single member. Another helper went to a second village four miles northeast to find a like audience of Christian men and women. Mr. Stanley rode to Shih Chia Tang, for his morning service. He found thirty gathered for worship. In the afternoon he rode on five miles to a second service, and had the pleasure of baptizing four, and examining a dozen more: I went with Mr. Smith to Chang Kuan Sen, three miles south, for the morning service. A little fire, long smoldering, burst into a flame in the village last autumn. A pleasant Chinese room, with mud floor, and little narrow benches, is our chapel there. Eleven women had been added to the former nucleus of three. Upon a week day since we examined eight persons, four of whom were baptized last week.

"That Sunday afternoon, Mr. Smith and I returned to hold service in Pang Chia Chuang, generally conducted now by Helper Hon.

"We found at least thirty persons here, among them were ten women and five men from Hau village, two miles north, who had come to be examined for membership. It was a marvelous sight to see these men and women, several of them above seventy years of age, gathered to tell the foreign pastors what they knew of Jesus. A young man, Hau, once teacher of the village school in this place, and last winter a student at Tientsin, had brought these, his grandparents, his parents, and relatives, the first fruit of his apparently earnest faith. We questioned them closely, and found, as the helper said, that Mr. Hau's work with them had been 'not a little.' The old grandfather, eighty years old, blind in one eye, and deaf, said he had turned his back for ever on the idols, and hoped now to save his soul. His wife, seventy-two years old, in answer to the question: 'Do you want to enter this Jesus' church?' replied, 'Am I past seventy years old, and do I run back and forth in wind and rain and mud on Sunday unless I believe in Jesus.'"

CHARACTER OF THE CONVERTS.

"We cannot expect any depth of knowledge or experience on the part of these poor ignorant old women. But we do rejoice in believing that they understand a little when they say with great emphasis: 'I trust in Jesus alone.' 'I pray three times a day, that Jesus will save my soul.' 'How many souls do you have, since we hear people talk about three souls and seven ghosts?' 'I have only one.' 'Why do you want to enter the Jesus gate?

(doctrine). 'That my soul may be saved.' On the subject of prayer there is no doubt much confusion. We learn of one woman who says, in the old Buddhistic spirit, 'I have now prayed two thousand sentences.' A few ideas are at least fixed in the minds of these simple ones: 'God, a Father;' 'The world created by him;' 'The only Son Incarnate;' 'The sufferings upon the cross;' 'The future life;' and 'Judgment.' Prayer to this God and this Saviour, and desire of salvation they have learned of. I wonder, as I listen to their answers, if we are in any way conscious of the joy of the angels over these wanderers returning from the dark prison-house of superstition. I suppose it should make us eternally glad that even these few are now seekers after God. Even if all of these do not continue, many will die in a blessed hope of immortality.

"Such a Sunday as that is repeated several times a week, or has been now for several weeks. We have gone through a certain round of villages each week. The plan inaugurated last year will be kept up as long as Mr. Smith stays. Each day of that first week, from Tuesday to Friday, we met the church members, and examined candidates. A week last Sunday Mr. Smith baptized eight whom we had thus examined. They would have been baptized in the summer, but for the necessary return of the missionaries. On Friday last, at the same place, I examined seven more. Their answers were all very clear and earnest, especially so in the case of a blind man, a boy of twelve, a young girl, and an old woman of eighty who came four miles against a storm of wind and dust."

THE RENOVATED TEMPLE OF SHIH CHIA TANG.

"On Wednesday I went for the first time to Shih Chia Tang, and saw its now historic temple. We took a first look at the gulley where at dead of night the gods were hustled in. The summer rains have washed off the upper soil. We could see a bit of a large god, and crumbled off a handful of its moistened clay. 'Divine mud,' as the man said when we threw it down again. 'Dust to dust,' 'mud to mud!' The temple looks very pleasant in its metamorphosis. The large bell in the front court remains, and the smaller one in the second court now calls the people to worship, instead of recalling the god from his feasts or slumbers. In the front temple quaint pictures of flying spirits and genii, painted on the walls, still remain. The larger temple makes a fair sized audience room. It makes a very neat chapel, with its whitened walls and scarlet-painted posts and beams. The wooden incense altar has been cut down into a preaching table, and the benches are made from the platform which supported the larger gods. This building alone is worth a thousand dollars, and all the buildings, with the lands belonging with them, are worth at least $2,500. On the temple front hangs a large tablet with 'Jesus Chapel' in beautiful Chinese characters, replacing the old Taoist sign. What the future may bring we cannot foresee. But this temple stands now a simple and signal witness to the truth that God is a Spirit. The villagers and the wayside travelers comprehend a little of the truth. We hope ere long to see the temple filled Sabbath after Sabbath with faithful worshipers.

"We do not expect, and would not have friends at home expect, any immediate acquisition of followers in large numbers. But we see that our work has a strong foothold. Patience and faith, and steady hard work, will bring about great changes and joyful results. We are coral builders in deep seas, working upwards."

SUPERSTITION. THE ROMANISTS.

"Last Sunday I went across the canal to our old village of Ti-Chi. You remember the three small gods which a man in that village gave me. His case illustrates a thousand superstitions here. Last year in the famine three of his children died. 'Alas!' said he, 'that is because I gave away my three gods, that is my punishment.' He has taken no further interest in the doctrine in consequence.

"The efforts of the Romanists in Chihli to buy up people, by allowing each person who would adhere to them 3,000 cash for each Chinese acre of land, and by promis-

ing to establish a school in each village where it was wanted, have been prodigious. It is estimated that more than half a million taels ($750,000) have been spent in this attempt. They captured village after village. It is idle to ask whence came the money. Some suspect that famine-relief money was reserved for this attempt. A like attempt in Shantung came near paralyzing our work. We have lost a great many who were somewhat interested, and a large number of baptized have deserted. But that tidal wave of opposition has passed. The Bishop of Shantung had not the money to do as his fellow of Chihli did. At Ti-Chi they said the priest visited a neighboring village where we have a few members. One went to see what the priest was like. 'So you have come,' said the priest, 'will you join us?' 'I am already a member of the Jesus Church.' 'But in the Jesus Church you cannot be saved.' 'No,' said the man, 'should I join you now, I should only deny my Lord and crucify him anew.' In another village a priest met a lad and said, 'Well, will you come to the new school and learn to read?' 'No, I read the Bible now.' 'What Bible?' 'The Bible of the Jesus Church.' 'If you stay in the Jesus church you can't be saved.' 'If I believe in Jesus, and trust him, shall I not be saved?'"

A WILLING EAR.

"But our work *is* multiplying itself. Yesterday we went to 'Peach Flower Tavern.' Our host had learned from a friend, once a Taoist priest. In his little study and chapel, hung with some neat scrolls with classic mottoes, we were received. All the paper gods, the mud images, the household tablets, had been burned and destroyed. His son had read the catechism, and repeated the Lord's Prayer for us. For two hours two pastors and a native helper talked in a court-yard crowded with men, women, and children. They heard for the first time of one God, one Saviour, and life eternal. Next time they may get a little glimpse of the truth. By and by we may find a few names worthy to be called servants of Jesus. Do you wonder that it is a pleasure to have reaped so much already, and to be sowing daily seed that shall spring up into everlasting life?"

Japan Mission.

KOBE. — A CHRISTIAN IN PLACE OF A SHINTO SERMON.

MR. ATKINSON, of Kobe, writing on January 19, reports that Mr. Ise, the pastor of the new church at Imabari, is prospering in his labors both in his own and in neighboring towns. At Hojo, Mr. Ise met a congregation of three hundred. Of the work in and about Kobe, Mr. Atkinson says: —

"There are little openings here and there where preachers are asked for, but there is no large movement anywhere. Christian literature has a steady sale among the reading classes. A leading book store that has branches in several large cities in the Empire now advertises the Scriptures as for sale by them. This is certainly a step in advance of anything known heretofore. Other book dealers will very probably follow their example. When our literature can be found in nearly every book stall in the land, the preparation for a grand movement will have been completed. At present Christianity is getting the reputation of being a *good* religion; it is even conceded to be the *best*, but there is no disposition to adopt it by those who praise it. Indifference, not hatred, is the national attitude to Christianity at the present time. By national, I do not mean the governmental. I mean the people who know anything about Christianity.

"My helper at Tamon-dori was out on a tour recently. One day he went to hear a Shinto priest lecture. The time and place of the lecture had been advertised in the usual way; but the hearers expected did not gather. After waiting some time, less than ten, including the lecturer and his aids, were present. The preacher said he would postpone his sermon till to-morrow. Knowing that my helper was a Christian preacher, he turned to him and asked him if he would not give them a talk on Christianity. Of course he talked to them.

Whether the people gathered to hear the Shinto sermon the next day, or not, I do not know."

EARLY FRUIT IN OKAYAMA.

Mr. Pettee writes, under date of January 17: —

"These are seed-sowing days in this city. The large harvest is yet in the future, but even as, in Japanese fields, the winter wheat is gathered almost simultaneously with the planting of the rice, so it is encouraging to see the first few early fruits while the most of our work consists in preparing the soil and dropping the seed. We begin to hear it said of this man and of that, 'Behold, he prayeth.' One man has given up a lucrative but corrupting business, and now, while tending his rice mill by a constant movement of the foot, holds the Bible in his disengaged hands, reading therefrom to his wife who works near by.

"A teacher in the public schools who was educated to be a Buddhist priest, and only three months ago was filling Mr. Kanamori's question box with the knottiest of problems, is now answering those same and other queries from a Christian standpoint, and publicly speaking of his faith in Christ. Several temple and shrine keepers appear to be interested attendants at our meetings. The leading convert here to the faith of the Greek church, is anxious to work in union with us.

"It means something not wholly unpromising that an opposition debating club has been opened in the city, and that the daily paper gives us an occasional fling in the shape of a left-handed compliment. There are here in the city some disappointments and drawbacks. The novelty is wearing off. People are beginning to distinguish between what is foreign and what is Christian. The great majority want only the former. Still in the main the work goes cheerily forward."

THE MEDICAL WORK.

The missionaries at Okayama are receiving repeated and earnest invitations from the people of neighboring towns and cities to visit them. Recently a leading merchant and several physicians of a city thirty miles from Okayama proposed to receive Dr. Berry with a grand public demonstration, but this was declined, and it was arranged that the physicians should bring their patients to meet Dr. B., and that there should be an opportunity for public preaching. Mr. Cary thus describes their reception: —

"When we were within five miles of the city we saw twelve men standing in the road. As we drew near they all made low obeisance. They proved to be the merchant and eleven of the physicians who had invited us, and who now came to bid us welcome and accompany us into the city. Our jinrikisha-men had new life put into them by the company of others, and with merry shouts hastened onward. At last the city, situated in a valley surrounded by high mountains, was reached.

"After supper we went to the preaching service which was held in one of the public school buildings. About three hundred persons were in the room, while many more were standing outside by the open windows. A large part of the audience, however, was made up of children. Like his brother in America, the young boy of Japan makes it a point to attend every free lecture and to sit on the front seat. This last in Japan means sitting on the floor just at the feet of the speaker.

"The next morning I went to the place where the doctors, with their patients, were to meet Dr. Berry. It appeared, indeed, like a modern Bethesda. A number of adjoining rooms were filled with the sick people and their attendants. The blind, the halt, the withered, and even one leper were there. One hundred and thirty patients, many of whom had been suffering for a long time, had gathered in hopes that relief might be afforded them. Many others whose cases were not so weighty had been sent away, because in a day and a half it would be impossible to see more. Going about among the afflicted ones were the merchant and Nakagawa, distributing tracts and telling them of the great Physician. Sad as the scene was, the thought that their afflictions might perhaps in God's mercy be an occasion for bringing them to a knowledge of the truth, cast some light upon it."

THE "MORAL REFORMATION MEETING."

Several public services were held during the stay of the missionary party in the city, and before their departure the following paper was drawn up by the Japanese and received several signatures : —

"It is the happiest thing in the world to walk according to the commandments of the God of the universe and to love one another as he loveth us. Now, therefore, we heartily invite all those who have already tasted, and also those who are going to taste, the blessings flowing from such mutual love and obedience to God to come together about 6 P. M. of the second Wednesday of every month at —— Hotel. After we have gathered together the prime object of the meeting shall be the advancement of the religion of Christ in this city, as well as that of the general welfare of the people of this country. To this meeting we will bring our own newspapers, and also the translations of interesting articles from foreign papers, such as shall be instructive and beneficial to mind and heart. We call this meeting the 'Moral Reformation Meeting,' because of its objects as above stated. Now if there are any who sincerely desire to reform the moral condition of this city and make it a model to other cities of Japan, they may come and take part in this meeting."

Of this paper Mr. Cary says: "Probably very few of the persons who signed their names to the document have much idea as yet of what Christianity really is. Still we trust that the society may be used by God as a means for making his name known among the heathen. The meetings are held at the time of Dr. Berry's monthly visit to the city, and he, together with Nakagawa and Kanamori, who are members of the society, will try to make it a power for good. It is worth something to get the physicians, teachers, and leading merchants united together for the avowed purpose of studying Christianity."

Zulu Mission — Southeastern Africa.

CETYWAYO'S TREATMENT OF CHRISTIAN MISSIONARIES.

MR. TYLER, of Umzunduzi, gives the following account of the deposed Zulu king : —

"It is sad to contemplate the attitude in which the South African chiefs, lately conquered by the British, have stood towards the servants of Christ. 'Deceitful as a Kaffir,' is a proverb, the truth of which was illustrated in the character and conduct of Cetywayo, who seems to have inherited duplicity from his father, Panda. Rev. Aldin Grout, missionary to Zulu land, once asked permission of Panda to preach to his people. His sable majesty replied, 'Yes, of course,' appointing time and place for the service. Yet Mr. Grout's audience consisted merely of a few natives in his own employ, for the Zulus well knew that it would not be safe for them to go to the meeting unless word came from the king to that effect, and he set them an example. So it was during the greater part of Panda's reign. While he pretended to be friendly to the missionaries, he was careful that they should not exert too much influence over his people. He died, as he had lived, a secret, if not open, enemy to Christianity.

"Cetywayo, for some time after his father's death, seemed friendly to the missionaries. He could see nothing in their character and life that was reprehensible. They never meddled with Zulu politics. All their difficulties they referred to him personally for settlement. He knew (or ought to have known) that they were good men, who had left distant and pleasant homes for the sake of improving the minds and hearts of his people. Had he exercised a tithe of that shrewdness which was his characteristic when judging of worldly matters, he would have seen that the influence of Christ's ambassadors was the greatest blessing his country could enjoy. He could not have failed to notice in the repeated visits of Bishop Schreuder, of the Norwegian mission, to the royal kraals, a nobleness of mind and Christian benevolence worthy of imitation. But that duplicity to which I have alluded soon began to show itself in his behavior towards the missionaries, and finally culminated in undisguised hatred. That his mind was set against them by unprincipled white men there is

reason to believe, but Cetywayo had ample opportunity to learn the falsity of any accusations against their character or life. The faithful warnings he received from them at different times he will not easily forget.

"I recall most vividly a visit I paid this proud potentate about nine years ago. A Norwegian missionary who accompanied me, in a serious but affectionate manner, urged him to keep the Lord's day holy, and not allow a heathen dance in his kraal, as he had done the preceding Sabbath. The chief replied with a laugh, 'And why did you not give up your meeting and attend my marriage dance?' When I observed that I was glad to see so many self-denying, faithful missionaries in his country, he retorted with a sneer, 'Yes, there are a great many, truly.' While imprisoned in the Capetown Castle we hope he will reflect on the counsels given him by the despised servants of Christ, and be profited thereby."

GLEANINGS FROM LETTERS.

— ONE of the difficult points to make in China is a mission in Si-ngan-fu, the capital of Shênsi, the place where the tablet of the Nestorian Mission was found. Yet in regard to the difficulties in reaching Si-ngan-fu, the expense of living and of transporting goods, the climate, the labor of learning the language, etc., it would be an easy thing to carry on mission work there, as compared with carrying on a mission in Central Africa. The books we use in Peking would be used in Si-ngan-fu. Silver could be sent through Chinese banks; letters and packages by Chinese agencies. The climate of all North China is relatively healthful. — *H. Blodgett, D. D., Peking.*

— I have never enjoyed anything more in my life than this medical work. It has brought me nearer to the Chinese than anything ever has before. I can see and feel prejudice and fear give way. Every day I cry out, "Oh! if I only knew enough to do it well." Our long experience with sickness and nursing, and no physician to lean on, has sharpened our wits, and in many cases we are able to effect a cure, by the blessing of God. The poor people cannot understand why, if we cure one, we cannot all, and they come six, eight, ten, and twelve miles, the men with sick children on their backs — the women on their poor little pinched feet. At first many of the women were afraid, and hurried away as soon as treated, but now they often ask when Sunday comes, and they listen well. Sometimes a large company will sit for hours as we tell them of Jesus. — *Mrs. Clara L. Chapin, Tungcho, North China.*

— Our last addition to the school has quite a romance connected with her. A man was owing quite a sum of money to one of the mandarins in Foochow, who, fearing he should never receive any of it, took this little slave girl, Mwi Hwa, allowing $180 for her toward the debt. She is only about ten years old, but a bright little girl, though rather timid. The mandarin, her new owner, requested us to take her into the school and give her a Christian education. Of his own accord he proposed to pay the full price for her board, which we feel is a step in the right direction. His plan is to bring her up as a little wife for his youngest son, whom he has sent to America to be educated. — *Miss Ella J. Newton, Foochow.*

— We came here in the latter part of 1874, and during the five years that have passed have seen growth in every department; and these years entirely cover the period of famine. Our Christian community has grown from one of 582 to one of 947 souls, a gain of sixty-three per cent. Their contributions during these years of want show an increase, but only of twenty per cent.

The church membership has increased from 162 communicants to 314, a gain of ninety-four per cent.; while the number received on profession of their faith from the very beginning, has gone up from 151 to 353, a gain of 134 per cent. In other

words, in five years 202 have united with our churches on profession of their faith. —*John S. Chandler, Battalagundu, Madura Mission.*

— Incidents are of frequent occurrence which show us that our preaching in the villages and by the way-side is not wholly in vain. A few days ago, while some of our helpers were preaching in a village they observed a man listening so earnestly that they asked him whether he had ever heard the gospel before. "Yes," he replied, "I heard it at Patun two years ago." Patun is thirty-six miles from here, and when we were there in camp we preached to large numbers of cartmen from all that region. Some time ago a young Mussulman came to our door to ask for a certain book. While the book was being brought, he expressed a wish to converse on religious subjects. He was from a village seventeen miles away, where we were encamped one year ago. He had been thinking of what he heard at that time, and as he had come to spend a few days at Satara, he wished to learn more of the truth. He came frequently to the bungalow, and when he left bought five or six books to enable him to continue his investigations. — *H. J. Bruce, Satara, Mahratta Mission.*

— There are several persons in the villages where I have schools who seem to be ready for baptism. I am especially interested in a young man and his mother at Wedha. They are not ready to become Christians yet, but they are thoughtful, and the young man has read a good many Christian books. He is from a high caste, and is well educated. He has supported himself lately by teaching a private school; but his scholars will probably leave as soon as he determines to become a Christian. He advises his scholars to buy and read Christian books, and some of them have been doing so. — *L. S. Gates, Sholapur, Mahratta Mission.*

— The distress from the high prices and scarcity of food daily increases. Wheat and flour are *ten times* the usual prices, and can be obtained with difficulty at that. The prospect is *very dark*, indeed. Our helpers have managed to pinch along thus far, but they must have relief in some shape very soon. They have not been able to make provision as usual for the winter, and very soon now they will be in real distress. I am glad to say that most of them seem to show a good spirit in the matter, and a willingness to pinch very close. — *W. C. Dewey, Mardin, Eastern Turkey.*

— New Years day passed yesterday and we received a very large number of calls, about ninety in all. The people are very sympathetic and kind. I enjoyed the calling yesterday up to a certain degree. But hearing so very much Armenian and so very little Turkish, I got quite a number of Armenian phrases running in my head to the disadvantage of the Turkish. — *W. R. Chambers, Erzroom, Eastern Turkey.*

— Several influential Turks have expressed a wish to put their sons in the College, but, at present, they would do so at the risk of great popular odium. To place a Mohammedan child under Christian instruction would, in the opinion of the Harpoot populace, be little better than renouncing the Prophet. Harpoot is not Beirut, nor Constantinople yet, but even here Mohammedan fanaticism is losing its intensity, and, before many years, Turks will patronize the Institution in which their most intelligent and influential men already express such interest. The College is winning favor more and more among the Armenians, and some who, not long since, felt much as the Turks now do, have put their sons under our care, and, ere long, will do the same with their daughters. — *Harpoot News, Eastern Turkey.*

— The church here is observing the week of prayer, holding one meeting about 6 A. M., another for the women in the afternoon, and a general meeting in the evening. On Monday night there were nearly one hundred present, and an excellent spirit pervaded the meeting. And the same was true of last evening. At the communion in Talas on Sunday four were admitted to the church. The Bible readers in Cesarea report their work as increasingly interesting: wherever they go the people listen gladly. The field here is all ready for the seed: may we be

wise and faithful in the planting. — *James L. Fowle, Cesarea, Western Turkey.*

— Mustapha, the converted Moslem of whom I spoke in a recent letter, came this week and is a guest at our house. We are left wholly in the dark as to what Marash authorities and Marash mobs will attempt to do. He has had a rough experience in his six years of exile for his Christian faith, but we rejoice in the evidence that his Christian character has survived the test. We have notified the governor of the city, and also the governor general of Aleppo, of his arrival. The city governor replies that he *cannot* protect him and advises us to send him away.

The special danger is that he will be "spirited" away by his enemies and no one know what becomes of him. We regard his case as a very important one, and shall do our utmost to protect him. I shall keep him in my house as long as it seems necessary, and then keep open doors for his retreat in case of disturbance at his home. No Moslem convert has ever yet been allowed to live in Central Turkey. — *Henry Marden, Marash, Central Turkey.*

MISSIONS OF OTHER BOARDS.

CHURCH MISSIONARY SOCIETY.

THE Church Missionary Society has more satisfactory letters from its missionaries on Lake Victoria Nyanza. The *Intelligencer* for February says: —

"The relations of the C. M. S. party with Mtesa seem to have quite recovered their friendly character, and the services at the palace have been resumed. Occasional difficulties arose from the king's nervous jealousy of Egypt; and it is manifest, from incidental expressions in the letters of Mr. Stokes and Mr. Copplestone, that much of the suspicion from which the Mission suffered in March and April was due to the same cause, Mtesa fancying that the Nile party were secret emissaries of the Egyptian Government. The Uganda letters, which are short, are almost wholly occupied with accounts of the open hostility of the Romish mission. Four more of its members arrived in June, bringing to Mtesa 'a present of just such things as his heart desires, guns, rifles, swords, ammunition, military suits, etc.'; and on Sunday, the 29th (if we rightly make out the dates) they openly attacked Mackay's teaching. Coming to his service at the palace, and keeping their seats when all the court knelt, they were asked by Mtesa 'whether they did not worship Jesus Christ;' whereupon, with great vehemence, they repudiated all connection with 'Protestant lies,' and denounced the English missionaries as 'liars.' The unfortunate king and chiefs were sorely perplexed, and Mr. Mackay writes, 'It is with a heavy heart that I think of the trouble now begun.' He did not know, as we do, that sixteen more Romish priests are on the way to Uganda.

"Meanwhile, what course is the C. M. S. Mission to take? Is not the presence in Uganda of such a force of Rome's emissaries a challenge to our purer church to send out at once some of its ablest men to cope with them? We have not sought an occasion of strife. We did not intrude on their ground. With all Africa before them, they have chosen the very spot where our Mission had been established a year and a half; and their wanton aggression must be resisted to the utmost, in the interests of the truth, and in the strength of Him who is the Truth."

The *Intelligencer* also gives an account of a vigorous blow struck at the barbarous custom, heretofore prevalent on the Niger, of killing all twin children. It says: —

"Archdeacon D. C. Crowther writes that he and the mission agents at Onitsha had succeeded, in July last, in saving the lives of twin new-born girls, an unprecedented event in the place, where twin children are invariably put to death. The babes were the children of Christian natives, but the heathen population insisted

on their being killed as usual, and an armed and infuriated mob surrounded the compound. The converts bravely refused compliance, and, while Archdeacon Crowther and others held the crowd at bay, three of the agents managed to escape with the infants on board the steamer 'Wanderer,' which providentially arrived just at the time."

—♦—

LONDON MISSION AT UJIJI, CENTRAL AFRICA.

MESSRS. GRIFFITH and Southon arrived at Ujiji September 23, after the quickest journey on record, having gone in ninety-three days from the coast to Lake Tanganyika. They find the openings for service so many that the only difficulty is concerning the best assignment of their forces. Mr. Hutley writes to the *Chronicle* of the London Missionary Society: —

"There has been one thing 'which has caused the natives to lose their fear of us, namely, the perfect openness of our house; if ever natives have come to see us they have always been invited near, and we have taken them in and shown them a few things. This has generally delighted them and has formed a marked contrast to the Arabs, who do not allow any but their own people to enter their houses. One day, while Mr. Hore was away on one of his voyages, I was visited by nearly one hundred Wabwari, who had come to Ujiji to sell their ivory and slaves in return for salt and cloth; and hearing of the Wasungu they came up to see us. I went outside to see them when I heard of their coming, but no sooner had I appeared at the door than most of them precipitately fled, leaving but one or two of their number behind. With these I commenced talking as well as I could, and the others viewed at a distance my actions. Finding that I did nothing to drive them farther, some others ventured near, and very shortly I had the verandah full of them. After some more talk I took out a few things for them to look at, and what most astonished them was a looking-glass; some looked at it, and then, on seeing their own reflection, became afraid — of what I did not know; others examined the glass all round to find the man whose face they saw. After an hour or so they left me, but on the following days they often came up wanting me to buy their ivory. I told them that it was not my business to buy ivory, and then explained as well as I could what my business was. I spoke in Kiswahili, which is more or less understood nearly everywhere.'"

Mr. Hore of this mission, after a careful examination, reports that what Stanley calls the Lukuga Inlet is, indeed, an *outlet*, and probably connects Lake Tanganyika with the head waters of the Livingstone River.

MISCELLANY.

THE MEN FOR CENTRAL AFRICA.

DR. E. J. SOUTHON was one of the party which, accompanied by Rev. Dr. Mullens, has been on its way to reënforce the London Mission on Lake Tanganyika. After the death of Dr. Mullens, the party pressed on undauntedly, and, as it seems, most prosperously. We find a letter from Dr. Southon written at Mpwapwa, July 10, in the periodical of the Edinburgh Medical Missionary Society. In it he says: —

"You will, doubtless, ere this, have heard of the sad event which has happened to us, in the death of the Rev. Dr. Mullens. I will not now enter into particulars respecting his illness and death. What I wish to draw your attention to, and the attention of all who may read this letter, is, the urgent necessity of sending more men, especially more medical men, as missionaries to this part of Central Africa.

"When we think of the urgent calls for men which have issued from the press of the various societies engaged in this work; when we think of the millions of benighted inhabitants, who have never yet seen a white man, much less heard of the God of

Peace and Love; and when we contemplate the fact that one of our little band, fifty-nine years of age, who had spent twenty-two years in India, and had seen nearly forty years of active mission service, who was the foreign secretary of a powerful society, and an energetic worker in the cause of Christ, at home; I say, when we realize that such an one sold his house, broke up his home, parted from all his old friends, and left the land of his birth, in order to make up a party and complete a missionary expedition to Ujiji; when we think of him crossing the ocean aad braving the perils of the sea, the heat of the tropical sun by day, and the dank dews of Africa by night; when we think of him struggling through the jungle and high grass in the low marshy plains and reeking valleys, or climbing the rocky hills and mountains of Nagura, or scrambling down gullies and ravines in Usagara, now in sun, now in shade; when we think of all the hardships which he endured, — we are caused to wonder what led *him* to make such sacrifices and to endure such sufferings. Was it not the true spirit of Christ which thus led him on, — made him patient in suffering, and which helped him in all? We are sure of it. But why should he, so old, so useful, and so beloved have to leave his work at home, and friends, to engage in this hazardous enterprise? We grieve to say it was *because no other man would offer to come.* Sad to think, that those who have the time, talent, and physique which would fit them for this work, and who, bearing the name of Christ, ought to be witnesses for him, decline to engage in it. *Shame* upon the hundreds of strong Christian young men, who, wasting the grand intellects God has given them, strive for worldly honors, wealth, and ease! *Shame* on able-bodied young men, who, setting 'success in life' before them as the goal, bow down before the shrine of business, and bind their souls to the god of mammon!!

"And SHAME, too, on Christian men and Christian women, who, possessing large stores of wealth or comfortable competencies, give little or nothing to promote the mission cause, — the cause of him 'who though he was rich, yet for our sakes became poor, that we through his poverty might be made rich!' If they could see beautiful valleys and hillsides dotted with great numbers of villages, and crowded with inhabitants, none of whom know of a Saviour of mankind; if they could see the immense savage horde of the Masai, a wandering nomadic people, which infest the plains of Usagara, or the thousands of the Wahumba, Waseguha, Wagaru, and Wasagaru, which, on our journey of only one hundred and ninety-five miles from Saadami to Mpwapwa, are met with; — they would feel as we do, and express themselves in just the same manner.

"What we want, is men of good physique, good sound health, and vigorous constitutions. Men of sound sense, practical in all things, who have a purpose to accomplish, and work to do. If possible, medical men. The man who comes to Central Africa must have a large, warm heart, ready to sympathize, to deny himself, and to make any sacrifice for the good of those around him. Quick tempered or hasty men are no use here; they mar the work and spoil the labor of others. Patience above all things, cheerfulness, and an even temper are essential to success. If a man can 'turn his hand to anything,' so much the better; but if he only has the will to work, and the strength to bear it, he will soon learn what to do and how to do it.

"By this it will be seen that the number of men really fitted for this field of labor is extremely small, but if this appeal reaches any who have the qualifications needed, let them see to it that they are perfectly sure that they are now in their proper sphere, for God will assuredly require of them fully *ten* talents.

"This work is the highest and noblest that God has given to man, and if in it he calls us to suffer hardship, to endure pain and suffering, or even demands our lives, how honored are we who are thus permitted to follow in the steps of our Divine Master, and suffering as he suffered; surely, surely we shall share his glory."

Are there not those in America who will heed this call coming from one who is now in the heart of Africa? The qual-

ifications necessary are indeed high, and the work involves danger, but all the more honorable is the service; and One higher than man calls to this undertaking.

MISSION COLLEGES.

EDUCATION, even if not an evangelistic agency, — which we do not hold, — is yet, as all must admit, a most indispensable means for maintaining our ground where we have secured a footing. This is so manifest that it hardly needs comment or illustration.

Now, what we wish to press is this, — that this educational work, on which so much of the future interests of our church depends, ought not to be left either to the chance private enterprize to which some of these colleges owe their existence, — as that at Constantinople, for example, — or to the efforts of missionary societies, burdened as these already are with their own proper work. In some instances, these societies are able to establish schools and colleges; in others, where institutions of the kind are fully as much, if not more, required, neither the men nor the requisite funds are forthcoming.

Again, there are certain mission-fields occupied by churches which could not begin to make an outlay on education; their strength is more than spent in maintaining their missionaries.

In reference to the character of missionary colleges, we would say that, while they are missionary in their design, and their professors should always be men who have a missionary spirit, yet it should always be borne in mind, that the only successful basis on which they can be maintained, just as all colleges, is that of a liberal endowment. Professors should not be expected to do their work on pay that would not tempt teachers of the same professional abilities and attainments at home. A liberal salary, and this alone, will secure the talent which is necessary. Teachers may be selected from every source, America, Britain, the Continent. Could not many worthy Christian men, eminently qualified to teach, be thus utilized in a sphere where their talents could be employed to the very best advantage for the church? — *The Catholic Presbyterian.*

BIBLIOGRAPHICAL.

The Great African Island. Chapters on MADAGASCAR. *A popular account of recent Researches in the Physical Geography, Geology, and Explorations of the Country, and its Natural History and Botany; and in the Origin and Divisions, Customs and Language, Superstitions, Folk-lore and Religious Beliefs and Practices of the different tribes. Together with Illustrations of Scripture and Early Church History from Native Statists and Missionary Experience.* By the Rev. JAMES SIBREE, JR., F. R. G. S., of the London Missionary Society, author of *Madagascar and its People, etc.* With Physical and Ethnographical Sketch Maps and four Illustrations. pp. 372. London. Trübner & Co. 1880.

The title page here given leaves little to be said further of the contents of the volume. It is a resumé of facts in the lines indicated, and will help any one to a very just conception of this island, now of so much interest to the Christian world. The chapter on the illustrations of Scripture from missionary experience is of less value, because adding little to what may be witnessed in any Oriental country. The last chapter, on "The Madagascar of to-day: its progress and present position socially and religiously," is of special interest to the friends of missions, and gives a clear and well-considered view of the work accomplished, its peculiar difficulties, and its remarkable results.

History of the Rise of the Huguenots of France. By HENRY M. BAIRD, Professor in the University of New York. 2 vols. 8vo. pp. 577, 681. New York. Charles Scribner & Sons. 1879.

These volumes are the result of careful and thorough investigation into original sources of information, while making wise use of the labors of others in the same field. It is no easy task to arrive at the truth amid such a mass of conflicting testimony from the most varied quarters — colored by partisan prejudice and the hatreds engendered by civil wars, or purposely distorted with intent to deceive and to cover up wickedness whose very atrocity shocked the sentiment of the Christian world. No one can read these papers without admiration of the manifest candor and impartiality of the writer, and the conviction of the correctness of his conclusions.

The historical characters that move before us are sharply criticised, whether Huguenot or Roman Catholic, and the

real motives that influenced them are clearly portrayed. We could ask no better illustrations of the genius of Protestantism or of Romanism than are furnished here, in the moral and spiritual results on the character of individuals and of whole communities. It were enough to mention Gaspard de Coligny and Jeanne d'Albret on the one side, and the Guises and Catherine de Medici on the other.

Cardinal Newman, in his recent address at Birmingham, would have us ascribe the treachery, the duplicity, and the horrible atrocities perpetrated in the name of his church to the weakness of human nature, and not make them too prominent in our judgment of the real character of Romanism. But there was human nature in the Huguenot as well as in the Romanist.

Professor Baird has shown that mixed motives entered largely into the massacre of St. Bartholomew, and that it was not planned, as many have supposed, in the councils of the Vatican, but was the sudden device of an unscrupulous woman and her no less unscrupulous son, for political ends; but the author makes it clear that the device itself and its execution were only possible by those whose moral nature had been perverted by the teachings of Rome, while the rejoicings over it and public sanction by the Papal authorities, never yet revoked, make the Papal church forever responsible for the darkest page in the annals of Christendom.

Notes of the Month.

SPECIAL TOPICS FOR THANKSGIVING AND PRAYER.

Thanksgiving for the recent removal of restrictions upon religious liberty in Austria (pages 122 and 131).

Prayer for the opening work at Bagdad and vicinity (page 136).

For the sufferers by famine in Turkey and Persia (pages 121 and 144).

ARRIVAL.

January 14, Mr. George W. Leitch, and Misses Mary and Margaret Leitch, at Jaffna, Ceylon.

DEATH.

February 8. In Armada, Mich., Rev. Adin H. Fletcher, from 1846 to 1851 a missionary of the American Board in Ceylon.

February 22. In Albany, N. Y., Rev. Charles P. Bush, D. D., District Secretary of the American Board.

DONATIONS FOR A MISSION TO CENTRAL AFRICA.

Previously acknowledged, see March "Herald"	1,449 16
Dalton, N. H., Mrs. N. K. Stone	5 00
Wilton, Conn., Rev. S. J. M. Merwin	100 00
Goshen, N. Y., F. W.	5 00
	$1,559 16

DONATIONS RECEIVED IN FEBRUARY.

MAINE.

Cumberland county.
Cumberland Center, Cong. ch. and so. 15 50
Deering, Cong. ch. and so. 7 10
Oak Hill, Cong. ch. and so. 9 50
Portland, Bethel ch. 100 00 — 132 10

Kennebec county.
Augusta, Joel Spalding, 5 00
Gardiner, Cong. ch. and so. 32 60
Waterville, Cong. ch. and so. 23 00
Winslow, Cong. ch. and so. 10 00—70 60
Lincoln and Sagadahoc counties.
Bath, Winter St. ch. and so. (of which 81.10 m. c. and 100 from Thomas Harward to const. DAVID T. PERCY, H. M. 514 11
Union, Cong. ch. and so. 10 00—524 11
Piscataquis county.
Monson, Rev. R. W. Emerson 20 00
Somerset county.
Skowhegan T. R. Buck, 80
Washington county.
Cherryfield, John W. Coffin, 25 00
Dennysville, Cong. ch. and so. 35 00
East Machias, Cong. ch. and so. 9 00—69 00
York county.
North Newfield, Miss S. Marston, 5 00
South Berwick, Cong. ch. and so. 100 00—105 00
921 61
Legacies.—Washington, Calvin Starrett, add'l, by Rev. F. V. Norcross, Ex'r, 370 00
1,291 61

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.
Alstead, 1st Cong. ch. and so. 8.20; 3d Cong. ch. and so. 18; 26 20
Swanzey, Cong. ch. and so. 8 80—35 00
Coos county.
Whitefield, Mrs. E. F. Hazen, 5 00
Grafton county.
Great Falls, 1st Cong. ch. and so. 37 47
Lebanon, 1st Cong. ch. and so. 80 00
Plymouth, Cong. ch. and so. 32 93—150 40
Hillsboro co. Conf. of Ch's. George Swain, Tr.
Amherst, Cong. ch. and so. 30 71
Francestown, Joseph Kingsbury, 25 00
Goffstown, Cong. ch. and so. 42 61
Mont Vernon, Cong. ch. and so. 4 50
Pelham, Mrs. E. W. Tyler, with other dona. to const. Mrs. MARY GRIFFIN, H. M. 10 00—112 82
Merrimac county Aux. Society.
Concord, 1st Cong. ch. and so. to const. SAMUEL S. KIMBALL, H. M. 134 00
New London, S. Littlefield, 13 50—147 50
Rockingham county.
Exeter, 2d Cong. ch. and so. 200 00
New Market, T. H. Wiswall, 1 00—201 00
Strafford county.
Gilmanton Iron Works, Cent Society, 7 30
Rochester, Cong. ch. and so. 50 00—57 30
Sullivan county Aux. Soc. N. W. Goddard, Tr.
Grantham, Susan S. Hemphill, 10 00
719 02

VERMONT.

Bennington county.
East Dorset, Cong. ch. and so. 20 00
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.
East Hardwick, Cong. ch. and so. 13 31
Lower Waterford, A friend of missions, 50 00—63 31
Essex county.
Granby, Charles Duren, 75
Franklin co. Aux. Soc. C. B. Swift, Tr.
Enosburgh, Cong. ch. and so. in part, 23 00
Swanton, Hervey Stone, 4 00—27 00
Orleans county.
Coventry, M. C. Pearson, 5 00
No. Craftsbury, G. G. Williams, 2 00—7 00
Rutland county.
Brandon, Cong. ch. and so. 35 60
Fair Haven, Cong. ch. and so. 27 00
Wallingford, Cong. ch. and so. 37 80—100 40
Windham county Aux. Soc. H. H. Thompson, Tr.
Brattleboro, H. 3 00
Windsor county.
Norwich, Cong. ch. and so. 10 90
232 36
Legacies.—Craftsbury, Rev. J. N. Loomis, bal. by H. S. Tolman, Ex'r, 183 49
Essex, N. Lathrop, by S. G. Butler, Ex'r, 20 00—203 49
435 85

MASSACHUSETTS.

Barnstable county.
Falmouth, 1st Cong. ch. and so. m. c. 14 25
Berkshire county.
Clayton, Jarvis N. Collar, 10 00
Sheffield, Cong. ch. and so. 4 75
Williamstown, 1st Cong. ch. and so. 35 00—49 75
Bristol county.
Fall River, 3d Cong. ch. and so. bal. 14 50
Dukes and Nantucket counties.
Vineyard Haven, A friend, 10 00
Essex county.
Andover, Free ch. and so. with other dona. to const. GEORGE FOSTER, JAMES MCREA, and ROBERT WHITE, H. M. 143.76; West ch. and so. 50; A friend, 10; 203 76
Essex county, North.
Amesbury Mills, Cong. ch. and so. 12 00
Bradford, N. Hatch, 1 00
Ipswich, 1st Cong. ch. and so. 20 00
Newbury, Old Town, Mrs. M. A. H. Proctor, 2 00—35 00
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.
Beverly, Israel Foster, 5 00
Lynn, 1st Cong. ch. and so. 30 50
Middleton, Cong. ch. and so. 15 00
Wenham, Cong. ch. and so. add'l, 1 00—51 50
Franklin co. Aux. Society. Albert M. Gleason, Tr.
Bernardstown, S. B. Hoyt, 10 00
No. Orange, Cong. ch. and so. 4 50—14 50
Hampden co. Aux. Society. Charles Marsh, Tr.
Chicopee, Andrew White, 8 00
Longmeadow, Cong. ch. and so. m. c. 18 71
Springfield, 1st Cong. ch. and so. 59.41; A friend, 520; Ira Merrill, 5; 584 41—611 12
Hampshire county Aux. Society.
Amherst, S. C. C. S. 10 00
Hadley, 1st Cong. ch. and so. 19.30; Russell, ch. and so. 31.48; 50 78
Northampton, Edwards ch. and so. 61 23
North Hadley, Cong. ch. and so. 10 02
South Amherst, Cong. ch. and so. 5 00
South Hadley, William H. Gaylord 10 00—147 03
Middlesex county.
Burlington, Cong. ch. and so. 13 12
Linden, Cong. ch. and so. 22 00
Maplewood, 1st Cong. ch. and so. 11 80
Somerville, Franklin St. ch. m. c. 9 14
Winchester, Cong. ch. and so. 226 62—282 68
Middlesex Union.
Lancaster, Edward Phelps, 50 00
No. Leominster, Cong. ch. and so. 9 51
Townsend, Cong. ch. and so. 15 00
Tyngsboro, Cong. ch. and so. 4 80—79 31
Norfolk county.
Beechwoods, Cong. Society, 52
Dedham, 1st Cong. ch. and so. 233 76
East Weymouth, Cong. ch. and so. 23 15
Grantville, Cong. ch. and so. 14 88
Norfolk, Cong. ch. and so. 5 20
So. Weymouth, Union ch. and so. 32; 2d ch., a friend, 2; 34 00—311 51
Plymouth county.
Abington, 1st Cong. ch. and so. 12 81
Hanover, 2d Cong. ch. and so. 8 20
Marshfield, 1st Cong. ch. and so. 66 09
No. Middleboro, A friend, 20 00—107 10
Suffolk county.
Boston, Shawmut ch. 2,200; Old South ch. 1,950; Central ch. (Jam. Plain), 1,082.74; Park St. ch. 1,034.93; Central ch. 592.78; Immanuel ch. 100; Mt. Vernon ch. 40; Village ch. (Dorchester), 26.37;

Trinity ch. (Neponset), 20; Eliot ch. 5.27; Union m. c. 4.14; Holland ch. 4.02; S. D. Smith, 125; A friend, 30; Mrs. B. Perkins, 18; K. T. 2; S. H. H. 1; Sidewalk contribution, 13c. 7,236 38
Chelsea, 1st Cong. ch. and so. 31.13; Central Cong. ch. and so. 12 03; 43 16—7,279 54
Worcester county, North.
Gardner, Amasa Bancroft, 10 00
Hubbardston, Cong. ch. and so. 51 00—61 00
Worcester co. Central Asso'n. E. H. Sanford, Tr.
Worcester, Old South ch. Dea. Swan Knowlton, 5; A friend, 1; 6 00
Worcester co. South Conf. of Ch's, William R. Hill, Tr.
Uxbridge, Ev. Cong. ch. and so. 66 00
9,344 55

RHODE ISLAND.

Coventry, Mrs. Oren Spencer, 5 00
East Providence, Cong. ch. and so. 20 00
Newport, A friend, 1 00
Providence, "Young Christian," 5 00
Slatersville, Cong. ch. and so. to const. GEORGE E. TABOR, H. M. 122 00
Tiverton, Cong. ch. and so. 3 00
Woonsocket, Globe Cong. ch. 8 37—164 37

CONNECTICUT.

Fairfield county.
Bridgeport, Park St. ch. and so. 30 00
Fairfield, M. G. Betts, 5 00
Trumbull, A friend, 1 00—36 00
Hartford county. E. W. Parsons, Tr.
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Hartford, South Cong. ch. and so. 200.00; Center ch. m. c. 10.50; A friend, 20; 230 50
So. Glastenbury, Cong. ch. and so. 2 53
So. Windsor, Cong. ch. and so. 29 00
Unionville, Cong. ch. and so. 55 50—347 73
Litchfield co. G. C. Woodruff, Tr.
Hotchkissville, Mrs. R. P. Judson, 5 00
Woodbury, C. W. Kirtland, 10 00—15 00
Middlesex co. E. C. Hungerford, Tr.
Hadlyme, Cong. ch. and so. 20 00
Middle Haddam, 2d ch. Widow's Thank offering to the faithful God," 10 00
Millington, Cong. ch. and so. 7 20
Old Saybrook, Cong. ch. and so. 7 88—45 08
New Haven co. F. T. Jarman, Agent.
Birmingham, Cong. ch. and so. m. c. 33 25
Guilford, 1st Cong. ch. and so. 25 00
New Haven. 1st ch. m. c. 5 40; 3d ch. 24.11; North ch. m. c. 2.20; 31 71
No. Branford, E. Kimberly, 2 00
Southbury, Hermon Perry, 5 00
Waterbury, 1st Cong. ch. and soc. 175 00—271 96
New London co., L. A. Hyde and L. C. Learned, Tr's.
Colchester, 1st Cong. ch. and so. 7 00
Lebanon, Goshen Society, to const. B. F. RANDALL, H M. 104 93
New London, 1st ch. m. c. 41.71; 2d ch. m. c. 5.60; 47 31
Norwich, Park Cong ch. and so. 146.45; 1st Cong. ch and so 20; 166 45
Salem, Cong. ch. and so. 12 00— 337 69
Tolland county, E. C. Chapman, Tr.
North Coventry, Cong. ch. and so. with other dona. to const. Mrs. D. C. FRENCH, H. M. 88 30
South Coventry, Cong. ch. and so. 50 00—138 30
Windham county.
Chaplin, Cong. ch. and so. to const. MORRIS CHURCH, H. M. 150 80
Westford, S. S. Stowell, 6 00
Woodstock, 1st Cong. ch. and so. 11 74—168 54
1,360 30

Legacies. — Monroe, Mrs. Betsey Smith, by Albert Wheeler, 100 00
Woodbury, Fanny Minor, by C. J. Minor and S. A. Whittlesey, Ex'rs, 125 00—225 00
1,585 30

NEW YORK.

Barryville, Cong. ch. and so. 3 44
Berkshire, M. W. Brown, F. O. Brown, and T. H. Brown, 30 00
Bethel, Cong. ch. and so., 9.86; W. R. Thomas, 10; Hugh Roberts, 5; 24 86
Brasher Falls, C. T. Hulburd, 5 00
Bridgewater, 1st Cong. ch. and so. 7 00
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Brooklyn, South Cong. ch. (of which 100 from C. H Parsons to const. N. P. SMITH, H. M.), 300; Plymouth ch. a friend, 15; 1st Presb. ch. a friend, 12.50; 327 50
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Jamestown, E. Barnes, 4 90
Kiantone, Cong. ch. and so. 15 35
Lockport, 1st Cong. ch. and so. sch. to const. W. W. TREVOR, H. M. 114 82
Lumberland, Cong. ch. and so. 3 21
Malone, H. S. House, 10 00
Miller's Place, Cong ch. and so. 19 03
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North Evans, Mrs. J. M. Claghorn, 1 00
North Pitcher, Cong. ch and so. 4 00
Oriskany, Rev. S. F. Porter, 3 90
Oswego, H. L. Hart, 10 00
Pitcher, Cong. ch. and so. 26 00
Prattsburgh, Charles Waldo, 6 70
Remsen, Cong. ch. and so. 11.14; Miss J. Williams, 10; 21 14
Sayville, Cong. ch. and so. 14 23
Success, Cong. ch. and so. 35 60
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Union Falls, Francis E. Duncan, 15 00
Warsaw, Cong. ch. and so. 19 41
West Point, Rev. John Forsyth, 25 00
Yonkers, 1st Presb. ch. 50 00—1,338 69

NEW JERSEY.

Jersey City, 1st Cong. ch. and so. 61 90
Montrose, Mrs. J. Van Vechten, 5 00
Orange, One of the missionary children, 25 00
Orange Valley, Cong. ch. and so. 362 13—454 03

PENNSYLVANIA.

Minersville, T. T. Davis, 10 00
Philadelphia, Cent. Cong. ch. m. c. 6 50
Scranton, W. R. Storrs, 30 00
Troy, Rev. G. P. Sewall, 10 00—56 50

DISTRICT OF COLUMBIA.

Washington, 1st Cong. ch. and so. 230; do. Rev. Dr. Patton, 50; 280 00

TENNESSEE.

Nashville, Cong. ch. at Fisk University, 10 00

TEXAS.

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KENTUCKY

Dayton, Two boys, 50

OHIO.

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Collamer, Union ch. and so. 12 00
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Paddy's Run, Cong. ch. and so. 26.30; Mrs. K. Bevan, 50c. 26 80
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Elgin, Cong. ch. and so. 76 43
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Park Ridge, Rev. L. P. Sabin, 3 90
Payson, Cong. ch. and so. 10 00
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Tolono, Mrs. L. Haskell, 8 00—324 80

MICHIGAN.

Allegan, 1st Cong. ch. and so. 16 93
Alpena, 1st Cong. ch. and so. 61 61
Ann Arbor, "Aliquis," 4 00
Armada, 1st Cong. ch. and so. 13 28
Gaylord, Cong. ch. and so. 2 00
Litchfield, 1st Cong. ch. and so. 19 35
Northport, 1st Cong. ch. and so. 16 43
Olivet, WILLIAM J. HICKOK with other dona. to const. himself H. M. 75 00
Owosso, Cong. ch. and so. 42 00
Richland, 1st. Presb. ch. m. c. 1 00
Robinson, Rev. C. Finster, 2 00
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Whitehall, Cong. ch. and so. 7 00—270 96

MINNESOTA.

Adrian, A friend, 30
Lake City, 1st Cong. ch. and so. 4 00
Minneapolis, Plymouth ch. 19 48
Rushford, Cong. ch. and so. 3 00
Waseca, C. and K. 8; Friend, 4; 12 00—38 78

IOWA.

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Chester, Cong. ch. and so. with other dona. to const. Mrs. B. F. STOCKWELL, H. M. 29 00
Cherokee, 1st Cong. ch. and so. 8 05
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Lewis, Cong. ch. and so. 18 36
Toledo, 1st Cong. ch. and so. 4 70—220 01

Legacies. — Anamosa, Rev. S. A. Benton, by Mrs. Miranda Benton, 575, less exp's, 132, 443 00
663 01

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Evansville, Cong. ch. and so. 27 53
Glasgow, Mrs. S. H. Trowbridge, 10 00
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Milwaukee, Plymouth ch. and so. 64 34
New Richmond, Cong. ch. and so. 17.07; La Centen. Sew. Circle, 5; Addison Moffat, 4; 26 07
Raymond, Cong. ch. and so. 1 00
Watertown, Cong. ch. and so. 20 00—245 00

KANSAS.

Pawnee Rock, Rev. John Vetter, 4 00

NEBRASKA.

Nebraska City, A friend, 10 00
Sarpy Center, Cong. ch. and so. 4 00
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Province of Quebec.
Montreal, James Court, 25 00

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MISSION WORK FOR WOMEN.

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For several missions in part, 6,320 00

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MINNESOTA. — St. Cloud, Cong. s. s. for Africa, 11 40
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KANSAS. — Manhattan, Cong. s. s. 10 00
DAKOTA TERRITORY. — Cong. s. s. 13 00

784 68

Donations received in February, 26,326 51
Legacies " " " 1,241 49

$27,568 00

Total from September 1st, 1879, to February 28th, 1880, Donations, $157,895.77; Legacies, $37,102.36 = $194,998.13.

FOR YOUNG PEOPLE.

THE INDIANS OF NORTH AMERICA.

THERE are in the United States about two hundred and fifty thousand Indians, not including an unknown, but probably not very large, number in Alaska. More than half of these Indians dress as white people do, and are in some good degree civilized. The other half are dressed in a motley way, in skins of animals or blankets, they paint and wear feathers and long hair, and are called "wild" Indians. It used to be thought that when this country was discovered there were millions of red men upon the continent, but it is now believed that there were not many more then than there are to day. But little by little they have been driven back from the seaboard, towards the interior, and there are now comparatively few tribes on this side of the Mississippi River. That the Indians have suffered great wrongs at the hands of white men all admit. Territories have been given them to live in, and no sooner were they established in their homes than their fine lands were coveted by those who lived near them, and they have been removed against their will to some other less desirable location. Pushed back into the wilderness they have been allowed to stay only till the explorer and emigrant caught up with them, and then, either by threats or the bayonet, they have been obliged to move on. The story of the broken promises made to the Indians is a very sad one. We must allow that if as a race they are skilled in treachery, they have had a good school in which to learn the art.

AN INDIAN GIRL.

But while the Indians have greatly suffered at the hands of white men, they

have not resisted the efforts of good people to civilize and Christianize them. There are now over 350 schools established among them, and more than forty thousand of them have learned to read. Various societies have begun missions among them, and some of the tribes are so far advanced that they maintain schools and churches with but little help from others. The Cherokees and Choctaws, now occupying the territory west of Arkansas, once lived in Georgia

A VILLAGE OF THE WILD INDIANS.

[For the use of this and several other cuts in this number, acknowledgments are due to the courtesy of the Bureau of Ethnology of the Smithsonian Institution, Washington, D. C.]

and Mississippi, and the American Board had missions among them as long ago as 1816. They were driven from their homes by fraud and force in 1838, and though a quarter part of them died on the way to their new territory, they have since prospered and have become so far Christian tribes that the Board has ceased its work among them.

THE WILD INDIANS.

The picture above gives a fair representation of the way in which many

Indian tribes live. It is a hard life. Of course they are exposed to all kinds of peril from storm and cold, and as they cultivate very little land, and depend chiefly for food upon hunting and fishing, they often suffer greatly from hunger. When game is plentiful they feast like gluttons; at other times they almost starve. And yet it requires a long course of training to induce them to give up this wild form of life and settle down in permanent homes. They prefer to roam.

The Indians are not without a religion of their own, though each tribe has its peculiar traditions. They are full of superstitions, and yet believe in one Great Spirit. One tribe, the Shastikas, have the legend concerning the creation that the creator was an Old Mole, who heaved the world into existence by burrowing underneath somewhere. They also believe that the sun and moon had each at first nine brothers. The sun's brothers were hot like himself, but the moon's were freezing cold. Then the prairie wolf slew them all, and so men were saved from being burned up by the suns, and from being frozen by the moons. They think that when it rains some sick Indian in heaven is weeping, and that the flood was caused by the tears of angels weeping over the death of a good Indian.

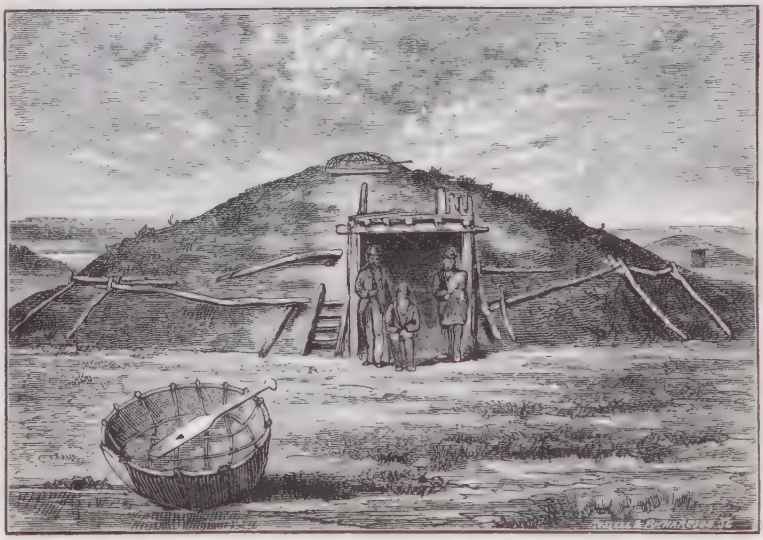
THE MEDICINE MAN.

The traditions that prevail among the tribes differ greatly, but all the wild Indians seem to have great faith in their "medicine men." These doctors profess to cure by magic arts, and though they often administer roots and herbs to their patients their chief reliance is upon their "charms." When they come to a sick man they are usually dressed in a fantastic way, sometimes in the skin of a bear, with a mask, having about their necks strings upon which are hung the skins of bats and snakes, the horns and hoofs and tails of all sorts of animals. Then they dance around their patient, rattling their charms, jumping and growling like bears. They think in this way to drive off the evil spirit.

THE DAKOTAS.

It has often been doubted whether such wild people as we have described, with such strange and degraded superstitions, could ever be tamed and Christianized. But no one can doubt on this point who will take a little pains to learn what has already been done. Missions have had as great success among

Indians as among any class of pagans, and had it not been for the bad faith with which the tribes have been treated by white men they might perhaps have all been civilized by this time. The American Board has now a mission among the Dakota, or Sioux Indians, who live in Dakota Territory, west of Minnesota. They have four stations and nine out-stations, most of them on the line of the Upper Missouri River. Fort Berthold, the most distant post, is about 450 miles



PIERRE'S LODGE, FORT BERTHOLD.

northwest from the city of St. Paul, and the missionary of that place, Rev. Charles L. Hall, has sent us a letter and some pictures illustrating the condition, past and present, of the Indians at that station. Here is Mr. Hall's letter: —

"Such houses as the one above, mixed in with others more after the fashion of frontier men's log-houses, make up the Indian village at Fort Berthold, Dakota Territory, 47½° N., on the Missouri River. Here three tribes have lived together amicably for fifteen years, two of them for forty years. They are the remnants of three, perhaps four, large tribes that have lived here ever since Lewis and Clarke explored the Upper Missouri in the beginning of the century. Before the American Board began work here, three years ago, this country was supposed to be in the Great American Desert. Instead of that we find ourselves in the midst of the great wheat-producing northwest; or rather north-*interior*; for we are just in the center of North America. The wheat fields approach us continually from the East, while fresh buffalo steaks yet come to our table from the West. Corn, potatoes, roots, tomatoes, and vegetables come from the garden beside us, and haunches of venison from all around: while buffalo, and otter, and bear, and lynx, and mountain sheep skins, and furs, furnish mats for the feet, and spreads for the bed in the cold winter gales.

"But the Northern Pacific Railroad, just south of us, is running through to the Yellow Stone, and settlers are coming thick and fast, and the game will soon be gone. The Berthold Indians are finding themselves face to face with white people, and their old ways of living are becoming impossible. Will they bear

up before the coming crowd, and mingle with it, or will they be pushed back to die off in the narrowing wilderness? This is the problem we are here to solve. It is being solved for many of the Dakota, or Sioux, living east of us. They are taking up government land as white settlers do, and mingling with Americans, and learning their language. The gospel has done this there and it will do it here.

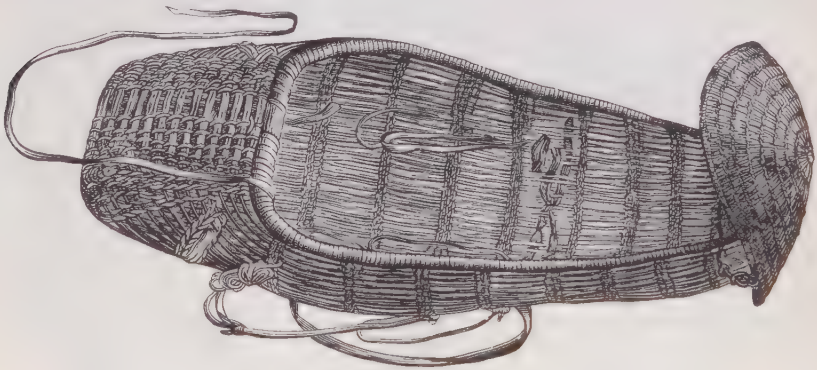
"The people here are '*very religious*.' The old man whose picture is given below is the sacred-man of the Mandans. I became acquainted with him, as he was sitting nearly naked one summer Sunday outside of a lodge, when we came into the Indian village to hold a meeting. The Gros Ventres chief, a big fat man, said: 'It's very hot. You sacred-men, among you all, ought to make it rain, and cool us off.' The old sacred-man, Black Tongue, took hold of his shell ear-rings and said: 'It will rain when I shake these.' He is a conservative old man, who clings to the old customs, and costumes. He laments that not one of the young men will learn the sacred traditions and become a 'sacred-man' in his place. The only one who could do so easily has had enough Christian education to keep him from going in the old paths; he believes the Bible. Still, the old man comes often to listen to the gospel, and insists that it is just like his Mandan stories about the flood, and about the Saviour, the '*Life-giver*,' who went away and said he would come back again, and then they would be well off, and rejoice. We say: 'Amen;' 'whom you ignorantly worship, him declare we unto you."'

BLACK TONGUE. THE SACRED-MAN.

THE REE INDIANS.

Mr. Hall writes also of the Rees, in whom he is much interested: "They are the largest tribe here. In the Indian sign language, in use by the different tribes of the West when they wish to communicate with each other, the Rees are signified by the same motions with the thumbs and forefingers that are made in shelling corn. They are the corn-shellers. The dwarf Ree corn is their peculiar possession, which their tradition says was given to them by God, who led them to the Missouri River, and instructed them how to plant it. The Rees, according to their own account, do not cut and gash themselves, or go about wailing when a friend dies, as the Gros Ventres do, but go and listen to the sacred-man who preaches to them about heaven, and so they are comforted.

"Our great hope is in the youth and children. Many of the young men want to become white men. One went so far last fall as to come to me with the request, 'Father, they say you are skillful, they told me to come to you. The agent has given me a pair of shoes; but they have *no squeak* in them, as white peoples' shoes have; perhaps you put a squeak in them?' The boys and girls are like all others in the world, except that they have not been tamed so much as white children. Their parents let them run wild, and they are superstitious about, and fearful of, the school-house and the sacred-writing people, and we have to watch for our game. They like to write on their slates for a while, and then they are off shooting arrows; spinning whip-tops made of ash or elm boughs; sliding down hill on barrel staves; or playing marbles; or making mud images of buffalo, or deer, or mountain sheep, or ponies, at which some are quite



INDIAN BABY BASKET.

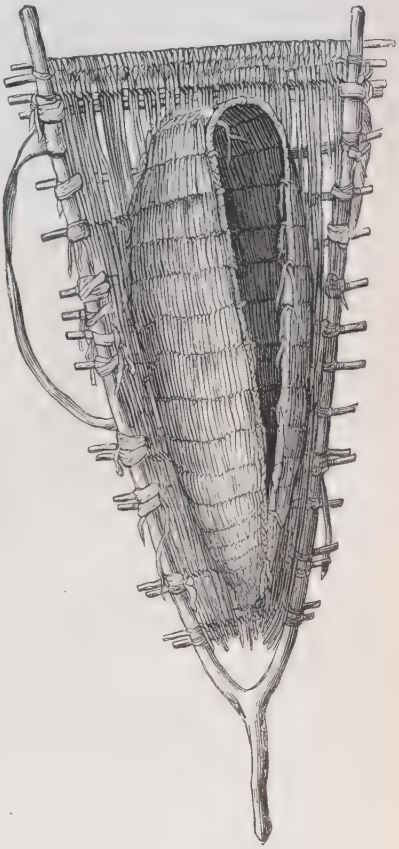
skillful. The old women confine their art to the useful, and continue to make their old-fashioned pottery, roughly molded by hand, and baked first on one side and then on the other by turning before the open wood fire in the pit in the center of the lodge. Another useful art in which the old women are skillful is that of boat-building. A buffalo or a bull's hide is stretched on a frame made of willow sticks, and makes a round tub-like boat, one of which may be seen represented in the picture of Pierre's Lodge. The Indians are skillful to make these boats go with one paddle where they wish; but a white man might do about as well in a wash-tub.

"We have only one little mission house. We have for the present a room for our school in the government school-house, but we must build a school-house, and have two lady teachers for it soon, to teach cooking and sewing and house-cleaning, and all household arts, as well as reading and writing and arithmetic on week-days; and on Sundays and at all times to tell the gospel truths that are the first needs of this people. *Help us.*"

INDIAN SCHOOLS.

In these Christian settlements, such as the one Mr. Hall describes, the Indians have begun to take each his allotment of land, and to cultivate it as thrifty farmers do. Instead of depending upon the chase, they now use the plow and hoe, and the women no longer are slaves cutting the fire-wood and

doing all the hard work. The young men and women are attending school, and many of them are bright scholars. Some young men are in the Institution at Hampton, Virginia, and still more are in other institutions located among the tribes. Our Dakota missionaries are greatly interested in the Normal Training School, at Santee Agency, Nebraska. Only ten years ago was the first framed school building erected. Eight years ago the "Dakota Home" was built as a girls' school, and three years ago a "Young Men's Hall" was added. These buildings cost about $12,000, and they are occupied by about one hundred pupils, with their six teachers. The catalogue of the schools gives both the English and Indian names of the scholars, with the meaning of the Indian names. Among them we find these: Wicanhpitowin, Blue Star; Mazanasnasnawin, Jingling foot bells; Sabekewadhe, Blackens the ground with the slain. The last, especially, seems a sad name for a girl, but it shows the warlike nature of her parents. Here are some of the names of the young men; Wakanhdikokipapi, Fearful thunder; Nasu, Brains; Asaeyapi, Sent with a shout; Koyakedan, Little clothes. These scholars have come from five different tribes and are to be the teachers and the preachers to the Indians in the future. Rev. Alfred L. Riggs, who is at the head of the schools, says that the pupils form an encouraging class to work for. He tells about one boy, Hugh, who caught three hundred muskrats, and so bought his school clothes, another boy walking one hundred and thirty miles to reach Santee Agency, so eager was he to learn.

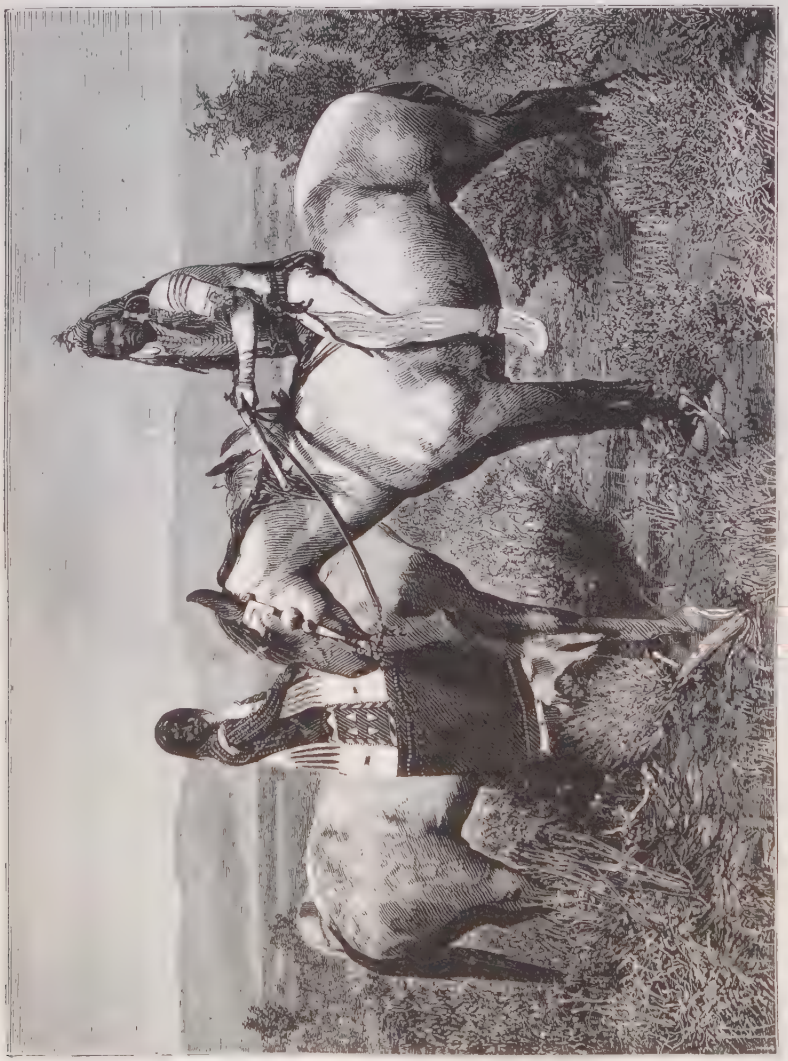


INDIAN BABY CARRIAGE.

GIVE THE INDIANS THE GOSPEL.

What has been accomplished among the Dakotas has cost long and faithful labor. The two brothers Pond, and Drs. Williamson and Riggs, with their children and other successors, have toiled often amid great discouragements. But they have translated the Bible into the language of the Dakotas, and those who live see, instead of painted savages clad in blankets, quiet and orderly citizens and hundreds of devoted church members. Aside from other helps to a civilized and Christian life, the Dakotas have a newspaper, the *Iapi Oaye*, or *The Word Carrier*, six pages of which are printed in their native language, and two in English. The last number tells of a little Cherokee girl who came to live with a Christian lady. When the Indian girl was sick and near to death, she said to her mistress: "How long have you known these things, that

Jesus loves us, and that he died for us?" Her mistress answered "Oh, a great many years — always." The child turned to her with tears, and said reproachfully, "And you never told us! My mother and my grandmother died without knowing Jesus. Why did you not come *before* and tell this great thing to us, so that they too could have known the way of life?" Can any of us give a good



AN INDIAN WARRIOR AND HIS BRIDE.

reason why we have not done more to tell the heathen of Him who alone can save them? It will not be of much use for the people of America to think of how they have neglected and abused the Indians, unless, in sorrow for the past, they now give themselves to efforts to aid them. There are thousands of red men who are still pagans, and the least we can do for them is to send them the Christian teacher and preacher. So let us heed the last words of Mr. Hall's letter from Fort Berthold. "HELP US."

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Rev. J. F. Smith, Marsovan, Turkey, *via* Constantinople.
*Rev. D. Staver, Cesarea, Turkey, *via* Constantinople.
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Miss Cornelia P. Williams, Bible House, Constantinople, Turkey.
Mrs. Kate P. Williams, Bible House, Constantinople, Turkey.
Rev. G. W. Wood, D. D., Bible House, Constantinople, Turkey.

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Rev. T. D. Christie, Marash, Turkey, *via* Alexandretta.
Mrs. J. L. Coffing, Marash, Turkey, *via* Alexandretta.
Rev. A. Fuller, Aintab, Turkey, *via* Alexandretta.
Miss Mary G. Hollister, Aintab, Turkey, *via* Alexandretta.
Rev. Henry Marden, Marash, Turkey, *via* Alexandretta.
Rev. G. F. Montgomery, Marash, Turkey, *via* Alexandretta.
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Rev. J. E. Scott, Van, Turkey, *via* Constantinople.
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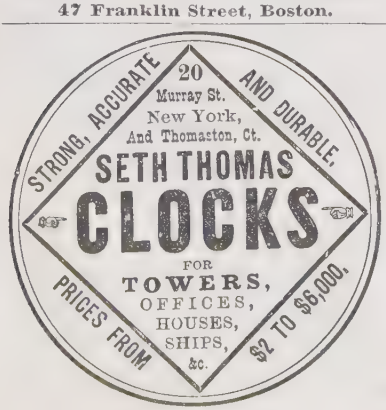

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THE MISSIONARY HERALD

CONTENTS

Editorial Paragraphs 161
A Sabbath in Camp in India. *By Rev. H. J. Bruce* 162
Special Objects 166
Some Reasons for Evangelizing Central Africa. *By Rev. John O. Means. D. D.* . 167
Romanism and Christian Missions . . . 170
Map of Eastern Micronesia 174
Letters from the Missions 175
Micronesia Mission 175
From Mr. Sturges.
Foochow Mission 178
From Dr. Whitney.
Mahratta Mission 179
From Dr. Bissell.
Eastern Turkey Mission 180
From Dr. Reynolds and Mr. Chambers.
Central Turkey Mission 181
From Mr. Marden and a Bible-reader.
Western Turkey Mission 184
From Mr. Leonard and Mr. Perry.
Mission to the Bulgarians 185
From Mr. Jenney and Mr. Marsh.
Austrian Mission 187
From Mr. Clark.
Gleanings from Letters 188
From Mr. Gulick, Zaragoza; Mr. Gulick, Santander; Mr. Adams, Prague; Mr. Tracy, Amasia; Mr. Crawford, Manisa; Dr. Barnum, Harpoot; Mr. Wheeler, Harpoot; Mr. Randall, Madura; Mr. Pettee, Okayama; Mr. Gordon, Kioto; and Mr. Doane.
Miscellany 190
The Koords of Koordistan. — Mr. Stanley's Congo Expedition. — After Many Days. — Bibliographical: "A Life worth Living;" "Aloha!" "Eliza Butler Thompson;" "Mary and I;" "Die Christliche Mission."
Notes of the Month 193
Special Topics for Prayer; Arrivals; Deaths.
Donations for a Mission to Central Africa 194
Donations Received in March 194
For Young People 197
Report of the "Morning Star" (Three Illustrations). — Glad Days at Waimea (Two Illustrations).

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THE

MISSIONARY HERALD.

VOL. LXXVI. — MAY, 1880. — NO. V.

WE call attention to the article in this number from the English *Church Missionary Intelligencer*, concerning Romanism as an obstacle to Christian missions. The letters from the missions will be found of special interest this month, particularly those concerning the Moslems in Central Turkey and from Micronesia. The Young Peoples' Department also has its letters from the Pacific.

THE cause of foreign missions, as well as the Methodist Church, has suffered a great loss in the death of Rev. Dr. R. L. Dashiell, who for eight years has been an efficient missionary Secretary of the Methodist Board. He was a man eminently fitted for the department he filled.

VERY sad reports continue to come from Turkey and Persia, as to the sufferings of the people from famine. The hearts and hands of our missionaries in Van, Bitlis, Aleppo, and Erzroom, are more than full. The treasurer of the Board has already received and forwarded about $2,200 for the relief of our Turkish brethren, and if this sum were increased ten-fold it would not relieve the pressing necessities of those connected with our missions. While writing this paragraph word comes from Constantinople that there is great distress in the vicinity of Nicomedia, and even at the capitol.

WE cordially welcome upon our list of exchanges the new missionary monthly, *The Gospel in all Lands*, conducted and published by Rev. Albert B. Simpson, 40 Bible House, New York. There is undoubtedly room for a general missionary magazine which shall review the operations of all the organizations now working together for the coming of God's kingdom in the great field which is the world. The organs of the various Boards of Missions, while they may give a brief outline of each other's work, cannot, of course, adequately cover the whole ground, neither can any general magazine give the details which the constituents of the several societies require respecting their own special work. We trust *The Gospel in all Lands* will prove to be the magazine needed to give the churches a survey of the whole field. It will require ability and large means to conduct it successfully, both of which conditions seem to be met in this new venture.

It will gratify many friends of missions to learn that the Congregational Publishing Society proposes to issue a translation of Professor Christlieb's "Survey of Existing Evangelical Missions to the Heathen." The basis of this book was the Paper presented by Dr. Christlieb at the meeting of the Evangelical Alliance in Basle. It has since been carefully revised, as well as much enlarged; and will be found the most accurate, complete, and satisfactory compendium of foreign missionary operations as now prosecuted by Protestants. Pastors, editors, and all who, in preparing for the Monthly Concert, desire to avail themselves of the most recent and comprehensive summary, will be happy to obtain this inexpensive volume when it shall be in readiness. The German edition is already finding a rapid sale in Fatherland; and a translation into French, as well as one into Dutch, will soon appear. The translation to be issued by the Congregational Publishing Society has been made under the special supervision of Professor Christlieb himself.

The Mission to the Bulgarians. — Since the Berlin Treaty the title heretofore given to one of the Missions of the Board has been a misnomer. That portion of what was European Turkey occupied by the Board, is now under three distinct governments. Bulgaria, in which Samokov is located, is a principality by itself. Eastern Roumelia, with Philippopolis as its capital, is an autonomous province, while Macedonia, in which we have Monastir as a station, is still under Turkish rule. European Turkey, therefore, does not at present embrace all the territory occupied by our missionaries. But as in all the provinces the labors of our missionaries are almost exclusively confined to the Bulgarian race, using only their language, the mission will hereafter be designated as the "Mission to the Bulgarians."

Rev. Dr. Damon, the efficient seaman's chaplain at Honolulu, now on his way to England, brings us cheering tidings from the island kingdom of the Pacific. The most notable event of recent times is the incoming of the Chinese. Already there are about one fifth as many Chinese as Hawaiians on the islands, and what is singular is that among the recent comers are nearly one hundred Christian Chinese, *both men and women*, converts under the Basle Mission in the vicinity of Hong Kong. The Basle Mission, begun in 1847, reported one year ago four stations and sixteen out-stations, principally inland from Hong Kong, with nine European and three Chinese missionaries, and 1,048 church members in full communion. Dr. Damon bears witness to the excellent character of these Christians, and he believes that the Chinaman is to be the important factor in the future, not only of Hawaii, but of all Polynesia. Already $4,500 have been raised for the site for a Chinese church in Honolulu, chiefly from Chinamen themselves.

A Connecticut pastor writes: "You will be glad to know that my course of lectures on India seems to be valued by the people more than the usual unstudied harangues of the Monthly Concert. But let no man imitate me in this who is not prepared for hard work." We doubt if in any department of ministerial service, hard work will tell more than when devoted to missionary subjects. And lack of work in this direction will also tell, as the condition of many churches sadly shows.

Instead of adding any further names to the long list of States over which District Secretary Humphrey keeps oversight in behalf of the American Board, it is enough to say that the District includes all between Michigan and the Rocky Mountains, and that it will be designated hereafter as the "States of the Interior."

Next to reports of the conversion of souls no tidings are more welcome from mission fields than those that indicate progress towards self-support. Such progress is to be rejoiced in, not chiefly because of a relief to the treasury of the Board, but rather as a sign of the true hold the work has taken upon the hearts of the people. The churches in and about Cesarea, Talas, Gemerek, Boorhan, Dendil, Moonjasoon, etc., report a marked movement toward self-support, and Dr. Farnsworth rejoices in listening to utterances from the people on this topic which he has waited twenty-five years to hear. From the Madura Mission we have also reports of a similar forward movement on the part of the native churches.

An exchange objects to a remark made in the *Herald* as to the present fanatical tendencies of the Brahmo Somaj. A recent utterance of the *Indian Mirror*, which our contemporary, inadvertently, no doubt, calls the *Christian Mirror*, seems to us to fully confirm our statement. This organ says: "A new dispensation has come down upon the Brahmo Somaj which proclaims a new programme to India. Its chief merit is its freshness, and its one watchword is 'God the mother of India.' It preaches no idolatry, no mediation, no miracles, no creed-bound faith. All its changes are rung upon that single word, God-Mother. What the dispensation is it will be our duty to explain hereafter. Only one thing need be said here. Everything about it is new." How to "interpret" this and similar utterances in consistency with sober-mindedness we confess ourselves unable to see.

Missionaries from Theological Seminaries. — The following table shows at a glance the sources from which the American Board has received its supply of Missionaries within the last ten years. The figures for 1879 include three who are under appointment, but not yet in the field. The proportion of missionaries to the number of students graduating from each seminary is not given, but this matter should not fail of consideration.

Seminary.	1870.	1871.	1872.	1873.	1874.	1875.	1876.	1877.	1878.	1879.	Total.
Andover . .	4	1	4	5	1	1	–	4	2	1	23
Union . . .	–	1	1	3	3	2	1	–	–	3	14
Yale . . .	–	–	1	3	2	2	–	1	–	1	10
Chicago . .	–	2	3	1	1	–	–	2	–	–	9
Hartford . .	–	–	2	–	–	1	–	1	1	2	7
Oberlin . .	1	–	–	2	–	–	–	–	–	–	3
Princeton . .	1	–	–	–	–	–	1	–	–	1	3
Bangor . .	–	2	–	–	–	–	–	–	1	–	3
Pacific . . .	–	–	2	–	1	–	–	–	–	–	3
Auburn . .	–	1	–	–	–	–	–	1	–	–	2
Toronto . .	–	–	–	–	–	–	–	–	–	1	1
Total . . .	6	7	13	14	8	6	2	9	4	1	78

A SABBATH IN CAMP IN INDIA.

BY REV. H. J. BRUCE, SATARA, MAHRATTA MISSION.

MEDHA is a town of considerable importance, situated in the valley of the Vena River, midway between Satara and Mahableshwar. The church at Satara has looked upon this place as a strategic point for an out-station. We have recently spent a few days there in camp, and when the Sabbath came we did not think it best to follow our usual custom of appointing a preaching service at the camp, but chose rather to go into the village, as on week days.

In the early morning, therefore, before the sun had risen high enough to take

MISSIONARY CAMP ON THE GODAVERY RIVER

the chill from the atmosphere, I went into the principal street of the village, accompanied by my wife, my assistant Kassimbhai, and Rabhaji, the blind singer. Seating ourselves in the shade, in front of a respectable-looking house, we sang a hymn, during which a company of fifty or more persons assembled around us. Kassimbhai and I talked to them in turn for nearly an hour, and then appointing another meeting in the evening we arose to take our leave. Just then a small, active man, whom we had seen moving about in the crowd, came forward and stated his objection to our doctrine, saying, "If it is true, why has this man

[Rabhaji] lost his eyes?" He was told that it was not Rabhaji, the singer, who was blind, but that he himself, though he had good eyes, was unable to discern spiritual things.

At two o'clock in the afternoon we held a prayer meeting at the camp to implore the Divine blessing to rest upon our endeavors to make known the truth in this place. When we entered the village again, at half past four, we found that it was a festival day and the streets were filled with people. The boys, large and small, had long whips made of rice straw and tipped with flaxen ends. These they were cracking at each other and at the passers-by. We were told that at this festival a small quantity of the standing rice must be cut, in order that the remainder of the field might properly ripen. The Hindus have many superstitions of a similar kind with reference to their ripening crops. In the center of the village a large wreath made of straw and grass was suspended across the street, and beneath this was a crowd of people, and some games were in progress. All along the street the people seemed to be in a state of expectation of some coming event, and they told us that some bullocks would be led by up to the central wreath, after which they would be ready to listen to us.

We concluded to divide our forces, my wife and daughter going to the house of some Brahmani women, while Kassimbhai, Rabhaji, and myself selected a favorable place on the side of the street. No sooner had we seated ourselves than a somewhat boisterous crowd of a hundred or more persons gathered around us. We began to sing, but had not proceeded far before a great shout arose through the street, and some one said that the bullock was coming. The people crowded to one side to make way for the bullock, of which every one seemed to be afraid. A rope fifty feet long was attached to the creature's horns and was held by ten or a dozen men in front, while another long rope extended backward and was held by other men. Whips were cracked and shouts were raised at the frightened bullock, and it seemed to be the object of the people to make him as wild as possible. As they passed on the little company around us became quiet again, and we went on with our message. Kassimbhai commenced by telling them of the depravity of man and of his need of a Saviour. He had spoken but a few moments, however, when another shout arose from the multitude, and the people in the street crowded down upon us. The bullock, tortured with whips and maddened by the shouts, had broken loose from his tormenters, and was rushing wildly down the street, with the men following in close pursuit. When it had passed we went on with our preaching, but we were soon interrupted again, for the runaway bullock was caught and brought back through the noisy crowd.

When I commenced speaking I soon saw that notwithstanding our unfavorable surroundings we had some deeply interested hearers. Several of them seated themselves upon the ground directly in front of us, as if to make a business of hearing. I told them of God's great goodness to us as manifested in his works, — in giving us hands to work with, feet to walk with, and eyes to see with, etc. Then followed a rapid sketch of Christ's coming, of his teachings, his miracles, and his death upon the cross. A breathless silence prevailed as I related the last sad scenes of the Saviour's earthly life. "Did he really *die?*" asked one man, in great surprise. "*Yes!*" said I. "He died upon the cross for you and for me. But he arose again from the dead, and thus showed that he

was a Saviour come from God." "Where is he now?" asked an old man, who had been listening with intense interest. I told him that Christ was everywhere, ready to listen to all those who come to him and seek his blessing. "How then shall we worship him?" asked another. Kassimbhai answered the question, and spoke with great earnestness for a considerable time, setting forth the way of life through a crucified Redeemer. Thus our audience remained until the darkness began to settle upon us, when we felt that it was time to dismiss them and to return to our camp.

When our preaching was over I distributed some Marathi leaflets, giving an outline of the way of salvation, which were received with great eagerness by the people. We returned to camp at dark, well satisfied with the experiences of the afternoon. But our day's work was not yet done. In the evening, after tea, we ook a lantern and went into the Mahar Wada, where we had a good company of listeners for nearly an hour.

SPECIAL OBJECTS.

Donors are sometimes desirous of feeling that their contributions are devoted to certain particular missionary fields, or to certain departments of missionary work, or to selected missionaries. This laudable desire can be easily gratified. The appropriations for the current year cover several hundred particular items, included in the support of missionaries and of native helpers, and in carrying forward each department of the missionary work. It is quite undesirable to select objects outside of the regular appropriations, which are made with great care, and which must be met by the receipts of the current year. But within the appropriations there is opportunity for selection according to the wishes of the giver. It is only necessary to specify the selected object or locality, when the donation is sent to the treasury, *e. g.*, "For educational work," under the care of a specified missionary, or in a specified missionary field; or "For evangelistic work" in a designated station; or "For publication work," "For medical work," "For native agency," "For expense, of 'The Morning Star,'" "For Bible Readers," "For church building," "For the Native Home Missionary Society," etc. etc.

The same object may be selected for successive years, or a variety of interest may be awakened by changing the locality or the department. Some may be glad to give toward the support of a particular missionary; some may select a particular field, while some will prefer to have their gifts distributed among all the objects included in the broad, general work. The only important condition is that the selection be confined to the regular appropriations of the year, and be specified when the donation is forwarded to the treasury. Let the donations be also accompanied and followed by prayer as specific as the gift. May not this suggestion call forth new and enlarged donations from individuals, from churches, and from Sunday-schools?

SOME REASONS FOR EVANGELIZING CENTRAL AFRICA.

BY REV. JOHN O. MEANS, D. D.

I.

The magnitude of the field, and the multitudes to be reached.

THE material magnitudes of countries and the number of human beings to be reached are legitimate considerations in Christian missions. They may become decisive considerations when the demands upon us exceed our resources. The handfuls of helpless savages who maintain a precarious existence on the atolls of coral islets in the South Seas are not to be forgotten ; it is a Christian and a blessed deed for noble men and women to traverse oceans and starve their lives out in making known to these attenuated and raveled fringes of humanity the eternal life prepared for all men in Jesus Christ our Lord. But do the claims of Tonga or Norfolk Islands equal the claims of Japan, with its teeming myriads? While Christians must listen to the cry ringing out of heaven that summons them to muster their forces for the conquest of the islands of Japan, with their thirty millions of people, shall they be deaf to the summons to go in and possess a continental world which holds in its mysterious depths materials out of which may be made half a dozen Japans or Great Britains?

Five thousand miles in extreme length and breadth, Africa has probably more habitable land than any other quarter of the globe.[1] Asia exceeds it in square miles, but Asia has vast territories in the frozen north and spreading over inaccessible mountain ranges, while the great deserts of Gobi and Arabia and the steppes of Tartary equal the vast breadths of the Sahara and the Kalahari deserts of Africa.

Lying squarely beneath the equator, every inch of land under tropical or temperate climates, with such elevations of table-lands, rolling ridges, and snow-capped mountains as supply moisture and prevent the torrid sun from scorching up vegetable life, habitable Africa probably equals in extent habitable Europe and North America and Australia combined. The fact speaks for itself that savage Europe, savage America, and savage Australia were thinly populated ; civilization was necessary to fill them with inhabitants. The natural forces in these continents needed to have their rigors subdued and their pliabilities augmented by human enterprise, in order to make it possible for mankind to multiply and replenish their wildernesses. But Africa in its savage rudeness is so kindly disposed for human existence that it gives homes spontaneously to nearly one sixth of the human race. Savage Africa to-day supports two thirds as many men and women as Europe and America assisted by all the appliances of modern civilization.

There is as great variety in the populations of Africa as in the populations of Europe. The Scotchman differs appreciably from the Turk, though both are white men, so called. Africans are black men, but to call all Africans negroes is like calling all Europeans Scotchmen or Turks. From the Indian Ocean, below the Straits of Babel-Mandeb, over the highlands of Abyssinia, down the lower

[1] Authorities for statements, notes, and lacunæ will be supplied when these "Reasons" are printed in another form.

Nile, along the Mediterranean, and sweeping around the curve of the Atlantic Ocean to Cape Bojador, and thence across to the Red Sea, are swarthy, coarse-haired, oval-faced, sinewy-limbed people of Shemitic and Hamitic stock, cousins of the Arab and the Jew. From the Senegal eastward and south of the Sahara are tall, robust, straight-nosed, thin-lipped, curly-headed Mandingoes and Foolahs, veritable Apollos as to physical manliness. In the parallels south of these, around the gulf of Guinea and the vast water-ways of the Quorra and Binué and the lower Niger, congregate the immense herds of thick-lipped, protuberant-jawed, slack-muscled, loose-jointed negroes. Mingling with the negroes, south and east of them, and bordering on the Somalis and Gallas, who dwell above Victoria Nyanza, are the vigorous, athletic Bantu race, of whom the Zulu Kafir is a type. They cover Central Africa from the Ogowé and Congo to the vast inland seas, and onward to Zanzibar; they reach southward across the Zambesi and the Limpopo almost to the Cape of Good Hope. Distinct from all these are the Hottentots, ill-favored, scrawny skeletons. Distributed among the other races, Africa has still stranger people, — pygmies: brave, alert, quick-witted little men and women, four or five feet tall, with top-heavy heads and protuberant bodies. And, last of all, a race of yellow-wooled, saffron-faced, pink-eyed, scared savages was met with in Kiboqué, by Major de Serpa Pinto, and also by Ladislaus Magyar.

In this mysterious continent, of such wonderful physical features and diversified productions, teeming with populations which in some parts herd like animals and feed on one another, and in other parts are gathered in villages and towns which are centers of rude industries, and in walled cities which contain a hundred thousand, a hundred and fifty or two hundred thousand people, — cities whose inland commerce replenishes the coffers of their merchants with wealth that would once have bought a Christian princedom, — in this wonderful world of Africa there is scope and there is a demand for the most abundant labors of all Christians, by whatever name they are named.

II.

It is a reason for evangelizing Central Africa that it is the last great portion of the earth not reached by Christianity.

No country, not England itself, is truly and thoroughly pervaded by the gospel of the Son of God. But the regions are not many in which Christianity has not made its mark, or is not making its mark. For generations the United Brethren have hoveled with the Esquimaux of Greenland in their snow huts; the frozen meadows which stretch toward the Arctic Circle and the grim forests which border on Baffin's Bay are visited by ministers of English churches; and so away down to the Patagonians of Tierra del Fuego the good news is proclaimed. In the Pacific Ocean there are few islands so small or so scattered that Christian teachers have not found them; New Guinea and New Britain, the most intractable and forbidding, have been successfully invaded. Japan to the northward has opened its welcoming bays to Christian missionaries. In China, India, and hither Asia, Christianity is a working force, whose movements, however slow, are sure, and do not require men to lay their ears to the ground to detect them, for the atmosphere is stirring with the invisible currents. It is one of the mysteries that Central Africa has waited till these days for the light which is the life of men.

In Northern Africa, in Egypt and the parts of Libya about Cyrene and Carthage, Christianity during the first centuries had some of its most wonderful triumphs. To this day Abyssinia preserves the empty shells of apostolic churches. But twelve hundred years ago Mohammedanism wiped out what passed for Christianity in Northern Africa. Mohammedanism shot its fiery streams down into the rocky wilds of the Sahara, but could no farther go. Of what lay beyond the Sahara Europe for centuries knew nothing. Out of this ignorance Europe was startled when, about the time Columbus was equipping his caravels to sail westward, Bartholemew Diaz sailed southward and, in his shallops, shattered by fierce storms, in 1486 doubled the Cape of Good Hope without knowing it. Diaz was doubtless the first white man who saw the southern shore of Africa since, two thousand years before him, under the Pharaohs of Egypt, bold sea-rovers of Tyre cruised down the Indian Ocean, rounded the cape, and after three years' perilous voyaging came home through the Straits of Gibraltar.

The Portuguese pushed their discoveries in the African seas; they planted trading posts in the Gulf of Guinea, in Congo and Angola on the western shore, and in Mozambique on the eastern shore. The Portuguese carried with them such Christianity as they possessed. In Congo and Angola it spread like wild-fire; the natives were baptized in shoals; churches, monasteries, cathedrals, sprang up as if by magic. A century ago the President of the Propaganda at Rome reported a hundred thousand Christians in Congo. But this "Christianity" vanished as swiftly as it arose. St. Paul de Loanda is to-day a bishop's see; but such leavening as the Portuguese clergy give does not affect any but the Portuguese colonists, nor reach beyond the guns of the forts. In South Africa there are many Christian churches among the colonists, and many vigorous missions among the natives. On the western side of the continent, at the Senegal, at the Gambia, at Sierra Leone, Sherbro, and Mendi, at Liberia, on the Gold Coast, at Abeokuta, among the lagoons of the Niger, at Cameroons, Fernando Po, the Gaboon, and the Ogowé; on the eastern coast, at Zanzibar, Mombasa, and Ribé, are mission stations. But till within a year or two, in the vast reaches of Central Africa, Christian missions have had no foot-hold. The number connected with the various churches and missions in South Africa is estimated at 180,000, of whom 35,000 are reported as communicants. How many in Africa are Mohammedans and how many are heathens we can only guess. Making due account of Abyssinia and the Copts of Egypt, of the churches of South Africa, and of the missions which fringe the sea-shores of the continent, it is safe to say that if there are two hundred millions of people in Africa there must be one hundred and ninety-nine millions who need the gospel of the living God. At least one fifth of all on earth who are non-Christians — Jews and Mohammedans, Hindus and Buddhists, all told, and pagans of all sorts, — one fifth of all who are not yet reached are probably to be found in this vast continent.

Has Africa been kept waiting that the Christian army might be increased in numbers by the additions which America could furnish, and be better trained and disciplined for the last great achievement of the gospel? The New World of America has doubled the number of Christians ready to take part in the conversion of these dark places of the earth. Practice in other mission fields has awakened Christian zeal, and proved that all things are possible under God.

The best methods of labor have been found out. Successes have kindled enthusiasms. Has not the time come for an advance all along the line to carry for our blessed Lord this last stronghold of the Prince of Darkness? That it is his stronghold let those who doubt read the journals of travelers.

ROMANISM AND CHRISTIAN MISSIONS.

FROM "THE CHURCH MISSIONARY INTELLIGENCER."

[*The Church Missionary Intelligencer*, which, as our readers know, is the organ of the English Church Missionary Society, has a remarkable article in its March number, on "Jesuit Aggression." The article covers twenty pages of the magazine, and is largely devoted to a history of the persistent manner in which the emissaries of Rome have dogged and opposed the operations of the C. M. S. in New Zealand, India, and in the Mediterranean Missions, with an extended account of recent interferences in Central Africa, at King Mtesa's capital. We can make room for only a portion of its trenchant criticism upon the Church of Rome, which it justly characterizes as a most conspicuous obstacle to the progress of Christian missions. There has been in this country, as well as in England, a strange glamour about Romish missions, and it is well that from any eyes thus blinded to the utter inefficiency of a gospel according to men, and not according to Christ, the veil should be taken away. The history of Romish missions on this continent, which Americans ought to know, is an utter condemnation of their whole system of religious faith, as well as of their methods of propagandism. Among the North American Indians, in Mexico, as well as south of the Isthmus, they have signally failed either in getting any permanent hold or in reforming and elevating the people they have reached. The extracts we here give from the article in the *Church Missionary Intelligencer* show how wide-spread that failure has been, and how persistently Rome has interfered with the successful efforts of Protestant organizations. — ED.]

FAILURE OF ROMISH MISSIONS.

Before proceeding to deal with Romish missions in their relation to Protestant work, it may be well to clear away some vulgar mistakes concerning them. It is not uncommonly supposed that these missions have been carried on upon a scale so gigantic and so successful as completely to dwarf all Protestant effort. Now, priority may be conceded to them. The nations which established themselves on the shores of Africa, which discovered America, and first reached the East Indies, extending themselves as far as China and Japan, were preëminently Romish, in complete subjugation to the Papacy. Before England had a colony, or had thoroughly received the Reformation, Romish missionaries were in the field. Although other orders have participated in the work, these missions fell so completely, though never exclusively, into the hands of the Jesuits, that it is not a misnomer to treat them as Jesuit Missions. We cannot here undertake to trace their history: but it is remarkable, as we study it, to note how almost universally true it has been that the converts in them, "having no root, have for a

while believed, and in time of temptation fallen away." This must be ascribed to the nature of the seed sown, and the manner of sowing it, as well as the ground on which it fell. "The seed is the Word of God." Have the Jesuits sown the good seed in its purity and integrity? While Romish or Jesuit missions have been propagated and upheld by the secular arm, they have prevailed for a season; when that has failed them they have perished. We might take as an instance the celebrated Reductions of Paraguay. In them Romanism reigned supreme for one hundred years; no other religion was tolerated. What is the present condition? The inhabitants have "relapsed into a state of barbarism."[1] What has been the fate of the Abyssinian Mission, where, according to the Jesuit historian, Teller, "unless the Catholic preachers were defended and authorized by dragoons they would never have the success desired among the schismatics?" They had no success. It was a mission instituted by Ignatius Loyola himself. In other portions of Africa it would be almost impossible to give an adequate conception of the failure of Romish missions. "At one time she had her missions at Angola, Loango, Cape Lopez, the islands of St. Thomas, Prince's, and Fernando Po, Waree, Benin, Whydah, Elmina, Asaini, Sierra Leone, Goree, and Senegal; but at none of these places, except the few that have been retained by the French and Portuguese governments, can traces of this religion be found at the present day."[2] But the most memorable failure was in the kingdom of Kongo. There, for two centuries, successive companies of missionaries labored with untiring assiduity. One missionary there, during twenty years, baptized more than 100,000 persons! Ultimately the missionaries left the country, and, simultaneously with their departure, Christianity disappeared. It was an exotic that had taken no root. But Rome had boasted of it in terms of unmeasured exultation. Jesuits, Dominicans, Franciscans, Capuchins, Augustins, Bernardians, Carmelites — all had labored in the field; but there was not even left so much "as grass growing upon the house-tops" wherewith the mower filleth not his hand, nor he that bindeth sheaves his bosom — all had withered before it grew up.

FAILURE IN INDIA. — XAVIER.

If we pass over to India, what was the result of the Madura Mission? A Pope (Benedict XIV.) may be our witness. In his Bull, "Omnium Solicitudinum," he declares concerning the paganized Christianity introduced by the Jesuits, "Eo rem adduxerunt, ut tot verbi Dei præcones eximii sine causâ adhuc laborasse, largosque sudores et sanguinem ipsam frustra effudisse viderentur." (They brought matters to this pass, that so many distinguished heralds of the Word of God seem to have hitherto labored to no purpose, and to have poured forth abundant sweat and their blood itself in vain.) Of the work of the Jesuit and other missionaries, including Francis Xavier and others, the Abbé Dubois, who had watered the soil of India with his sweats and with his tears, and was "ready to water it with his blood," asserts that in his day there were "not more than a third of the Christians who were to be found in it eighty years ago, and this number diminishes every day by frequent apostasy." He estimates that 60,000 Romish Christians apostatized at Seringapatam, and tamely underwent, *en masse*, circumcision, not one among them possessing resolution enough to say, "I am a

[1] *Encyclopedia Britannica*, Article "Paraguay." [2] Wilson's *Western Africa*, page 482.

Christian, and will die rather than renounce my religion." It was the opinion of Xavier himself that few would reach heaven, except those who died under fourteen, with their baptismal innocence still upon them! Much has been said of the extent and durability of Romish missions in China. After three hundred years of labor, according to the return presented to the Roman Catholic Bishop of Macao, there were 400,000 native Christians in China. The fate of the missions in Japan is notorious. It is only within the last twenty-six years that Japan has reëntered the comity of nations. There has been so much glamour cast round Romish missions and Romish missionaries by persistent self-laudation and unverified assertion, that it is necessary that even Evangelical Protestants should be reminded that high-flown and random talk is not reality. We could wish that those who are disposed to think highly of them would refresh their memories with Mr. Venn's admirable life of Francis Xavier. The extreme superficiality of Xavier's work, his constant dependence on the arm of flesh, his complete ignorance of native languages, his want of truthfulness — all these and other important points are fully brought out. When he is placed in the crucible of free criticism, there remains his indomitable energy, combined with a great heart and clear intellect. Of his duty as an apostle to the heathen, if he or his work were tried by the standard of St. Paul, he had apparently no conception. Christ sent Paul not to baptize, but to preach the gospel. If Christ sent Xavier, he sent him not to preach the gospel, — but to baptize. The lying legends concerning him have to be dismissed with compassion for him and contempt for the authors of them.

INTERFERENCE WITH PROTESTANT MISSIONS.

It would be foreign to the purport of this article to follow out this point further. While Jesuit operations are carried on among the heathen, although we much doubt spiritual benefit resulting from them, they are unquestionably in accordance with what is a path of duty for all professing members of what can be imagined to be a church of Christ. Our only desire would be that we could heartily wish them "God speed." Wherever they work any external reformation superior to primitive barbarism this should be acknowledged and welcomed, being duly rated at its proper worth. But missions to the heathen are only a branch, and by no means the most important part, of missionary work in the Church of Rome. A theory is held there that, at the very utmost, Protestants have, to use Dr. Newman's phraseology, only "half a gospel." Some would be very reluctant to admit even that much. Successful Protestant missions are, therefore, in the eyes of those who manage matters at Rome, of very little account or value. If, in any quarter of the world, the heathen had learned to cast away idols and to believe on the Lord Jesus Christ alone, instead of on "Lords many and Gods many," this is not thought much of. This is only "half." The other half needs to be communicated. Fresh idols, instead of the old idols, have to be introduced, and a new array of intercessors and mediators has to be substituted for those whom the converts had been taught to reject. This other and very singular half, for which there is no warrant in Scripture or primitive Christianity, but is the result of much later development, — indeed, an accommodation of paganism, — goes to make up "the whole." In the opinion of Jesuit teachers, unless there is a reception of this mingle-mangle of truth and

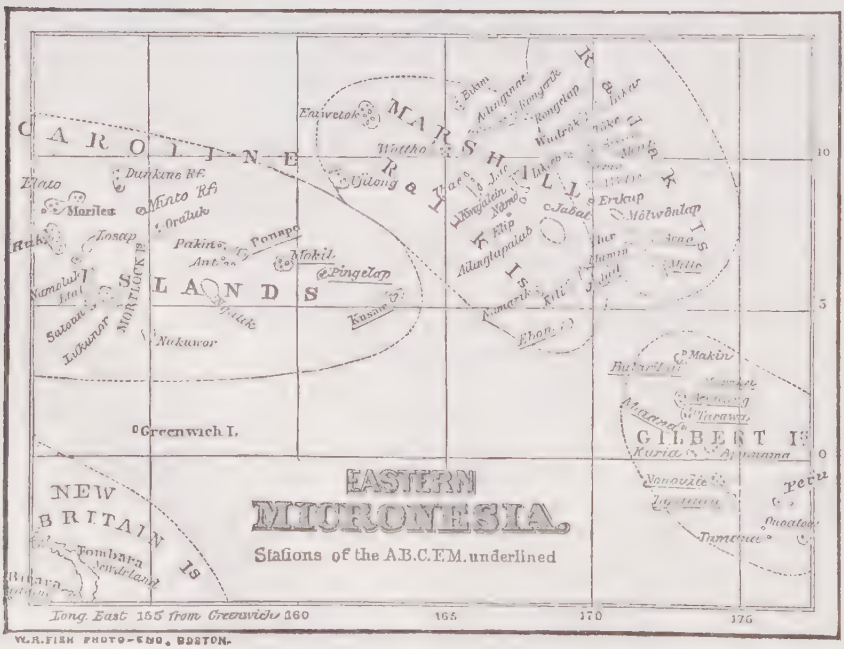
error the last state of converted heathen is not much better than the first. As the propagation of these tenets is often easier than coping with heathenism, and as it has the additional zest of marring and counteracting Protestant effort, it is undertaken with much spirit and with the appliance of all possible resources. Hence, for the most part, arises that conflict in the mission-field of opposing forms of Christianity which is so constantly and so ignorantly charged on Protestant missions. Among the latter, by an honorable compact maintained in the general interests of Christianity, with a whole world lying in sin and wickedness outspread before believers, different fields are selected by different branches of the true vine as the field of their labors. Upon these their energies are concentrated. Hence in India, for instance, there are Episcopalians in Tinnevelly, Independents in South Travancore, Baptists in Orissa, Wesleyans in Mysore, all working side by side without needless interference, in honorable rivalry as to who shall be most industrious in the service of the common Master. So it is also in other heathen countries. The only exception is on the part of those who would repudiate the name of Protestants among ourselves. Influenced by precisely the same spirit as that of Rome, they, too, intrude like her, and strive to mar the work of other Christians. Exceptions may be found among the more noble spirits, such as the Selwyns and the Pattesons, but it is true of the more ignoble and the less spiritual.

ROMANISM AN ADVERSARY TO BE OPPOSED.

Of course it is open to Rome to place herself in the position of the common enemy of all Christian effort except her own. There is no power to restrain an agency which recognizes nothing but itself. The difficulty has to be met as other trials have to be faced. It would be lack of faith and breach of duty to be deterred from preaching Christ because the servants find themselves in the same condition with their Master. He had wounds on his hands with which He was wounded in the house of his friends. Anything in the way of friendly appeal or Christian remonstrance would be waste of time and labor. Among the "many adversaries" Rome is as much to be encountered as Mohammedanism, or Brahminism, or Buddhism, or any other system which exalts itself against the knowledge of God. This is part of the cost which men must set down and reckon in when building the living temple of the Lord. So much for what has to be spent on leveling Brahminism or Mohammedanism, or whatever it may be; so much for the cost of restoring what may be pulled down by Romanism. The only serious question is to disabuse home ignorance on the nature of this opposition. It is here that, as in so many other essential points, it is all important that Christian men should understand thoroughly the principles of genuine Christianity. It is not to be wondered at that politicians and statesmen may be misled. Even for them, although they are supposed to be students of history, the chapter of Jesuit missions is one with which they are by no means familiar. They have some kind of hazy idea that they are very devoted men who work very cheaply; also that some of their schemes have not been very successful, but how or why they can hardly tell. Christian folk, however, ought to know better. Still many do not. They may have an impression that Romish missions are a somewhat inferior article, but that quantity makes up for quality. They have never seriously estimated the amount of shoddy in the fabric of

Jesuit webs. They have little conception of how, even in our own days, these missions are carried on and upheld. Their ideas are most imperfect as to the mischief which has been wrought in Protestant missions by this pernicious agency. Self-sacrifice, often as unprofitable as that of the Hindu devotee throwing himself under the car of Juggernaut, dazzles and confounds spiritual vision. It is thought that that must be truth which prompts to such recklessness of life, as though heathenism could not more than parallel it. . . . .

Casting aside all that maundering cant which labors to make out that Rome is a portion of a genuine Christianity, she should be recognized in her true aspect as its avowed and persistent antagonist. Nothing short of extreme foolishness would see in it anything but an enemy going about seeking whom it may devour. However specious may be the glozings which would pretend that there can be peace with Rome, all who are interested in the progress of the gospel must understand that this peace is impossible. It should be a plain and paramount duty with Christian missionaries to express plainly and unmistakably the errors of Romanism, to show how it is merely a fresh system of idolatry replacing a former system. If St. Paul withstood St. Peter to his face when he was by unworthy compliances misleading the converts to Christianity, *à fortiori* should Protestant missionaries abroad as well as at home demonstrate the errors of Popery. This additional opposition to genuine Christianity should be reckoned in among the difficulties which missions have to cope with. It is not so much to be lamented over as to be manfully encountered.



LETTERS FROM THE MISSIONS.

Micronesia Mission.

PONAPE. ITS FOREIGN MISSIONS.

By the "Morning Star," the announcement of whose arrival at Honolulu on February 15 was given last month, letters have been received from the various stations in Micronesia. Mr. Sturges, who came on the "Star," for much-needed rest after his twenty-eight years of service, has forwarded an extended report of the work accomplished within the year. Of affairs at Ponape Mr. Sturges says: —

"Services have been kept up in all our churches by native teachers, — I have gone to them all a few times during the year, though less than formerly. The Rands have had charge of the Oua school. I have retained only the teachers and more hopeful ones, most of them going out regularly to Sabbath congregations. I am glad to report most of them as doing well, and some are getting ready to go on to the west. *It has been our main object to raise up suitable workers for our foreign field.* Our hearts are greatly cheered by the letters we get from the front, where islands taken last year are receiving the word. These good letters serve to keep some life in our home churches; and it is very cheering to see with how much interest they are read by their friends here at home. Our people take a pride in the work some of their own number are doing abroad. All these letters are full of good cheer, not one ever coming with a whining or home-sick tone."

A work of considerable importance on Ponape has been the remodeling of the stone church at Oua. This task has been successfully accomplished so that there are ample accommodations, not only for the assemblies of the church, but for schools and for other purposes.

THE MORTLOCKS. A WONDERFUL STORY.

Mr. Sturges' account of the trip through the Mortlock Islands is very brief, and gives but an outline of a most remarkable chapter in the history of missionary operations. These islands, as the readers of the *Herald* know, constitute the chosen foreign missionary field of the Ponape Christians. The missionaries are all natives of Ponape, and are supported by the churches there. In connection with the following record the account of the preceding trip of the "Star" as given in the *Herald* for June of last year, should be read. Mr. Sturges says: —

"At Lukunor, David and Sara's place, we found the work prospering. The school was in good order; sixteen were added to the church.

"At Oniop, Solomon's place, from which he was taken last year, Mr. Logan and family were landed to spend a few months; some were ready to join the church; but the work was left over for Mr. Logan. At Ta, the headquarters, we found Opataia and Opatinia in the new and good house their loving people had built for them as an inducement to return. They had gone to the opposite end of the lagoon to start a church and school. Progress has been made in both places and also on Etal where this good couple have gone to attend to church work and look after the school, which has flourished in the hands of native Mortlockers. At the former place, Ta, sixteen were baptized; at Kutu, twenty-four; at Etal, four; at Sotawar, twenty-one; and at Mor, four.

"We then came on to Namoluk, landed Julius and Lora, December 1st, and found the people very glad to see them. December 3d, anchored at Losap, found Solomon and Susan well, and the work prospering. It was not easy to believe that such changes had been made in one short year. A church of *fifty members* was organized, — a good amount of contributions was taken off, and everything seemed hopeful. Moses and the Ruk chief came over from Nomr, to arrange our plans for going on to Ruk.

"The next day the 'Star' came on to Nomr, where the same wonderful changes were seen as at Losap, — the broad street, neat parsonage, substantial meeting-house, a prosperous school, with large contributions in shells and native twine. A church of 57 was organized; Titus and Juni landed to take the place of Moses and Deb-

orah, that these veterans might go on to Ruk. It should be said that these Christians on Nomr and Losap were not baptized, only examined, all married, and constituted formally into Christian communities, giving them another year to develop. It seemed best not to baptize them so soon, though they have given good evidence of a change, in abandoning wicked lives, in building houses, and in taking care of their teachers.

"It was very hard to take up Moses the second time from his very pleasant home and delightful work; but he seemed to be just the one to go on to the front, and his people agreed to it, like Christians that I think they are, though it was with much weeping, both on the part of the church and school; and the change was made."

RUK TAKEN IN THE LORD'S NAME.

Ruk, an island on the Hogolu lagoon, has long been before the mission as a point to be taken possession of. The following account of the accomplishment of the task is of thrilling interest. The Ruk chief to whom reference is made as having gone with the "Star" to the island, had been on the Mortlocks and heard the gospel there. He was advised not to join the church until he did so with his people at Ruk; but before going he changed his name to Paul and his wife's to Paulina. The "Star" reached Ruk December 5. Mr. Sturges says: —

"Last Saturday was the day of my dreams, and the day to which my prayers for long years had been directed, — Moses and Deborah, a Ponape couple, were accepted and made welcome, at Ruk, and everything looks bright for a speedy and glorious change. We came to anchor in the great Hogolu lagoon on Friday (December 5), about 10 o'clock. Went on shore to hunt up the people, as they would not come to us, and at first seemed little inclined to let us see them. We found a great crowd gathered in front of a 'big feast house,' quite out of sight, till our boat shot into a little cove. On giving them the Mortlock salutation, multitudes, headed by the king, rushed down, and into the water, laid hold of our boat, and literally bore us up to dry land. It was a scene for the painter rather than for the pen. An immense yamana tree, with its huge branches spread its intensely green shade over a little bay and grassy slope, on which swarmed multitudes of rather noisy, but not rude, natives, whose thoughts and intents we could not know. The king came forward, and on being introduced to the captain, led him and the missionary up the slope and into the immense house, and pointing to the platform on a big canoe, asked his guests to be seated. The crowd rushed in and quite filled the house.

"After a few moments the king brought, in his own hands, on a wooden tray, what looked like apple-dumplings, covered with milk, and placed the tray before us. I was not slow in getting out my pocket-knife and appropriating one of these very inviting dumplings. The dish was inviting, and moreover, on all these islands, to eat or taste of food together, is to be friends. There was nothing to excite our fears, except that I noticed on landing some few of the natives holding big knives in their hands, not *grasping* them, as if for use, but simply holding them after the Ponape fashion; so I did not dread them. Still it was a relief to have the food so quickly brought on, and the leaders on both sides partaking of a friendly meal together. Then followed a more formal introduction. Moses and the Ruk chief who came in the 'Star' from Nomr, attending to the ceremony after the approved style of these very polite heathen."

A FRIENDLY KING.

"The king is a very fine specimen of an unsophisticated savage, rather extravagantly adorned with ornaments of beads, made from cocoanut shells; pendant from his ears were strings of beads and rings not less than a foot in length. From his general demeanor and bearing it was evident that chieftainship at these high islands is a different thing from what it is on the low islands. People here do not cringe and kneel as on Ponape, but they evidently feel that chiefs belong to a superior class. The crowd being called to order, perfect silence prevailed, and the great object of our coming was introduced.

"After a few words of explanation, the question was put, 'Do you want to know and worship the true God, and do you want these teachers we have brought for you, to stop on your island?' The king and his chiefs answered very promptly in the affirmative, and then followed rather a long pause. I told them that in such a matter as changing their religion and accepting missionaries, all the people ought to give their opinion. Some spoke out from the crowd, and said that the king was the one to say; whatever he said would be the voice of all.

"On being urged a little more, as we missionaries would like to know how the common people felt, a man in the back part of the house, behind a big canoe which divided our crowd into two parts, spoke in a loud and harsh voice, so that I began to fear a hot debate, perhaps opposition, and was very glad to hear Moses say that the speaker was from another tribe, and was only urging his friends to speak out and let their minds be known, 'for, said he, 'don't we all want missionaries!'

"On taking the vote as to whether teachers should land, there was a pretty respectable show of hands, and a good degree of unanimity about their support. It has ever been made a point with all of our movements among these islands, that the people shall build houses for and feed our teachers. So far everything seemed favorable, and we were very happy and hopeful, and then mingled freely in the crowd, rambling a little inland. On taking up an orange we saw on the ground, to see if it was good, some boys were soon in the trees throwing them down for us. It was a genuine pleasure to find these natives, of whom we had heard only as savages, so ready to show us favors. We strolled a little way off, saw quite a taro patch and some bread fruit, and then back to the boat to go off to the ship. The king came down and headed his big crowd in laying hold of the boat, and dragging it and us in it, out into deep water, so sending us off with loud shouting, similar to their welcome to us on coming first to their shores. A happier company than were we never returned to their ship."

VISIT FROM THE KING. THE WELCOME OF THE WOMEN.

"The next morning the king and some of his chiefs came on board; the captain, in his own hands, took a long platter filled with salmon and yam and rice, and placed it before the king, in return for his civility the day before; so royalty took breakfast on the deck, while we did the same in the cabin.

"After an hour or two on board, we went with Moses and the king on shore to look for a suitable place for the station; we looked freely up and down the coast, the chiefs leading the way, and finally settled down on the place just where we landed the day before, as, on the whole, the spot. The house we had held the council in the day before, was asked for and readily granted for the teachers to live in till another could be built, and they set about removing canoes, and partitioning off one end for the teachers.

"Thus we have completed our visitation through our foreign field, finding nothing but welcome and success where we had been before, and now these high islands are open to us, and the work begun. Yesterday a large and attentive congregation held the first Christian Sabbath ever held so far westward in this group of islands. Everything seemed to conspire to make it a good day. We went on shore about noon, and as Mrs. Bray stepped on the beach, the queen and two hundred women and girls rushed out of the house shouting welcomes, laid hold of the captain's wife and Deborah, our teacher's wife, and seemed ready to eat them up, so glad were they to see their sisters. Mrs. Bray was the first white woman ever seen on the island. Moses made a good address to an attentive congregation about God as the father of all people, and of his readiness to take the Rukites back into his family from which they had strayed. I then took Moses by one hand, Deborah by the other, led them out in front of the king and queen and people, told them how they were my children, that I had known and loved them from little children, and would give them up to be their teachers; I asked who would be their father and mother and

care for them. There was a general response, 'I will, I will, we *all* will love and obey them.' God grant that their promises may be kept."

The only serious obstacle to the rapid advance of the work in Western Micronesia is the unlooked-for variations in the dialects of the different islands. It is a disappointment to find such diversities as exist; yet Mr. Sturges hopes that the Ponape teachers may master the difficulty and make their language the basis for effective labors in all that region.

PINGELAP. A THOUSAND WORSHIPERS.

The "Star" on the return trip touched at Pingelap, December 31, 1879. We are obliged to abbreviate Mr. Sturges' account of this place: —

"It seems not a little singular that it was so ordered that the last day of the old year, and perhaps the last day of my missionary life, should be spent on Pingelap, the last of my string of stations in Micronesia. It was so to be, and was one of the busiest days of all my long life. I was very glad to meet the church on Pingelap, and receive such hearty greetings and find it best to do what they so much wanted me to do, namely, ordain Tomaj as their pastor, and also the two new deacons they had elected. One of the latter was the second chief in rank, who had the care of the pupils while on Ponape. While making the ordaining prayer, with my hands on his head, I could hardly help feeling for the long locks, now wanting, which he rather saucily flung in my face ten years ago, when I took him teachers. He then objected on the ground that teachers could do nothing there, and asked me if I supposed they were going to cut 'these locks off.' [Long locks here are the badge of priesthood.] Is it not to the praise of the Gospel of Christ that not one wears long locks now, not one on the island smokes the pipe, and probably not a youth who cannot read. Fifty-eight adults were baptized and taken into the church; the Lord's Supper was deferred till the next Sabbath, to be administered by their new pastor. It was not a scene of any common occurrence that I then and there witnessed — that large stone church filled with attentive, respectably dressed people, probably not far from a thousand, all seated and in their right mind; church members all seated by themselves, as made ready for the sacrament, and constituting one third of the whole."

Foochow Mission — China.

MEDICAL WORK AT SHAUWU.

Dr. Whitney, of Shau-wu, reports as to the medical missionary work at that station, that the whole number of patients, including hospital and dispensary, during eighteen months has been 2,356, only a small proportion of them being women. He has several times been called to treat cases where suicide has been attempted by opium. Only recently has he been able to make the people understand the need of calling him in such cases in season to be of any service. The following account of the attitude of high officials shows that here, as in Northern China, the medical work is, to a remarkable degree, preparing the way for the gospel. Dr. Whitney says: —

"There has been a greater exhibition of friendliness on the part of most of the officials here during the past year than ever before. On my return from Foochow last March, the Prefect called me to treat him for paralysis. His wife, son, and son's wife also received treatment. The Prefect showed me more than common civility at each of my visits to his yamen. The opening of the same large doors, the entering of my chair to the inner court next to his council or throne-room, the providing of lunch, offering the seat of honor, — all were observed as though I had been a consul or other officer. This amounts to nothing in itself, but only as showing that an officer of important rank was willing to come down to equal footing with a 'foreign barbarian.' There have been persons coming from two other yamens for treatment. Several of the more respectable members of each of the yamens have also made polite visits, examined objects through the telescope, stereoscope, and microscope for the first time in their lives, ate our pie and cake, and drank our tea and coffee, and seemed

to enjoy themselves as much as though attending a native feast.

"I have only made two trips into the country this past year, but these were quite pleasant and successful. I found the people friendly and ready to receive treatment. They even urged me to stay several days and invited me to come again, and at one place they invited me to bring my family and occupy their chamber, a rare thing in this part of China. It should be remembered that these were all places where we had never been before, and all they knew of us was through hear-say, so that we are inclined to believe that the general influence which goes out from Shau-wu into the villages is good. I notice also that there is less hesitation on the part of villagers to come to the hospital for treatment, and there is less said about foreigners killing people to make medicine of, and other stupid stories.

"I am sorry to report that the work has been hindered considerably the past year by sickness among ourselves. Last summer was *unusually* hot in China, and, being preceded and followed by an extra amount of ague and malarious diseases, it told heavily on the health of nearly every one of us, as well as the natives."

Mahratta Mission.

EFFECTS OF FAMINE. GROWTH.

DR. BISSELL, writing in January, makes report of the Ahmednuggur station and the work in its vicinity during 1879. He says: —

"The review of the past year's work in these Deccan districts brings before us again the distressed condition of the people, especially the poorer classes. They say, 'the famine is still upon us,' and their wretched appearance confirms the statement. High prices have prevailed during the entire year. Many households wandered away to some part of the country blessed with better harvests than their own village. Often the family was thus broken up; the mother and part of the children going in one direction, and the father with the rest in another. Sometimes new and loose connections are formed while thus separated, and the family is never re-united.

"Such a state of things is evidently disorganizing and unfavorable to our work. In many villages nothing can be done. There is hardly any material to work upon. But this severe discipline has its place in preparing the way for the reception of the truth, and in this feature of the hard times we find something encouraging. The truth is thus pressed home upon the people that their old religion and gods cannot help them. They are prepared to accept anything that offers deliverance from these calamities. They would like a deliverer who will save their stomachs first, and their souls afterwards. 'Seek first the kingdom of God' is a hard saying for hungry people surrounded with starving children. But they will yet learn that this word of Christ, like all his teachings, is full of wisdom and safety.

"In March last a church of twenty-seven members was organized at Khandále, eight miles south of Ahmednuggur. All these had been baptized within a year, and most of them belonged in that village. Seven adults have since been received, making the present number of communicants thirty-four.

"In another place, about six miles north of Ahmednuggur, interest was awakened near the close of the year. It was a village in which much labor had been expended in former years, both by missionaries and native preachers of our mission; some of whom have gone to their reward without seeing the fruit of their efforts. The people recalled these visits and said, 'We would not then receive the truth, but now we give up all, and ask only for Christ and his salvation.' Believing them sincere in this profession I went over with several members of the Ahmednuggur church, and, after questioning them as to their motives and purpose, baptized twenty-four adults on a single Sabbath. This was only ten days before the end of the year, and we cannot yet tell how they will endure. There is, perhaps, more danger of receiving unworthy persons when they come in such large numbers than where two or three come out from among their people and offer themselves.

But the Hindus love to go in companies, and I anticipate that they will come forward thus in many of these villages as they have in parts of Southern India."

Eastern Turkey Mission.

THE FAMINE.

DR. RAYNOLDS, of Van, has recently visited Bashkalla, a town of considerable importance near the Persian border, to which many Van people go for purposes of trade. Dr. R. was accompanied by Captain Clayton, the English consul, who went to ascertain the political condition of the country and its needs at the present time. In his letter from Bashkalla, January 21, Dr. Raynolds says : —

"We find the condition of the people in this region to be pitiable in the extreme. During the war the Koords swept the region as with the besom of destruction, carrying off whatever was portable, destroying houses, and driving the people, in some instances absolutely naked, to the mountains or across the Persian border. Since then the country has continued in a very disturbed state, and those who have returned and rebuilt their homes, have been able to cultivate but a small part of their fields. In addition to all this, last summer's drouth was especially severe here, and in consequence of the dryness, innumerable mice invaded the fields, and destroyed nearly all the little that would have matured. Hence they harvested less than they sowed. The poorer people are now living on bread (!) made of roots, flax-seed, and a kind of clover-seed, mixed with a little barley meal, and a few have already died of hunger. The country is naturally fertile, and with security from oppression and a few good harvests, the people would soon recover themselves. Captain Clayton's efforts have induced the government to send a little help here, but it is very difficult to secure a fair distribution of it. He has a little hope of securing some help from England, especially in the way of seed for the spring sowing.

"Doing missionary touring in connection with an English consul is a new experiment, but is succeeding admirably. The Turkish authorities, Armenians, and Jews — who are quite numerous — pay all possible honor to the consul, and some of it is reflected on me. The Pasha is very polite to me, and strongly urges our sending a teacher here, saying that he has seen the benefits of Protestantism at Harpoot, his native place.

"Yesterday an exceedingly interesting case presented itself. A lad of eighteen came in who said he heard something of the truth from one of our preachers, who spent a few weeks here several years ago, but that since then he had been drawn away by bad companions. During the last few months his mind had been again directed to the truth. After protracted conversation we kneeled in prayer together, and his appearance and words then and subsequently gave hope that the audible consecration he there made was a hearty one. He will be subjected to considerable opposition, but I hope and pray he may have grace to stand firmly by his pledge to the Lord. There are others who seem promising, and one of whom I have some hope that he may be renewed. A formal letter, with eleven signatures, has been handed me, asking us to send a preacher and teacher, and many others expressed the same desire verbally. It seems the widest opened door I have seen in our field, and it will be an occasion of real sorrow if we cannot send them a man."

A COMMUNION SABBATH AT HAVADORIG.

In another letter Dr. Raynolds reports a visit on the Moosh plain : —

"In accordance with our plans, Mr. Scott and I went on to Moosh ; but as both of us began to shake, and our supply of quinine was limited, we did not dare to stay as long as we desired. In the near villages of Mogoonk and Deghakenank the work seems really progressing. Sunday was communion at Havadorig, and the services at the other places being omitted, all the tribes came up to this mountain of the Lord's house. The village is built more than eight hundred feet up the side of a very steep hill, and on Sunday morning a fearful gale of wind

was sweeping down from the mountains; but the sun was not long up before men, women, and children began to arrive from Moosh, six miles away, and the intervening villages. Starting long before light, and with the long hard hill to climb at the end, in the hard wind, they were flushed and tired. Here comes a sister from Moosh, with her children, one of them a baby, to be baptized. Now the company from Mogoonk arrive, the preacher and the women coming to Pastor Avedis' already overcrowded house, while the rest are provided with a resting-place at other houses. Next comes the delegation from Deghakenank, similarly cared for. Soon the pastor announces to his guests that the chapel is fast filling, and they had better go down at once if they would secure places. We soon follow, and with difficulty thread our way to the desk. It is estimated that two hundred people are seated on the floor of the thirty or thirty-five feet square chapel, and that fifty more were obliged to go away from want of room. Even the platform was so crowded with children as barely to give standing room for the speakers.

"As you know, the people of this village are very poor, and among the children many bare limbs were to be seen, and even the adults were but thinly clad. Nor are they over generously fed. In the matter of education they have not reached a high grade, but this simple-hearted piety is refreshing to witness. It is pleasant to see how the devoted pastor and his cultivated wife are heartily giving themselves to the work among these poor people."

TEACHERS DEMANDED. KARS.

Mr. Robert Chambers writes from Erzroom January 10: —

"The whole land is before whosoever has wisdom and energy to occupy it. The missionary's work here seems to be to exert himself for the relief of starving hundreds, to stand between corrupt officials and the victims of their malice and greed, to provide efficient means of education for the masses, to spend hours at a time with partially persuaded men who gladly listen to instruction, or with others who come to ask favors and report distresses, and to go through the villages, teaching and preaching. Last Sabbath I accompanied Mr. Cole, Miss Bliss, and a native helper to a couple of villages on this plain. The word was to all appearance received with eagerness, — in one case the priest, an intelligent fellow, being a deeply interested listener.

"Many petitions for teachers have been received to which only a negative response could be given. One man, visiting Erzroom, refused to depart without a teacher. He would let the teacher ride his horse and himself walk all the way home; he would provide board and a school-room in his own house; he would insure the teacher against acts of violence on the part of the vicious or fanatic; he would do everything in his power, and he would not listen to a refusal. Fortunately, there was in the city a young man designed for other work in the field, but whom our enthusiastic friend bore off in triumph.

"The work in Kars is likely soon to be resuscitated. A much larger missionary force than we have would find their hands and hearts full here. As it is we must do what we can. We look to the Board and the churches supporting it for the means which will enable us to work to advantage. You must 'hold the ropes' and not draw the purse-strings too tightly."

Central Turkey Mission.

MUSTAPHA, THE CONVERTED MOSLEM.

Mr. Marden, of Marash, under date of February 3, gives the following account of a most interesting case illustrating the attitude of Mohammedans towards Christianity: —

"Mustapha, the only convert from Mohammedanism in Central Turkey, has returned to Marash, his native city, from which he was exiled six years ago. The treatment he has received in consequence of his Christian faith, whatever Turkish law may be, will give light upon the extent of religious liberty allowed to Moslems.

"Mustapha was a quiet, industrious man living in comfortable circumstances, a tan-

ner by trade. Some years ago he became so impressed by the reformation he saw in the life of an Armenian convert to the evangelical faith that he was led to examine and eventually accept the same faith himself, but soon after, in fear of the fanatical Moslems, he fled to Constantinople and hid himself in the multitudes of the great city. He was at length baptized by one of the American missionaries, and subsequently concealing his faith ventured back to Marash. It was several years before he durst identify himself with Christians, but at last he resolved to declare himself a Christian and abide the result."

ARRESTED AND IMPRISONED.

"He attended church but two Sabbaths when he was arrested and brought before the governor. 'What is your religion?' asked the governor. 'I am a Christian,' is the reply. The governor storms out, 'Whist! Take him to the prison.' An hour later Mustapha's son, a frail boy of sixteen, who shared his father's faith, was thrust into the same prison. At midnight a party of policemen entered the prison, bound the hands of each behind his back, tied them to each other with a rope, and then with a rope around the father's neck led them forth, and mounting their horses hurried down through the dark and silent streets in the direction of Aleppo. They are allowed to send no message home, receive no word of cheer from their friends, nor can they obtain any intimation of the fate that awaits them.

"The policemen, trusting to their rifles to prevent the escape of their prisoners, remove the rope from Mustapha's neck after the first day, but at night he and his son sleep with the clanking chains upon their limbs.

"They follow on, as best they can, one hundred and thirty miles on foot to Aleppo, the capital of the province, where government officers repeatedly offer them their liberty on condition that they abandon their Christian faith. They were footsore, hungry, exhausted, had been spit upon, insulted, and threatened with death, and there was a fearful uncertainty respecting their immediate future, while they seemed beyond the reach of any human help. Yet they wavered not for a moment. Their faith was dearer than liberty or life. Two weeks afterwards they were sent with a strong escort of policemen to Alexandretta, and thence by steamer to Constantinople.

"Their Christian friends at Marash, meanwhile, were doing all in their power to secure the intercession of the representatives of Christian governments in their behalf, and the report of their persecution was spread far and wide in Christian lands. By means of this outside pressure upon the authorities at Constantinople, these men were so far rescued from their impending fate that they were only banished to Smyrna, and a year later, by another application of the same pressure, they were released from Smyrna, but an order for their return to their home could not be obtained. The son, worried at last into silence, has secured employment at the capital, but the father stands firm as a Christian.

"Now for six years he has wandered in exile from place to place, homeless, friendless, and destitute. No Moslem would have any friendly relations with him, and generally Christian men even were afraid to employ him or transact business with him lest they incur the enmity of their Moslem neighbors. His time has been wasted, his property spent, and from a successful business man he has at times been reduced almost, or quite, to beggary."

RETURN AND FLIGHT.

"A few weeks ago, when the Imperial Reform Commission came here to adjust the Zeitoon difficulties, we presented the case of Mustapha to Said Pasha, the chairman of the commission, who is now Governor-general of this province, residing at Aleppo. He consented at once to Mustapha's return, and told us to invite him back, and promised to order the Marash governor to give him full protection as a Christian. We invited Mustapha at once, and gave him a temporary home in our own house. We notified the governor of his arrival, and asked for his protection, but the governor, though he has the whole police force of the city and a regiment of

soldiers at his command, declines to do anything for Mustapha's protection, and gives as one reason that he would thereby endanger his own life, and advises us to send him away at once. This, of course, we could not do, but we immediately appealed to the Turkish Governor-general and the English Consul at Aleppo.

"Mustapha remains a guest at our house. We take him with us regularly across the city to church, and go with him now and then through the principal streets and public markets, and though every man drops his work and stares at the converted Moslem, we have received as yet no special discourtesy. At the end of three weeks Said Pasha, forgetting all his good promises, replies that he must await instructions from Constantinople, and advises us to send Mustapha away. And even the English Consul gives very little hope that he can help us. A single decisive word from the government would doubtless prevent any difficulty from the common people, but the present vacillating course of the governor, and the doubtful position of the English Consul, tends to encourage bad men to evil deeds.

"There are no complicating circumstances whatever in this case of Mustapha, but it is the pure and simple question of religious liberty for a Mussulman convert to Christianity. Yet the government, cautiously evading the great question at issue, proposes, as it claims, in the interests of public order, that an innocent Christian be sent into exile lest bad men break the peace by mobbing him, while it gives no hint that those who break the peace will be punished.

"The Americans here fully sympathize with the English in their efforts to reform the Turk and render them every possible assistance, but it is needless to say that the work of reform is hardly begun when a loyal citizen, accused of no crime, is left to flee to the shadow of an American hat for protection from the fanatical mob or from a worse fate at the hands of his own government, merely because he is a Christian.

"For four weeks we have been left to our own resources to protect him and to-day's mail is expected to bring the dreaded order for banishment, while the poor man expects no mercy if he falls again into the hands of the police. We do not propose, of course, to resist the formal demand of the government.

"There is plainly but one alternative. We came to a decision last evening, and before the sun rose this morning Mustapha was miles away from Marash, safely hid in the mountains. The end is not yet."

YET MOSLEMS ARE REACHED.

In connection with the foregoing account, our readers will be interested in the following extract from a letter from a Bible-reader in a city of Central Turkey, which shows that despite the attitude of the government, there are Moslems who listen. This Bible-reader says:—

"One day, while sitting alone in the bookstore reading a tract on *The Preciousness of the Soul*, a Moslem friend came and sat down by me. Once before I had a conversation with him about Christ alone being the Saviour, and he had from time to time conversed with my son, of whom he had also purchased a Bible which he was secretly reading at home. 'This tract I have has excellent instruction; if I read from it will you listen?' 'Certainly, read,' he replied. Commencing from the very beginning he listened with much interest through the entire fourteen pages. 'Beautiful and powerful words!' he remarked. He then asked me to read the first part of the first chapter of the Gospel of John. After listening to five verses he said: 'Of whom are these words written?' 'Of Christ,' I said. 'In the third verse what do the words "all things" mean?' 'They mean that all created things in heaven and earth were made by *Christ!*' I replied. Then he proposed that I read Christ's conversation with the woman of Samaria, and when I showed that his knowledge of the woman's life came only through his being God, he seemed satisfied with my explanation. Repeating a portion of the 10th of John which he had committed to memory, and coming to the words, 'Other sheep I have which are not of this fold, them also I must bring,' he twice repeated them, and seemed to show in his face that

he was of Christ's fold. Rising to leave, he thanked me, while I prayed God to bless the conversation to his soul.

"To another Moslem I proposed that he buy some portion of the Bible, and he selected the Book of Job and is reading it. Another still has recently purchased the entire Bible, though himself able to give but half the price; one of the missionaries giving the remainder."

Western Turkey Mission.

MARSOVAN.

Mr. Leonard, who has been spending the winter in Samsoon, writes from that city February 19, of what has been accomplished in Marsovan, his home: —

"In the town of Marsovan the peculiar pioneer work belonging to the missionary is, in an important sense, finished. This work has been carried on uninterruptedly for twenty years. (It was in 1860 that I took up my residence there.) A religious evangelical society, numbering at present five hundred souls, has been gathered, and, to say the least, made far more intelligent in morals and religion than the communities from which they were derived; a church of some two hundred souls, united to one another and to the Redeemer in solemn covenant, according to the usages of Congregational churches in America, has been prepared and handed over to a native pastor, himself a graduate of Marsovan Seminary; schools exist; intelligent committees are appointed to manage their own affairs, whether civil or religious; a meeting house has been built, and repeatedly enlarged and improved, partly at the expense of the Board, and partly by the congregation, and it is passed over to the ownership in fee simple of the church and society.

"If we leave out of account direct work for the conversion of Moslems, and rare opportunities for woman's work in that place, the only reason for missionaries continuing to reside in Marsovan is because the Theological Seminary and Girls' Boarding School must be conducted by them, and because this is the only healthy town within an area of twelve thousand square miles where a missionary family can properly reside the year round for superintending the whole field."

A FRIENDLY PRIEST.

In another letter, Mr. Leonard speaks of an Armenian priest into whose church he went, and who afterward kindly invited him to his house: —

"As we entered the door yard, 'This,' said he, pointing to his son's wife, 'is a Protestant, — bring the reverend a chair.' We sat in the open court before a huge pile of wheat, and had a long conversation. 'You Protestants *preach*,' said he. 'How well it would be if I could preach every day, but I have n't the ability. I have n't learning.' He then said to his 'Protestant' daughter-in-law, 'Bring out the *Karoze*.' She brought out a book and placed it in the priest's hand. It was a copy of *Dr. Goodell's sermons* in Turkish. 'Such sermons,' he added, 'if I only had the ability and liberty to read them, would do this people a world of good.' That evening the priest returned my call, and when, after a short visit, I apologized to him that the people had assembled for worship, he replied: 'No matter; I will remain also.' And he did remain all the evening, apparently much interested. Seated by my side in our extemporized pulpit, he even attempted to join in the singing. The next morning he sent us a half gallon of sweet fresh milk."

THE KUZZLEBASH KOORDS.

Mr. Perry, of Sivas, writing on January 5, gives an account of this class of Koords, among whom there were reputed to be fifty families of *Protestants*: —

"The region occupied exclusively by the Kuzzlebash Koords enters our field from the northeast, filling the belt between the Anti-Taurus ridge and Divrik; and extends southward as far as Kangal. Their villages are small and poor, but very numerous; and the villagers are usually tillers of the soil, or engaged in the carrying trade as muleteers. My first tour among them was during the winter of 1877–78, through the country northeast of Zara; and in October of the present year, in company with our colporter, I visited the

most important villages of the remaining section as far south as Kangal, spent a day each with their most influential men, and read and preached the gospel continually, whether in their houses or by the way.

"These Kuzzlebash Koords are either followers of Mohammed, thus becoming Mohammedans, or followers of Alee. The latter are by far the most numerous class, and since they are Mohammedans only in name they are looked upon by the Turks with suspicion, while they, in turn, regarding the Turks as oppressive rulers, are willing to do anything or be anything, if thereby they can avoid the hated necessity of having their sons drafted into the imperial armies. Urged by this feeling of hatred against the Turks they are continually looking for imagined succor from England, and as that proved to be far away they sought the protection which the English Ambassador at Constantinople afforded to Protestants."

THEIR PANTHEISM.

"Their religion is a relic of paganism molded by Mohammedan tradition and custom; but to me the special interest about it arises from what I consider to be a fact that, without knowing themselves the grounds on which they stand, they are a nation of pantheists. Their dishonesty, even in stating their belief, is pantheistic. For example, upon our arrival in their villages they throng about us, showing affection for our Bible, and listen to its teachings as long as we will preach to them; at the same time professing to accept the *three* sacred books (*i. e.* the Law, the Psalms, and the Gospels), and to reject the fourth or Koran; but it will often appear a day later that they not only accept the three books but one hundred and one more, which is equivalent to their accepting none at all. Assenting with us, also, to the doctrine of Christ's divinity, it will soon appear that they give a like reverence to Alee and others, even to the extent of regarding their own Sheik as divine. Their belief, also, in the transmigration of souls involves a denial of the resurrection and future state. As a climax to the paradox, one is quite taken back when he comes to comprehend that the interest which those people have shown in following him about from village to village, arises from the fact that they consider him also a divine hero, and are thus rendering him their hero-worship."

"The Protestantism of the fifty families mentioned pertains rather to themselves than to the doctrine of the Reformers. A new sect which appeared among themselves protested against the use of the *Sacred Wood*, a relic of paganism, which, when applied to a candidate for the office of sheik, is supposed to impart to him the requisite qualifications for that office. Some device of this kind is evidently necessary, for most of the sheiks whom we met, though having a great reputation for wisdom, are unable even to read. These *Protestants*, by carrying on a warfare against this custom, and in other things also undertaking to be in very deed not only teachers but doers of their doctrine, suffered much persecution, during which two of their leaders were banished for several months; but they carried their point in the end, to the extent that the customs about which they dissented are falling into disuse.

"At present these Koords neither wish to have our schools opened among them, nor will they send their boys to our schools at Sivas. All that we can do for them is to send our colporters as often as possible to introduce among them the Scriptures in Arabo-Turkish (which only a very few can read), and to preach the gospel in their villages."

Mission to the Bulgarians.

MR. JENNEY, of Monastir, writes of the work in his field: —

"I have had the pleasures and discomforts of touring this last half year. The pleasures were in telling the 'old, old story,' and having eager listeners. The discomforts may be told in three words, fleas, filth, and cold. Such a cold winter has not been known here for many years. But the earnest 'come here' as I walked the streets, more than repaid me for my sufferings. I have received years ago in some of these places the hiss and curse.

"I have visited Perkepe as often as possible, and am always welcome. Such a change has come over the people that the more fanatical members of the old church are calling aloud for some improvements in their church, and preaching which shall so satisfy the people that they shall not desire to attend the Protestant services. When their plan was announced to me I tried in every way to encourage them, offering to aid them by books and money if in four months their plan should prove a success. Now those who proposed the preaching services and Bible-class are in trouble because we approve of their plan, and are afraid that the Protestants will gain more than they. If they preach according to the Bible, it will be said, 'and so do the Protestants;' hence nothing will be gained for the church. If they preach contrary to the evident teachings of the Bible, they will be accused of despising the word of God; hence men will decide that they are not Christians. Our opponents are thus in trouble and know not what to do.

"One priest told our bookseller that it was but a matter of time, 'all must become Protestants sooner or later.' Alas! we do not see men taking a decided stand for Christ. A pastor in Illinois writes me that the same is true there, and so it is the world over."

INTERESTED WALLACHIANS.

"A few weeks ago I, accompanied by a Samakov student who is from Monastir, visited Krushobo, a place of some four thousand houses, three thousand of which are Wallachian and one thousand Bulgarian. This city is on the top of a mountain hundreds of feet above the plain. On inquiry I found that it was built in so high a place to escape from the Turks. So bitterly cold was it there that we did not wonder that robbers did not trouble them in the winter. As most of the people understood Wallachian, I left the student to do most of the talking. On the Sabbath more than sixty eagerly listened to the truth, and almost all were inquirers rather than opposers. At a late hour they left, declaring that 'the Protestants must be right, for they have Bible proofs and we have not.'

"Next morning we were early surrounded by an eager crowd to whom the student talked for over *ten hours*. It was not until an hour after sundown that they retired to their homes. The young were the most interesting of all. When asked by the older but unlearned people, 'Why do you not answer?' they replied, 'What can we answer? We cannot deny God's word.' Never have I seen such a readiness to accept the word of God as final, as then. Its richness and adaptation to every subject presented surprised all."

THE DEMAND FOR BIBLES AND PAPERS.

MR. MARSH, of Philippopolis, gives the following surprising account of the call for a Christian literature throughout Eastern Roumelia. He writes February 5: —

"One of the encouraging items in our work the last year has been the large sales of the Scriptures and other books. During the Russian occupation here it was pleasant to see how many of the officers and soldiers bought Bibles and Testaments. On their withdrawal it was to be expected that the sales of books would decrease somewhat. Yet the Bulgarians are giving us renewed reasons to hope for their future prosperity and good by the way in which they are receiving and using the Scriptures. The common people are encouraged in this by their leaders to a degree which I have not known in the past; and it seems to me that the conviction is growing in the minds of many that the Word of God in the homes, heads, and lives of their people is essential to their best interests.

"A few days ago our bookseller was selling a Bible to the teacher in a village. The priest of the village (who, it seems, has not observed that the day is dawning) censured the teacher for this, and soon after, going to town, complained to the leading ecclesiastic that their teacher had been buying a Protestant book. When this ecclesiastic, who is an intelligent man, and who I believe calls himself my friend, asked the priest if he had not a Bible how he expected to teach his flock, and then told him to go home and buy one, I suppose there was a little waking up of ideas.

"Another item in the same line is the

eagerness with which the people are subscribing for our Mission Bulgarian paper *Zornitza* (*Morning Star*). This week I have received a telegram from a neighboring town asking me to order for them for this year 110 copies of the weekly and 200 copies of the monthly (or child's paper). I have heard of three towns in the Principality from which they order respectively 220 weekly and 70 monthly, 160 weekly and 100 monthly, 115 weekly and 80 monthly. The people like this paper not only because the subscription price is low and the political news reliable, but also because of its religious and scientific departments. It is decidedly helpful to the clergy and teachers, and I believe that among the mass of the people the number of those who realize the need of good religious instruction and counsel is increasing. I am not aware that any Bulgarian paper but ours supplies this."

Austrian Mission.

THE GOSPEL WELCOMED.

The American Bible Society has contributed generously for the support of three Bible colporters in Austria. In his report to the Bible Society, which has carried on this work through our mission, Mr. Clark quotes from the letters of one of these colporters the following striking incidents, showing how the gospel is welcomed by some, and hated by others: —

"In one place I visited a poor miner who had been ill for some time and had but forty-four kreutzers left (about twenty cents), but his desire for a Bible was so great that he was ready to part with his all to secure God's Word. At this point a neighbor came with the exclamation, 'Don't buy the book; it is false; I bought one once, but the priest took it from me and burned it.'

"'But how could you consent to his burning the word of God?' 'The book is false, it contains nothing about the Virgin Mary.' Upon this I opened the Bible and read several passages referring to the mother of Christ; the neighbor looked troubled and went away; the miner bought the Bible."

"In a small village I visited a poor watchmaker. A recent fire had robbed him of all his goods, and he was now without work. As I showed him a copy of the Scriptures costing a florin, he said I could not have the book again, and he manifested special pleasure that he was now to have as his own a copy of God's word. He said he had only one florin left, but rather than give back the book he would part with his last money. He emptied his purse, but although he counted the money again and again, he could make but eighty kreutzers — four fifths of a florin. 'Take purse and all; the Bible I must have.'"

"Entering a house near —— I was not a little cheered by the pleasant tones of a child: 'O mother, come quick, here is a man with Bibles.' She came at once, and taking the Bibles, exclaimed: 'And if it took the last florin, the Bible should stay with us, *es ist ein wahrer Hausschatz*,' — it is a true house treasure."

"In such a land as this the experiences of a colporter are oftener sad than otherwise. You must listen to some of the painful ones. 'In Post Street I met an avowed enemy of God's word. He asked me in almost diabolical tone: 'Are'nt you ashamed of yourself to go about in these times with holy books, — stupid nonsense?' To this I replied, 'I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation.'

"In tones of a demon he then screamed at me: 'You good-for-nothing fellow, you *deceiver*, you LIAR,' etc.

"Offering a hatmaker a Testament, he exclaimed: 'There is no God, nature is itself God.' Pointing to one of his hats I said, 'If I were to assert that the hat is the hatmaker, it has developed itself out of itself, you would think me a fool; how much more is he foolish who thinks the world has developed itself!' He left me without a word. An inn-keeper ridiculed the Bible and remarked, 'A glass of beer is my God.' A servant to whom I offered a Testament replied, 'Such a book is mere trash and good for nothing.' A peasant in F——, as soon as he heard the word Bible, sprang at me like a tiger, and it was with difficulty that I escaped his wrath.'"

GLEANINGS FROM LETTERS.

— You remember that the governor of Zaragoza, compelled by positive instructions from Madrid, peremptorily closed our Bible-stand at the fair in this city some months ago. You will be pleased to hear that at the great "Fiesta de la Virgen del Pilar," last month, we have had four colporters selling in two Bible-stands during the whole two weeks. The streets were crowded with thousands from all parts of the country, and our friends made good sales. We were not molested in the least, though we heard that complaints were made against us by certain parties who went to the authorities expecting again to silence us. — *Thomas L. Gulick, Zaragoza, Spain.*

— The Basques are one of the most interesting of the various ancient nationalities that go to make up the Spain of to-day. Though a vigorous, athletic, and industrious race, they have been noted for their religious bigotry, and, as is well known, they were vigorous allies of Don Carlos in the late civil war. But the influences that are breaking down the fanaticism of the Spaniards in all other parts of the country are at work here and with the same results. It was a Basque, a fanatical Roman Catholic and a Carlist soldier throughout the late civil war, who, having become a Protestant and having joined our church, stood out so nobly in the maintenance of his rights against the parish priest, the chaplain of the cemetery, and the governor, until the Madrid government declared the case in his favor. We have also in our Bilbao church an excellent Basque colporter who traverses all the country from Bilbao to Vitoria and and San Sebastian, doing a very good work. — *William H. Gulick, Santander, Spain.*

— Arrangements have been made by which we hold a public meeting every Sabbath afternoon in the hall of the Scotch Mission. Yesterday about seventy were present. The forenoon meeting remains private, being held in the dwelling of Bro. Clark, to which nearly or quite as many come as to the public one. Other meetings are held nearly as they were before the interdict. This furnishes us with plenty of work, of which, indeed, there has been no lack during the whole time. — *E. A. Adams, Prague, Austria.*

— Some months ago certain poor Christians, refugees from near Batoum, were sold here as slaves, but through Christian interference were set free. Two children, however, were not given up. Their brother labored in vain for weeks to deliver them, then fell sick and died. When Colonel Wilson came he demanded their release. The Turks found means of evasion, saying the children were not in their hands, and could not be found. The Colonel replied, "You *must* find them." Privately, the true reason has been given for their non-restoration, as follows; "It is a reproach to our religion, a thing not to be thought of, to give up persons who have become Mohammedan and allow them to become Christians again." Thus it seems, under Moslem sacred law, persons may be kidnapped and forced to become Mohammedans, after which it is a crime to restore them to their friends. We wait to see whether British decision or Turkish evasion will prevail. — *C. C. Tracy, Amasia, Western Turkey.*

— We came out fully prepared, as we thought, to be stoned or killed, prepared for any kind of a grand, heroic life or death, and we find that we are neither stoned nor nor killed (*yet*), but that life is very commonplace; sinners here are like other sinners, and needing the same remedy. We have come to the conclusion that we are to settle down to a quiet, earnest, faithful work, humbly believing that God will own and approve our efforts for his glory. — *L. S. Crawford, Manisa, Western Turkey.*

— In calling the other day with one of our pastors upon a high official who is an Armenian Catholic, he said to the pastor, "The Catholic Bishop of your place has written to me a long document in regard to matters there, and although he is the Bishop of my own church, I suspect that his statements are untrue, but I am sure that I can rely upon your word, for I always find the Protestants truthful, there-

fore I would like a private interview with you after two or three days, to learn whether this document is true or not." A high Catholic official appealing to a humble Protestant pastor to verify the statements of a Bishop in his own church! This is unsolicited testimony to the value of our work in the single direction of truthfulness, in a country where lying is almost universal. A Turkish Pasha said to me a few months ago: "I used to be opposed to Protestantism because I did not understand it, but now I sincerely desire its progress, for I know it is a benefit to the country." — *H. N. Barnum, D. D., Harpoot, Eastern Turkey.*

— God is with us in the college by his spirit, and last evening our prayer-meeting, of which we have three by ourselves, was one of the best prayer-meetings I ever attended. To have heard those ten or twelve humble, earnest prayers, and that young man from Ordo, in the Erzroom field, tell of his new found hope, would have cheered your heart. — *C. H. Wheeler, Harpoot, Eastern Turkey.*

— Some years ago a young Brahmin who studied in our English school was drawn to Christ by his study of the Bible. He felt it to be impossible to make an open profession here, and went to Madras, where he was baptized about three months ago. As soon as this fact was known the father of the young man took it so much to heart that he refused all comfort, and under the trial of this supposed disgrace died. On his death, the son returned to Madura to settle his father's estate. He is under great trial, trying to secure his lawful wife, who is kept away from him and who will be condemned by the Brahmins to perpetual widowhood on account of this young man's leaving their religion. Since coming here the young man has attended church regularly. — *J. Rendall, Madura.*

— The Chinese New Year occurs the 10th of February. Many Japanese, especially here in Okayama, still observe it instead of January 1st. Preparations are already making for grand celebrations next week. The stores are full of toy bows and arrows which are purchased and hung in the houses; the superstitious believing that they will kill all devils that are likely to afflict the family during the coming year. Also rice cakes, called "mochi," are being prepared by the cartload for family use and to present to the gods. We have received an invitation to improve the holiday next week by visiting an outlying village, being assured that a larger company can be called together that day than any other. — *J. H. Pettee, Okayama, Japan.*

— It was our great pleasure to see seven from among our best students baptized at the beginning of the new year. At the same time was baptized a young man who was for several years a station master on the railroad between Osaka and Kioto. He was an applicant for baptism before I left for America, nearly three years ago, but as his position made it necessary for him to work on the Sabbath he was asked to wait. He showed an excellent spirit, waited patiently, came to see more and more clearly the line of duty, and last year threw up his position. He is now helping in the business department of our school, and I have good hope that when our special theological course opens in April he will enter upon it. — *M. L. Gordon, Kioto, Japan.*

— *Native* forces are the ones to work our western field with. I should except the high islands of Ruk and Jap. These are two centers too important for natives alone to command. Into Ruk two good families should be sent as soon as they can be had. We know but little yet of Jap, but it is populous and important. — *E. T. Doane.*

MISCELLANY.

THE KOORDS OF KOORDISTAN.

A CORRESPONDENT from Aintab of the *London Times* thus describes the Koordish people among whom some of our missionaries in Eastern Turkey are laboring: —

"From all that can be gathered in regard to the Koords in the works of ancient writers, it seems evident that they have to-day very much the same characteristics that they had 2,500 years ago; their manner of life is much the same now as then. It is not easy to find just the right words to express the mental and moral peculiarities of this singular people. They have sometimes been highly commended as having many noble traits. My own observation has convinced me that such commendation is largely due to the lively imaginations of those who give it. They are somewhat more civilized, are better clothed, live in rude huts instead of wigwams, but in very many respects they bear a close resemblance to the North American Indians. The Koordish women especially, even in their physiognomy, are very much like the women of those Indian tribes.

"How to account for this singular fact I do not know; but I am confident that if twenty Koordish should be put into the same room with twenty Indian women, all being dressed alike, it would be nearly, if not quite, impossible, even for one familiar with both classes, to say which women were from Koordistan and which from Minnesota. Moreover, the Koords are like the Indians in character and habits. They dislike manual labor; they are treacherous; like the Indians, they are fond of roving about from one part of the country to another; like them, also, they are slow to adapt themselves to the restraints and discipline of a regularly organized government. It may be said that many semi-savage races bear some degree of resemblance to each other. This is true, but the resemblance between the genuine Koords and the genuine Indians of North America appears to be something more than this. Students of ethnology may take an interest in following up the hint thus given.

"It is more important to our present purpose to inquire into the actual character, habits, and customs of the Koords of the present day. In physical appearance the Koords are below rather than above the average size of men. They have uniformly jet black hair and fiery black eyes; their dress and manners are slouchy in the extreme, the size and fantastic character of their head-dress forming a marked characteristic of the race. In morals they are superior to the corrupt Osmanli Turks; in respect to education they are at a very low grade; probably not one in ten thousand among them knows how to read. They have no books and no schools, and seem indifferent to both. In religion they are nominally Moslems, but the restraints of religion sit lightly upon them; while they are generally bitter and determined enemies of the Moslem Turks. They have but little real courage, but are overbearing and extremely harsh towards those who are beneath them. They despise the Armenian and Nestorian Christians, among whom, or near whom they dwell, and often treat them with great cruelty.

"Just at this time the Christians throughout Koordistan are in special and constant fear of assault, robbery, and murder at the hands of their Koordish neighbors; lands are uncultivated, caravans are plundered, villages attacked, — in a word, the whole country is and has long been in a state of chronic and unhealthy excitement in consequence of the depredations of these lawless robbers. If it is asked why the Turkish Government does not subdue them, the answer must be that the task is by no means an easy one. Thoroughly acquainted with the mountains among which they dwell, they can readily retreat where cavalry and artillery cannot reach them, and where, behind rocks and on lofty peaks, they are a full match for any trained soldiers who dare follow them."

MR. STANLEY'S CONGO EXPEDITION.

FROM a short official report of a visit in December last to the mouth of the Congo, by Commander Sidney Smith,

R. N., we learn that the well-equipped expedition under the command of Mr. H. M. Stanley was then on its way into the interior. It consisted of sixty-eight natives and fourteen Europeans. One of the four portable steam launches with which it was provided has been lost in the rapids above M'Boma, the other three, with the frames of three houses, were to be conveyed by land, a distance of three hundred miles, before the river could be again made use of. Four civilizing stations, according to the Belgian International programme, are to be established: one at M'Vivi, just below the first cataract, the second at Stanley Pool, above the falls, and the others in the far interior. A steamer of 120 tons is provided for communication between Banana (at the mouth of the Congo) and M'Vivi. Mr. Stanley had stated that it would take three years to carry out his project successfully. M'Vivi (variously written Emvivi and Vivi) is built on a tract of level ground on the summit of a precipice 320 feet high, rising steeply from the rapid current of the river. — *Record of Royal Geographical Society.*

AFTER MANY DAYS.

In 1835, Dr. Meadows, in making a journey along the coast of China, called for a few hours at a small island, where he distributed some tracts and small religious books. The island remained unvisited by any European for thirty-three years, when a missionary went thither and began to preach the gospel. To his astonishment, one of his hearers said, "We know that doctrine;" and on being asked whence they had obtained their knowledge, the man replied: "Many years ago a foreigner came here and left some little books and other writings, which contained that doctrine which you preach. He gave them to my father, who charged me when dying to read them, and keep them carefully, and, perhaps, some day God would send some one who would teach us the doctrine more fully." The result of the seed sown by Dr. Meadows, thirty-three years before, was the formation of a church which speedily numbered sixty members, and is now in a healthy and thriving state. Surely these facts contain encouragement, not only for missionaries, but for tract distributors generally, and for all who are engaged in sowing the good seed of the kingdom. — *London Missionary Chronicle.*

BIBLIOGRAPHICAL.

A Life worth Living. Memorials of Emily Bliss Gould, of Rome. By Leonard Woolsey Bacon. 12mo. pp. 284. New York. Anson D. F. Randolph & Co.

"Of Rome." These words mark the place of her unselfish labors, and her undying enthusiasm. This little volume is a fitting tribute to her character and work. Of rare intellectual gifts, of social qualities that made her the life of every circle in which she moved, it was for her to display the rarest graces of Christian womanhood among the refined and cultured, and in the humblest offices of kindness to the most degraded. No one has shown more clearly how love and sympathy can win the hardest hearts. Her memorial is the work done for ignorant, wretched children of want and misery, gathered into her schools from under the shadow of the Vatican. The secret of her power is revealed in the following extract from one of her reports: —

"The first business after seeing that the children were brought clean, was to engage their affections. Poor little things! they were so ready to be loved. But in order to show them that we really did care for them, it was necessary to avoid all shrinking from poor diseased, deformed little bits of humanity, such as many of them were. No brushing away of little hands that sought your own; no untwining of little arms that wished to clasp your neck, or refusal of little lips that sought your hand or even your face. How often have I thought of the lesson our Saviour must have meant to teach us, when *he took the little ones in his arms* before he blessed them."

Those who hear in these days of the interest in education that has always been exhibited by the Roman Catholic Church, have only to look to these pages to learn something of the actual condition of the

masses of the population in Rome, — where, in 1871, out of 235,484 of the inhabitants above the age of childhood, 112,757 could neither write nor read, — and this in the very focus of the light of the Roman Catholic Church.

Mrs. Gould made no effort to withdraw any one from the Catholic Church. Her aim was "to *Christianize and civilize, not to propagandize;* to fill the mind with thoughts of a Heavenly Father and a loving Saviour." But this was enough to awaken the bitterest opposition, — not less apparently than if she had sought to organize an independent community or to work as the representative of some Protestant denomination. Out of regard to some noble souls within its pale who refused to acknowledge its latter dogmas, she forebore any comment on the vices and corruptions of the Roman Catholic Church, till at last, from her dying bed, to save a colored friend in this country from yielding to its seductions, she gave expression to her long pent-up abhorrence in such thrilling words as these: —

"My lot has been cast for nearly fifteen years under the shadow of the Vatican, and I know how deep and baneful is that shadow; that if slavery has destroyed its thousands, Vaticanism has ruined, soul and body, its tens of thousands. I know that so corrupt are the highest in clerical dignity in this city, that decent women will not live as servants in the houses where they visit, because they fear their outrageous insults. I know that an ecclesiastic who has stood for years on the steps of the papal throne neither knows nor cares how many children he has. That their name is legion he and everybody else here knows. I know that an American young girl who was copying in the Vatican, had her rights disputed by an Italian woman, who based her pretensions on the simple fact that she was a cardinal's plaything. I know that a Roman artist of distinction was condemned to long years of poverty because his wife would not break her marriage vow for one of these same red-petticoated corrupters of society. I know — what do I not know — of the horrors of this church, here in its center, in the abode of its head.

"And do you dream of liberty in the embrace of this church? You must be the slaves of the Vatican, or its accursed. I adjure you by the names of those we hold dearest and best, do not enchain yourself; do not fetter your children with the gyves which dangle from the Vatican throne. You were born a freeman; you may not put your feet into the stocks, your hands into the manacles, which the church of Rome holds out to you."

It is well for us in these days to have the testimony of one who had such opportunities of observation as to the real character of the Roman Catholic Church.

Aloha! A Hawaiian Salutation. By George Leonard Chaney. Boston. Roberts Brothers. 1880. pp. 200.

A bright and enjoyable book, in which the author, late pastor of the Hollis Street Church (Unitarian) of Boston, narrates his experiences during a visit of some months among the Sandwich Islands. Mr. Chaney was evidently charmed by what he saw, and we think his readers will be equally charmed by his narrative, which is as breezy as is the air of Hawaii. The account of the natural beauties of the Islands, and of social life there, will be new to many, while there will be found one more witness, who from his ecclesiastical position will be regarded as thoroughly independent, to the marvelous success of Christian missions. In "a missionary chapter" the author says: "If I am asked how the Hawaiian Christians average in life and character, and whether they illustrate very brilliantly the Christian virtues, I must admit that they are hardly more successful in that than the average Christian in our own country. Why should they be? And is it not enough to justify and glorify all that has been done for them that in half a century they have risen from superstition, war, and ignorance, to a condition of peace among themselves, and with all mankind, freedom from idolatry and human sacrifice, general comfort, and the nearest approach to universal education known among any people? Nearly every adult upon the Islands can read and write."

Memorial of Eliza Butler Thompson. By her daughter. New York. A. D. T. Randolph & Co. 1880. pp. 172.

This is a delightful memorial of a true "mother in Israel." The wife of an honored professor in Hartford Theological Seminary, Mrs. Thompson was in a position to exert a wide influence, and this she did through native force of character, wrought upon in a marked degree by divine grace. Her interest in all forms of missionary labor, city and home, and foreign, was unflagging, and as president of the Hartford Branch of the Woman's Board she did effective service by her counsels and prayers. These prayers will long be remembered by her associates for their fervor and spirituality, and we doubt not they are also had in remembrance by Him who can answer them long after she has gone from earth.

Mary and I. Forty Years with the Sioux. By Stephen R. Riggs, D. D., LL. D., Missionary of the A. B. C. F. M. With an Introduction by Rev. S. C. Bartlett, D. D., President of Dartmouth College. Chicago. W. G. Holmes. Price $1.50.

The thrilling story of these two faithful missionaries, and parents of missionaries, during their forty years of varied service among the Dakotas, will be found in this volume. The book reaches us too late for extended notice, and we only call attention to it now as a book for every Sabbath-school library, and for every lover of the heroic in Christian and missionary service. The volume may be obtained at the office of the *Missionary Herald*, or will be sent, postpaid, on receipt of price.

Die Christliche Mission: Ihre sachliche Begründung und tathsächliche Ausführung in der Gegenwart. 1879. Halle. Julius Fricke.

This pamphlet on "Christian Missions" is by Dr. Warneck, well known as editor-in-chief of the *Missions-Zeitschrift*. It is an outcome of the General Missionary Conference for the Province of Saxony and the neighboring Duchies, which was held last year at Halle, and is characterized by the author's usual good sense, earnestness, and comprehensive grasp. Ignorance in regard to foreign missions receives a rebuke; evangelization is shown to be an essential element of Christianity; a glance is taken at the propagation of the gospel in apostolic times, and in the Middle Ages; the signal development of missionary spirit and work in the nineteenth century receives notice; and then a survey is taken of existing Christian labor among the heathen, with statistics of the same, certain indirect results and reflex benefits. A warm appeal closes the paper.

Notes of the Month.

Special Topics for Prayer.

For the advancing work in Micronesia, particularly for Ruk and the Mortlock Islands, (pages 175–178).

Continued supplications for sufferers from famine in Eastern and Central Turkey and in Persia (pages 161 and 180).

For Mohammedans: that the power of Islam may be broken, and that such as follow Christ may be delivered from persecution (pages 181–183).

Arrivals.

January 25. At Constantinople, Mrs. Susan M. Schneider, and Miss Martha G. Gleason.

January 31. At Manisa, Miss Clara D. Lawrence.

Deaths.

February 4. At Belpre, Ohio, Mrs. Sophia N. Byington, widow of Rev. Cyrus Byington. Mrs. Byington went with her husband to the Choctaws, then located in Mississippi, in 1828. For more than forty years she was a faithful and honored helper in Christian labors for these Indians.

February 10. At Erzroom, Eastern Turkey, Edward Lewis, only son of Rev. M. P. and Mrs. J. F. Parmelee.

March 15. At Marsovan, Western Turkey, Mrs. Laura E. Smith, wife of Rev. John F. Smith.

DONATIONS FOR A MISSION TO CENTRAL AFRICA.

Previously acknowledged, see April "Herald"	$1,559 16
Cambridge, Mass., North Ave. ch.	12 09
Brooklyn, N. Y., Mrs. C. E. Lord	2 00
Newark, N. J., A friend	1 00
Roscoe, Ill., Cong. ch.	3 00
Vermillion, D. T., Cong. S. Sch.	6 50
	$1,583 75

DONATIONS RECEIVED IN MARCH.

MAINE.

Cumberland county.			
Brunswick, 1st Cong. ch. and so.	60 00		
Lewiston, Pine St. ch. and so.	20 22		
Portland, 1st. Lawrence St. ch.	4 96	—85	18
Hancock county.			
Bucksport, Elm St. ch. and so.		73	00
Lincoln and Sagadahoc counties.			
Bath, Central ch. and so.	50 00		
Thomaston, Cong. ch. and so.	8 00	—58	00
Penobscot county.			
Bangor, 1st Cong. ch. and so. 25.65; West Bangor chapel, 4;	29 65		
Brewer, 1st Cong. ch. and so.	8 25		
Hampden, Cong. ch. and so.	5 26		
Orono, Cong. ch. and so.	3 24	—46	40
Piscataquis county.			
Garland, Cong. ch. and so.		5	00
Somerset county.			
St. Albans, Cong. ch. and so. 5cc.; Rev. W. S. Sewall, 5;		5	50
York county.			
Biddeford, 1st Cong. ch. and so.	5 00		
Kennebunk, Union Cong. ch. and so.	17 16	—22	16
		295	24

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.			
Keene, A friend in Second ch.		50	00
Coos county.			
Colebrook, Cong. ch. and so.		17	00
Grafton county.			
Bristol, Cong. ch. and so.	5 09		
Hanover, Dartmouth Relig. Soc.	175 00		
Piermont, Cong. ch. and so.	10 00		
W. Lebanon, Cong. ch. and so.	24 00	—214	09
Hillsboro co. Conf. of Ch's. George Swain, Tr.			
Antrim, Presb. ch.		12	00
Merrimac county Aux. Society.			
Fisherville, Rev. A. W. Fiske, 10; Mrs. Phebe S. Harris, 5;		15	00
Rockingham county.			
Rye, Cong ch. and so.		9	55
Strafford county.			
Farmington, Cong. ch. and so.		21	80
Sullivan county Aux. Society. N. W. Goddard, Tr.			
Claremont, Cong. ch. and so.	93 11		
Meriden, A friend,	10 00		
Newport, Cong. ch. and so.	131 25	—234	36
		573	80

VERMONT.

Caledonia co. Conf. of Ch's. T. M. Howard, Tr.			
Lyndonville, J. W. Colby,		10	00
Chittenden county.			
Burlington, 3d Cong. ch. and so.		27	00
Franklin co. Aux. Soc. C. B. Swift, Tr.			
Bakersfield, Cong. ch. and so.	15 50		
Montgomery, M. A. Paine,	1 90	—17	40
Lamoille county.			
Stowe, Cong. ch. and so.		51	15
Orange county.			
Newbury, 1st Cong. ch and so.	6 63		
Tunbridge, Cong. ch. and so.	4 57		
West Fairlee, Gleanings from Mon. Miss. Conference,	5 00	—16	20
Orleans county.			
Holland, Cong. ch. and so. 4.39; Rev. J. Fraser, 10;	14 39		
Newport, Cong. ch. and so.	7 48	—21	87
Rutland county.			
Clarendon, Cong. ch. and so.		21	27
Windham county Aux. Soc. H. H. Thompson, Tr.			
Brattleboro, Central ch. m. c.	19 33		
West do Cong. ch. and so.	22 68		
Westminster West, Cong. ch. and so.	51 54	—93	55
Windsor county.			
Springfield, Cong. ch. and so. 155.50; Mrs. F. Parks, 100; A friend, 250;	505 50		
Weston, Mrs. S. A. Sprague, 2; Lucy P. Bartlett, 1;	3 00		
Woodstock, 1st Cong. ch. and so.	85 65	—594	15
		852	62
Legacies. — Rutland, Mrs. Parmelia Rockwell, by C. L. Long, Adm'r,		100	00
		952	62

MASSACHUSETTS.

Berkshire county.			
Lenox, Cong. ch. and so.		31	50
Bristol county.			
Attleboro, 2d Cong. ch. and so.	10 00		
Fall River, 1st Cong. ch. and so.	285 96		
Taunton, Union ch. and so.	36 87	—332	83
Brookfield Asso'n. William Hyde, Tr.			
Barre, Ev. Cong. ch. and so. to const. Estes Hawes and Abner R. Mott, H. M.		208	42
Essex county.			
Andover, Francis H. Johnson,	150 00		
North Andover, Cong. ch. and so.	65 00	—215	00
Essex county, North.			
Bradford, 1st Cong. ch. and so. with other dona. to const. John Batchelder, H. M., 20; Mr. and Mrs. Warren Ordway to const. D. L. Ordway, H. M. 100; Mrs. L. K. Greenleaf, 3;	123 00		
Georgetown, 1st Cong. ch. and so.	6 [illegible]		
Ipswich, 1st Cong. ch. and so.	28 [illegible]		
Salisbury and Amesbury, Un. Ev. ch. and so.	5 43	—163	38
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.			
Beverly, Dane St. ch. m. c.		20	50
Franklin co. Aux. Society. Albert M. Gleason, Tr.			
Buckland, E. T.	5 00		
Greenfield, 1st Cong. ch. and so. 8.25; 2d Cong. ch. and so. 177.11;	185 36		
Orange, Central ch. and so.	12 00		
Sunderland, Cong. ch. and so.	68 75	—271	11
Hampden co. Aux. Society. Charles Marsh, Tr.			
Chester, 2d Cong. ch. and so.	6 00		
Chicopee, 2d Cong. ch. and so.	30 75		
Holyoke, 2d Cong. ch. and so.	49 42		
Palmer, 2d Cong. ch. and so.	14 35		
Springfield, Olivet ch. and so. 25.97; "He that gathered much had nothing over and he that gathered little had no lack," 500;	525 97		
Thorndike, 1st Cong. ch. and so.	10 70		

Tolland, Cong. ch. and so. 22 00
Westfield, 1st Cong. ch. and so. (of which M. R. R. 10), 20.09; M. A. R. 5; 25 09—684 28
Hampshire county Aux. Society.
Amherst, 1st Cong. ch. and so. 75; North Cong. ch. and so. with other dona. to const. W. L. ROBERTS, H. M. 50; 125 00
East Hampton, 1st Cong. ch. and so. 101 99
Enfield, Cong. ch. and so. 51.93; Edward Smith, 100; 151 93
Southampton, Cong. ch. and so. 55 00
South Hadley Falls, Cong. ch. and so. 25 00
West Hampton, Cong. ch. and so. 26 00—484 92
Middlesex county.
Billerica, Rev H. A. Hazen, 10 00
Cambridge, North Ave. ch. and so. 139.55; George F. Wade, 50; 189 55
Lowell, Kirk St. ch. and so. 236 35
Malden, 1st Cong. ch. and so. 44 10
Newton, A. 32 00
Somerville, Franklin St. Cong. ch. and so. 12 20
South Framingham, South ch. 226 25
West Somerville. Cong ch. and so. 4 00
Woburn, North Cong. ch. and so. 29 00—783 45
Middlesex Union.
Ashby, Cong. ch. and so. 5 95
Norfolk county.
Braintree, 1st Cong. ch. and so. 31 00
Canton, Cong ch. and so. m. c. 22 21
Hyde Park, Clarendon Hills Evang. Society, 2 65
Medfield, F. D. Ellis, 100 00
South Weymouth, Union Cong. ch. 22 00
Wellesley, P. D. G. 10 00—187 86
Plymouth county.
Campello, Cong. ch. and so. 50; A friend, 56; 106 00
Marion, S. D. Hadley, 5 00
Plymouth, 2d Cong. ch. and so. 7.14—118 14
Suffolk county.
Boston, Old South ch. 3,075; Park St. ch. 1,775.75; Walnut Ave. ch. 361.92; Eliot ch. 155 25; Immanuel ch. 100; Central ch. 29.13; Union ch. 4.03; A friend, 15; 5,516 08
Chelsea, Central ch. and so. 17 38—5,533 46
Worcester co. Central Asso'n. E. H. Sanford, Tr.
Clinton, 1st Cong. ch. and so. 75 00
Northboro, Cong. ch. and so. 50 00
West Boylston, Cong. ch. and so. 20 00—145 00
Worcester co. South Conf. of Ch's, William R. Hill, Tr.
Blackstone, Cong. ch. and so. 17 44
Grafton, D. Brigham, 3 00
Westboro, Ev. ch. and so. m. c. 24 93—45 37
9,231 17

RHODE ISLAND.

Kingston, Cong. ch. and so m. c. 37 66
Providence, Pilgrim ch. and so. 250.00; Plymouth ch. and so. 19; A friend, 10; 279 00
Westerly, Cong. ch. and so. 11 00—327 66

CONNECTICUT.

Fairfield county.
Greenwich, 2d Cong. ch. and so. 366 62
Redding, Cong. ch. and so. 27 60—394 22
Hartford county. E. W. Parsons, Tr.
Broad Brook, Cong. ch. and so. 27 62
East Windsor, Cong. ch. and so. 50 00
Hartford, 1st Cong. ch. and so. m. c. 6 50
Newington, Cong. ch. and so. 72; do. m. c. 47.30; 118 30
Poquonock, Cong. ch. and so. 16 59
Suffield, 1st Cong. ch. and so. 9 54
Windsor, Cong. ch. and so. 46 74—275 29
Litchfield co. G. C. Woodruff, Tr.
Goshen, Mrs. E. Crandall, 1 00
Norfolk, Cong. ch. and so. 100 00
Thomaston, Cong. ch. and so. 72 18
"Litchfield co. A friend," 100 00—273 18
Middlesex co. E. C. Hungerford, Tr.
Clinton, Cong. ch. and so. 63 25
East Haddam, 1st Cong. ch. and so. 100 00
Killingworth, Cong. ch. and so. 13 05
Portland, 1st Cong. ch. and so. 82 50—258 80
New Haven co. F. T. Jarman, Agent.
Ansonia, J. H. Bartholomew, 25; A friend, 5; 30 00
Middlebury, Cong. ch. and so. 46 88
Naugatuck, Cong. ch. and so. 25 00
New Haven. North ch. m. c. 8 90
Wolcott, Cong. ch. and so. 5 20—115 98
New London co., L. A. Hyde and L. C. Learned, Tr's.
Grassy Hill, Cong. ch. and so. 25 00
Ledyard, Cong. ch. and so. 27 60
New London, 1st Ch. of Christ, 139 47
Old Lyme, Cong. ch. and so. 12 00—204 07
Tolland county, E. C. Chapman, Tr.
Coventry, Cong. ch. and so. 7 10
Mansfield, 2d Cong. ch. and so. 37 22
Rockville, 1st Cong. ch. and so. (of which 100 from J. N. Stickney to const. Mrs. C. E. HOYT, H. M.), 269 75
Vernon, A. W. Post, 1 00—315 07
Windham county.
Windham, Cong. ch. and so. 15 50
1,852 11

Legacies. — Litchfield, Orlando F. Crane, add'l, per R. Pierpont, 12 00
New Haven, Rev. William Patton, by William L. Patton, Ex'r (500 less expenses), 498 25
Portland, Maria White, by Rev. J. S. Bayne, 100 00—610 25
2,462 36

NEW YORK.

Auburn, E. A. Huntington, 1 70
Brockport, S. Hubbell, 10 00
Brooklyn, New Eng. Cong. ch. to const. Rev. R. P. HIBBARD, H. M. 50; Ch. of the Pilgrims, D. Johnson, 50; Central ch. Edward H. Marsh, 50; Rev. E. P. Thwing, 5; 155 00
Geneva, Mrs. A. Foster, 5; S. W. Hopkins, 5; 10 00
Gilbertsville, A. Wood, 15 00
Gosport, Friends, 2 05
Groton, Cong. ch. and so. 30 00
Jamesport, Friends, 5 00
Malone, 1st Cong. ch. and so. 47 44
Morrisania, Cong. ch. and so. 7 55
New York, Benj. N. Martin, 25; "Yours truly," 25; William Forbes, 2.25; Nettie, 2; 54 25
Oxford, Asso. Presb. ch. 14.07; A. Watson, to const. Mrs. A. WATSON, H. M. 100; 114 07
Stamford, Mrs. M. E. Richards, 5 00
Triangle, Cong. ch. and so. 5 00—462 06

Legacies. — Gouverneur, Enos Wright, by C. T. Hulburd (prev. rec'd, 459.71), 190 00
New York, Mrs. Margaret D. Stelle, by W. F. Clark and John Montgomery, Ex'rs, 500 00—690 00
1,152 06

NEW JERSEY.

Bloomfield, Z B. Dodd, to const. ISABEL F. DODD, H. M. 100 00
Chester, Cong. ch. 15 31
Princeton, F. Vinton, 1 00
Tennent, Mrs. A. P. Cobb, 10 00—126 31

PENNSYLVANIA.

Audenried, T. D. Reese, 3 90
Beaver Meadow, Friends, 10 00
Mercer, Cong. ch. 28 70
Philadelphia, Central Cong. ch. to const. ELSIE M. GARRETSON and JOSEPH S. ELWELL, H. M., 205 32—247 92

TENNESSEE.

Knoxville, A widow, 5 00

OHIO.

Brookfield, Welsh Cong. ch. 24 00
Chardon, Cong. ch. 10 00
Cleveland, Plymouth ch. add'l, 5 00
Delaware, Rev. John H. Jones, to const. Rev. W. B. WILLIAMS, Rev.

Edward Davies, Rev. F. Merrick, and Rev. J. J. Powell, H. M., 200;		
William Bevan, 5;	205 00	
Ellsworth, H. C. Beardsley, 10; Lloyd Allen, 10;	20 00	
Elyria, Cong. ch.	11 00	
Fort Recovery, J. F. Collins,	6 00	
Freedom, Cong. ch. 8.90; Mrs. E. K. 5; Mrs. E. F. B. 5;	18 90	
Greenwich Station, W. M. Mead,	10 00	
Hudson, Ch. in Western Reserve College,	10 00	
Mantua, Cong. ch.	6 00	
Newark, Plymouth ch.	15 60	
No. Monroeville, Cong. ch.	3 85	
Salem, David A. Allen,	25 00	
Sandusky, 1st Cong. ch. to const Mrs. Julia E. Aplin, H. M.	105 71	
Sheffield, Cong. ch.	5 00	
Springfield, 1st Cong. ch.	21 52	
Windham, 1st Cong. ch.	36 45	
Yellow Springs, X,	25 00—564 03	

INDIANA.

Spencerville, Asa Fletcher,	4 00	

ILLINOIS.

Chicago, 1st Cong. ch. 1,000; Union Park ch. m. c. 10.40; Lincoln Park ch., A friend, 3;	1,013 40	
Crescent, Cong. ch.	11 75	
Dover, Cong. ch.	53 16	
Englewood, 1st Cong. ch.	16 40	
Galesburg, 1st Ch. of Christ,	41 35	
Jacksonville, Cong. ch.	10 00	
Lawn Ridge, Mr. and Mrs. A. Crawford, 15; R. Crawford, 5;	20 00	
Maywood, Union ch.	5 00	
Oak Park, W. E. Blackstone, for Ceylon, in memory of the sainted Poor,	50 00	
Ottawa, Cong. ch.	100 00	
Peoria, Cong. ch.	69 80	
Ravenswood, 1st Cong. ch.	18 09	
Roscoe, Cong ch.	12 78	
Stillman Valley, Cong. ch.	18 20	
Sycamore, Cong. ch.	67 26	
Wyoming, Cong. ch.	5 10—1,512 29	
Legacies. — Bowensburg, Eliza B. Spencer, by Richard Eells, Ex'r, interest 2 years,	12 00	
	1,524 29	

MICHIGAN.

Almira, Cong. ch.	3 00	
Joyfield, Cong. ch.	1 00	
Lamont, Cong. ch.	2 50	
Metamora, Pilgrim Cong. ch.	4 00	
Olivet, Cong. ch.	2 10	
Richland, 1st Presb. ch.	21 15	
South Frankfort, O. Blood,	2 00	
St. Johns, 1st Cong. ch.	25 00—60 75	

MISSOURI.

Good Hope, Cong. ch.		5 05

MINNESOTA.

Glyndon, Union ch.	13 00	
Minneapolis, Plymouth ch.	34 29	
St. Paul, Mrs. C. S. Campbell,	10 00—57 29	
Legacies. — St. Paul, Eliza Chapman,	383 00	
	440 29	

IOWA.

Anamosa, Cong. ch.	9 53	
Atlantic, Cong. ch.	17 80	
Belmond, Rev. J. D. Sands,	1 00	
Elk River, Cong. ch.	3 00	
Genoa, Cong. ch.	20 00	
Monona, Cong. ch.	3 00	
Sargent's Bluff, Cong. ch.	5 00	
Wittemberg, Cong. ch, F. M. Scott,	5 00—64 33	

WISCONSIN.

Adamsville, Cong. ch.	4 00	
Appleton, Miss Ann S. Kimball,	100 92	
Beloit, Rev. Hope Brown,	5 00	
Janesville, 1st Cong. ch.	50 00	
River Falls, Cong. ch.	28 60—188 52	

KANSAS.

Altoona, Cong. ch.	6 70	
Highland, Rev. Daniel Kloss,	4 00	
Leavenworth, Mrs. S. A. Cutts,	2 90	
Manhattan, Harvey Marshall,	5 00—18 60	

OREGON.

Oregon City, 1st Cong. ch.		16 25

CALIFORNIA.

Berkeley, Mrs. R. M. Shattuck,	10 00	
Oakland, Ply. Ave. ch.	17 60	
Sonora, H. M. Van Winkle,	6 97—34 57	

UTAH.

Salt Lake City, Rev. W. M. Barrows,		5 00

FOREIGN LANDS AND MISSIONARY STATIONS.

England, Allbyns, Mr. and Mrs. W. C. Gellibrand,	50 00	
Italy, Florence, A friend,	50 00	
Sandwich Islands, Honolulu, Rev. D. Baldwin,	50 00	
Turkey, Manisa, M. C. collection,	2 20—152 20	

MISSION WORK FOR WOMEN.

From Woman's Board of Missions.

Mrs. Benjamin E. Bates, Boston, *Treasurer.*

For several missions in part, 6,320 00

From Woman's Board of Missions of the Interior.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer,* 1,300 00

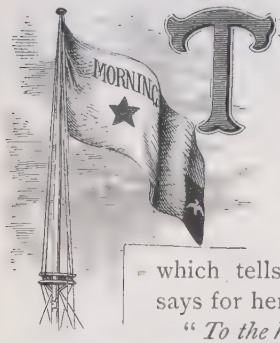
MISSION SCHOOL ENTERPRISE.

Maine. — Orono, Cong. s. s.	2 56
New Hampshire. — Amherst, Cong. s. s. 25; Newcastle, Cash, 5; Mrs. Sarah Neal, 50c.; Stratham, Cong. s. s. 10;	40 50
Vermont. — Burlington, 3d Cong. s. s. for training school, Amanzimtote, 30; E. Hardwick, Cong. s. s. 10; Holland, Cong. s. s. 6.45; St. Johnsbury, North Cong. s. s. 26; Four children to help Mrs. Wheeler in school work, 6;	78 45
Massachusetts. — Boston, Immanuel s. s. 20.26; Cambridgeport, Stearns Chapel s. s. for Mr. Browne's use, Harpoot, 30; Grafton, Ev. Cong. s. s. 10; Sunderland, Cong. s. s. 22.85; Swampscott, Bank of Rich Dividends, 10; Ware, East Cong. s. s. 10;	103 11
Connecticut. — Ellington, Cong. s. s. 15; Enfield, 1st Cong. s. s. for boy's school, Malatia, 30; New Milford, Henry Ives, 10; Plainville, Cong. s. s. 10;	65 00
New York. — Essex, Cong. s. s. 10; Franklin, 1st Cong. s. s. for student at Marsovan, 40;	50 00
New Jersey. — Chester, Cong. s. s. 2; Hoboken, 1st Presb. s. s. for scholar at Harpoot, 40;	42 00
Ohio. — Newark, Plymouth Cong. s. s. 4.40; Chardon, "Cheerful Workers," 5;	9 40
Illinois. — Lawn Ridge, Cong. s. s. 5.50; Rockton, Cong. s. s. 5.50;	11 00
Michigan. — Calumet, Cong. s. s. for Kioto training school, 20; Port Huron, 1st Cong. s. s. 25;	45 00
Minnesota. — Austin, Cong. s. s. for Harpoot,	9 00
Iowa. — Anamosa, Cong. s. s.	5 00
Colorado. — Colorado Springs, Cong. s. s.	10 00
Canada. — Montreal, Emmanuel s. s.	13 00
	484 02
Donations received in March,	24,760 79
Legacies " " "	1,795 25
	$26,556 04

Total from September 1st, 1879, to March 31st, 1880, Donations, $182,656.56; Legacies, $38,897.61 = $221,554.17.

FOR YOUNG PEOPLE.

REPORT OF THE "MORNING STAR."



THE "Morning Star" arrived at Honolulu from her seventh trip to Micronesia on February 15. She has sent home each year a report to her stockholders. Very few vessels have as many stockholders as she has, and all will want to hear of the results of her voyage. The letters from the missionaries are very full, and too long to print here, but one from Mr. Sturges is given in the other part of this number, which tells more about the voyage. Here is what the "Star" says for herself: —

"*To the happy owners of the Morning Star:* — peace, health, and hope to you, young and old. I am now on my return from the seventh and best

LAGOON ISLAND IN MICRONESIA.

trip I have made to your chosen island kingdom, Micronesia. I have the best of news to tell you. I have been all the way down through the Gilbert Islands, then up through the Marshall Group, and am now on my way home from the Mortlocks, where I had just splendid times among those Ponape teachers.

I also took one of their choice couples on to dark Hogolu, where I have been long wanting to go. During this long voyage I have sailed over more than eight thousand miles of sea and had my anchor down in fifty-two places, — nor should I fail to tell you of the good service my little other self, my boat, has done, in saving me many a step, amounting in all to more than eight hundred miles. Do you wonder the missionaries, and all to whom I go, and all whom I serve, praise me, and call me good, and say I am just the best thing that ever was, and hope I will never leave them? And yet, who would believe it? I still hear on board whispers of a coming steamer to take my place! I take as little notice as I can of these hints, for I love to come to all these groups of islands, — all seem so glad to see me. I always keep my handsomest bows for the crowds of children that gather along the coral strands, waving their feathery palm boughs, singing just the sweetest welcomes ever sung. I was very happy when I saw teachers come on board at Ponape, to make good the promises Mr. Sturges made of teachers for the new islands we visited last year. And then how glad I was to visit those teachers I took to Losap and Nomr one year ago, and to find them doing so well, — a church and parsonage at each place,

APAIANG, GILBERT ISLANDS.

and materials ready for the living church. I landed a new couple on Namoluk; took up the veteran Moses from Nomr, and the Ruk chief who had come over in search of teachers, and then went on with them to the front. I must confess to some twinges of fear, as I pointed my bow into the unfrequented lagoon of the Hogolu Islands, and threaded my way down through the reefs and flats towards one of the many high islands, where such bloody deeds have been done in the past. And then how suspicious it looked that no natives came off to meet me! Only now and then a few were seen dodging through the bushes; and a canoe or two dodging in and out of the little creeks, only to see and be seen for a moment. At length, weary of trying to get somebody off, I lowered my boat, the captain, missionaries, and a few sailors got in, which was no sooner

done than the little squad of natives on the beach darted back into the bushes, with my boat in pursuit, and as I saw it shoot into a cove out of sight, especially when a great shout arose, I thought perhaps I had got my friends into a tight place. It was an hour or two of solemn suspense; and never was I more glad to see my boat than when it shot out of the creek with all safe. Such a crowd of wild natives shouting and fairly carrying it! Then I knew that the shouts were a joyous welcome to the teachers who had come. And thus is accomplished what I have been so long wanting to see — teachers of the Lord of peace and life accepted and made welcome on the islands of dark Hogolu! There went up that night from my cabin, and from all on board, louder songs of praise than for a long time. So you will not wonder that I am very happy, and in the best of spirits making my way back to Ponape, where I hope to rest a few days, then to push on to Mokil and Pingelap, and so on to Honolulu.

"I am, your Vessel, THE MORNING STAR."

GLAD DAYS AT WAIMEA.

COCOA-NUT TREES.

MOST of the readers of the *Missionary Herald* know something about the great changes that have taken place in the Sandwich Islands within sixty years. Rev. Lorenzo Lyons, who has now been a missionary for almost fifty years at Waimea, in the northern portion of the island of Hawaii, has sent a letter describing some of the bright days in his experience. Mr. Lyons has been not only the Sunday-school man but also the sweet singer among the Hawaiian churches. We wish we had room for all his letter. Here is part of it: —

"I reached Waimea, where I now am, on July 16, 1832. On my first Sabbath here there was a congregation of some twelve hundred natives, and a Sabbath-school of some seven hundred pupils. These, with not a dozen exceptions, were clothed in the native kapa, and seated on the floor of earth covered with mats. The meeting-house was a large grass building with open doors, a rough pulpit, and one window behind the pulpit.

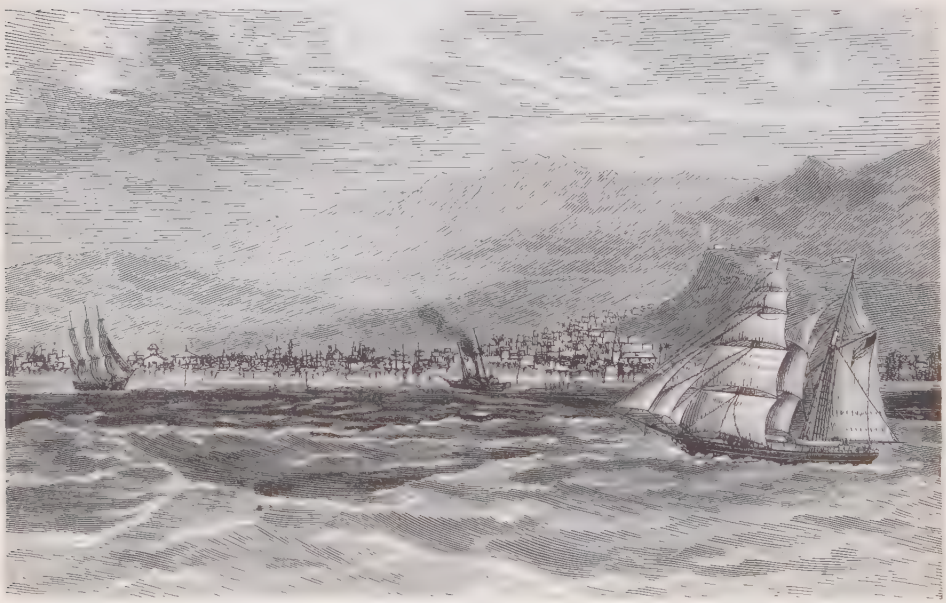
"On July 16, 1857, when I was fifty years old, came my first jubilee. The old grass meeting-house and its two successors had disappeared, and in their stead stood a meeting house that would compare well with country churches in the United States. In it the people assembled with representatives from the fifteen out-districts, all clothed in European style. No sign of a native kapa dress appeared. It was dedication day. The exercises customary on such occasions were performed. It was a good and joyful day in Waimea.

"On May 16, 1872, after a residence of forty years in Waimea, the people made a love feast for their missionary and pastor, a thing which he did not desire, but was obliged to yield to. In the midst of my historical address I was requested to stop, while a beautiful gilt Hawaiian Bible and hymn-book were presented me. After meeting the whole assembly joined in a festival. That day will long be remembered at Waimea."

A SUNDAY-SCHOOL FESTIVAL.

"On the first day of January, 1880, an interesting sight appeared in our meeting house. The Sabbath-schools of North Hawaii were assembled at Waimea for a review of the International Sabbath-school lessons studied in these schools for the past seven years. These lessons had all been prepared in the native language by me, and printed in the Hawaiian newspapers, and studied more or less in all the Hawaiian Sabbath-schools. I had previously recommended a seven year review celebration, not only in Waimea, but in other central places throughout the islands. My recommendation was favorably received, and such a review celebration resolved on for the first day of the year. It was a great work to prepare a suitable and a comprehensive review lesson on the whole Bible. When the day came the review passed off well in Waimea. We had had Sabbath-school celebrations before in our meeting house, but none like this.

"In the midst of the review exercises a committee, sent from Honolulu, presented to me the contributions of the Hawaiian Sabbath-schools as a testimonial of their love and regard in view of my services in preparing their lesson-papers and hymns. The names of the schools, some forty-five of them, and the



THE "MORNING STAR" APPROACHING HONOLULU.

contributions of each, were engraved in gilt letters, and placed in a gilt frame, covered with glass. The largest contribution was $295, the smallest $1.75. Total contribution some *twelve hundred dollars.*

"Twelve hundred dollars! I never before owned at one time such an amount of money. I wish the American Board and all the American people, young and old, to see that Hawaiians, who are often said to have no gratitude, nor word for gratitude in their language, have still something akin to gratitude, and are capable of appreciating in some degree services done for their good."

WHEELER & WILSON

No. 8 Hand Sewing Machine

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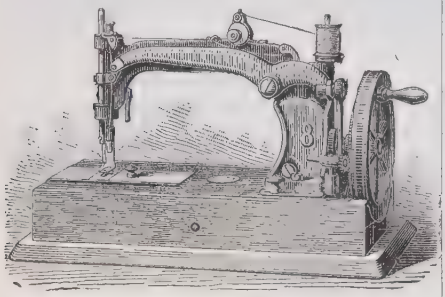

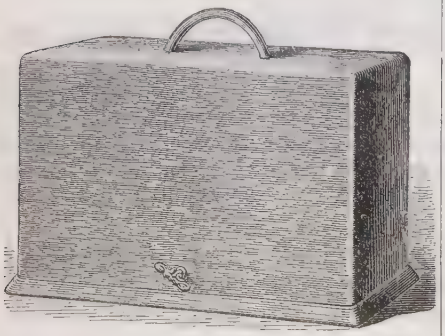

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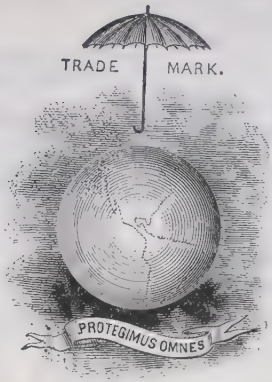

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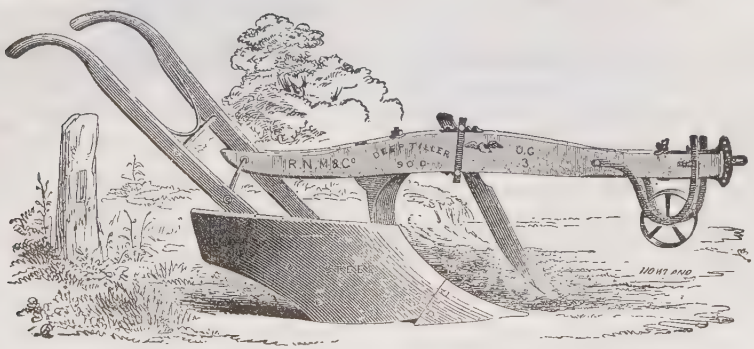

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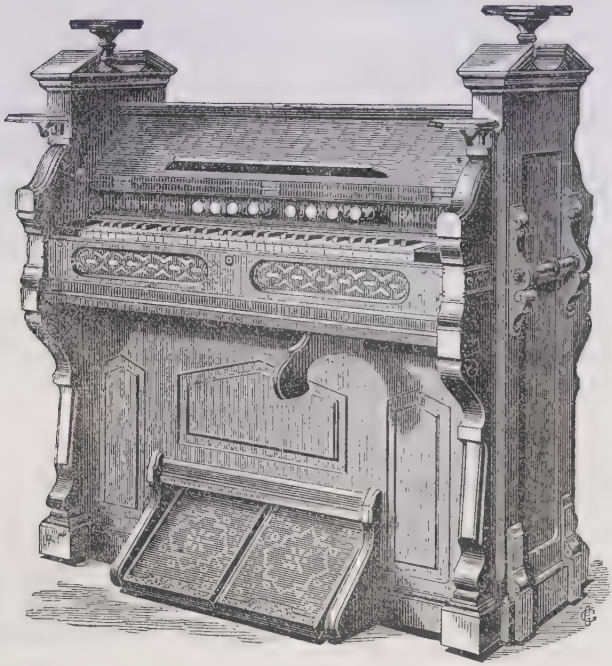

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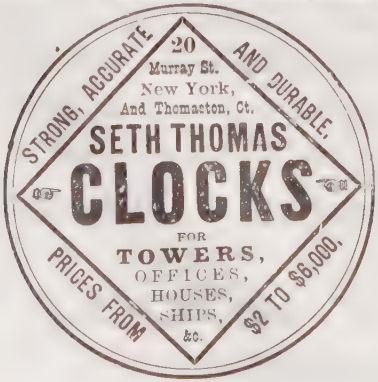

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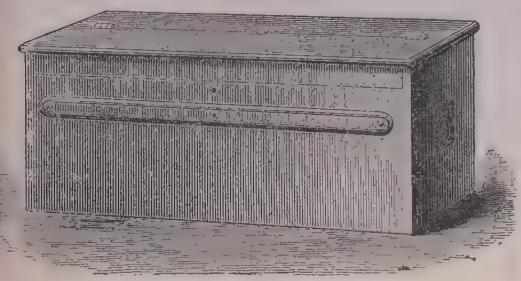

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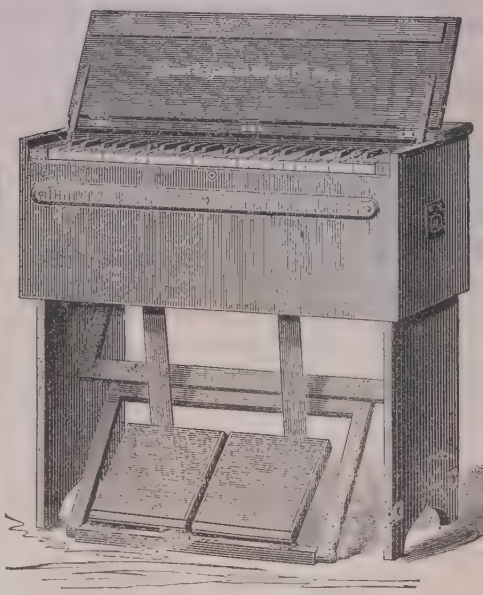

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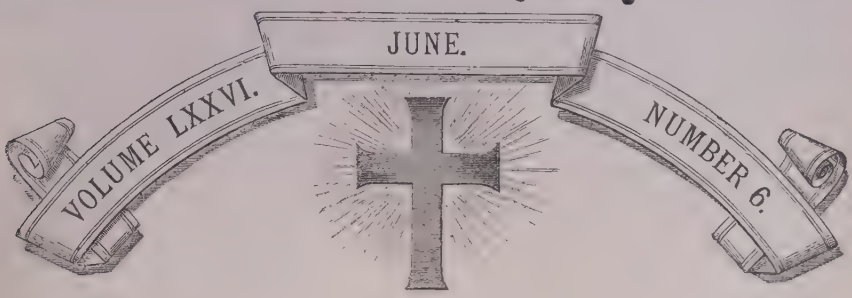
THE MISSIONARY HERALD



CONTENTS

Editorial Paragraphs 201
Woman's Work Broadening 204
Entered into Rest 205
The Gospel Civilizes the Indians 206
"The Power that makes for Righteousness" 207
The Relation of Pastors at Home to Missions Abroad. *By Dr. Warneck* 209
The Distress in Turkey 211
Some Reasons for Evangelizing Central Africa. *By Rev. John O. Means, D. D.* 212
Opium as Affecting Missions in China. *By Rev. J. L. Ewell* 217
Mahratta Mission 219
From Mr. Harding, Mr. Park, and Mr. Winsor.
Japan Mission 220
From Mr. Leavitt, Mr. DeForest, and Mr. Atkinson.
North China Mission 221
From Mr. Stanley.
Micronesian Mission 222
From Mr. Doane.
Mission to the Bulgarians 224
From Mr. Bond and Dr. Byington.
Western Turkey Mission 225
From Mr. Parsons, Mr. Pierce, and Mr. Bowen.
Eastern Turkey Mission 227
From Mr. Chambers, and Mr. Cole.
Gleanings from Letters 228
From Mr. Ireland, South Africa; Mr. Gulick, Zaragoza; Mr. Clarke, Samokov; Dr. Wood, Constantinople; Mr. Tracy, Marsovan; Miss Chamberlin, Sivas; Miss Seymour, Harpoot; Mr. Adams, Kessab; Mr. Marden, Marash; Mr. Davis, Kioto.
Missions of other Boards 230
Southern Presbyterians in Greece; The Baptist Missionary Union; The London Missionary Society; Free Church of Scotland; English Baptist Missionary Society.
Miscellany 232
Paul Sent to the Gentiles.
Notes of the Month 233
Special Topics for Prayer; Departure; Death.
Donations for a Mission to Central Africa 234
Donations Received in April 234
Contributions Received for Famine in Persia 236
For Young People 237
Hindu Washings for Sin. (*Three Illustrations*).
Contributions Received for Famine in Turkey . . . . . *Fourth page of Cover.*

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THE

MISSIONARY HERALD.

VOL. LXXVI. — JUNE, 1880. — No. VI.

ON account of the number and the length of some of the articles in this issue of the *Herald* much interesting miscellaneous matter has been crowded out. We hope that no pastor will fail to ponder the suggestions in the article by Dr. Warneck. The reasons presented for evangelizing Africa will surely impress all readers.

AFTER unexpected delays the organization of a company to undertake the new mission to Bihé is approaching completion. Three persons are already under appointment for this service; namely, Mr. William W. Bagster, now of Pacific Theological Seminary; Mr. William H. Sanders, son of the well-known missionary of Ceylon, now in Hartford Theological Seminary, and Mr. Samuel T. Miller, a young gentleman of African descent, from Burkville, Va., and a recent graduate of Hampton Institute. Rev. M. W. Pinkerton, of the Zulu Mission, who has brought his family to the United States, will return immediately to Natal, and will be joined in September by Mr. Erwin H. Richards, now of Andover Theological Seminary, and Miss M. A. Bebout, a graduate of Oberlin and of a medical college. This second company move for the proposed extension of our Zulu mission towards Central Africa, in the direction of Umzila's kingdom.

THERE are already signs that the famine in Eastern Turkey will be followed by spiritual results like those in China and India. Mr. Browne, of Harpoot, reports that one of the youngest pastors in Koordistan, in a place from which a few years since the missionaries were driven by a mob of women, speaks of crowded prayer meetings, and of Sabbath congregations of from seven to eight hundred, the number on one occasion rising to one thousand. Not seldom does God use hunger to sober and soften men and to make them feel their need of the bread of life.

The China Telegraph reports that the total foreign population resident in China, excluding Hong-Kong, is 3,814. Of these 420 are Americans and 1,953 are English. Of the 351 foreign firms having establishments in China, 35 are American, 49 German, and 220 English. What developments there would be in China if foreign enterprise was directed to missions as it is to commerce!

The State Department at Washington has received a long dispatch from Hon. E. F. Noyes, our Minister to France, giving the results of his observations during a recent trip to Turkey and Egypt. The despatch relates mainly to matters concerning the commercial interest of the United States in the East, but Mr. Noyes describes at some length the extended operations of Americans in establishing schools, in the use of the press, and in preaching the gospel. He was evidently greatly surprised at what he saw, and affirms that "the salutary influence of American missionaries and teachers in the Turkish Empire cannot possibly be overrated."

Fifty years ago the present month, Messrs. Baring Brothers & Co., of London, opened an account with the American Board, and its treasurer made his first draft on them, in remitting funds to our missionaries in India and Ceylon. For a half century this banking house has acted as the financial agent of the Board, and with marked confidence has honored its drafts for some ten millions of dollars. It is but fitting that after such extended service the uniform courtesy and uprightness of these bankers should be publicly acknowledged. In a recent communication Messrs. Baring Brothers & Co. speak cordially of the protracted and agreeable business connection, and express their gratification at being able to be of service in furthering the interests of our Board of Missions.

There is reason to fear that the system of weekly offerings, admirable as it is, has in some instances resulted in an infrequent presentation of the great benevolent causes which should be kept before Christian people. Inasmuch as, under this system, no time is designated for the consideration of specific objects, and there is no immediate reference to a contribution, pastors are in danger of neglecting one part of their duty. Let it be remembered that the purpose in presenting the claims of missions is not merely the getting of money, but the awakening of interest and the stirring up to prayer. Every church, for its own best development, needs to be brought into intelligent acquaintance and vital sympathy with God's great plans for his kingdom upon earth. For this end no human instrumentality is so potent as is the voice of the living preacher.

The wretched misrule in Turkey is illustrated by the action of the government respecting the currency. Dr. Barnum, of Harpoot, states the facts briefly: "In March, 1879, the government 'demonetized' its paper currency, of which seventy millions of dollars were in circulation, so that now twelve dollars of paper are worth only one in gold. In July the copper currency, which had become largely the basis of trade, was proscribed, and no provision made for its redemption. An old currency, copper with a little silver in it, then became the main reliance, though it was worth but one third of its nominal value. Just now a telegram has been received from Constantinople saying that hereafter the government will receive and pay out this currency at one half its nominal value. The loss each time has fallen on the person who happened to have it in hand at the time the order came. Business has been prostrated — the little that there was — and many have been ruined. All this serves to prepare the people to welcome a change of dynasty when it shall come, and some change must be very near."

Some months ago we expressed our good wishes for two children of a Greek helper from Marsovan Seminary, bearing the classic names of Socrates and Demosthenes. We now learn that these lads have a younger brother, Paul, who is expected to excel them. "Which things are an allegory." The preaching of the gospel is mightier than the wisdom of the wise. Paul has excelled, and may ever be expected to excel, both Socrates and Demosthenes.

The religious papers have already chronicled the fact that representatives from twelve theological seminaries, of different denominations, have arranged for an inter-seminary missionary conference to be holden next Autumn. The movement, so far as we know, is spontaneous, originating with the young men themselves, and is the outcome of a new impulse which leads to plans for great things for the kingdom of Christ. In whatever part of the field these men may ultimately labor they cannot fail to be the better ministers for this broadening of their views by considering the claims of the great world, and the claims of Christ, to whom the world belongs.

If the *Missionary Review* will take the pains to look at the charter and the published reports of the American Board, it will find that there is no foundation whatever for its persistent assertion that during the first ten or twenty years of its existence the Board was forbidden by its constitution to give any salary whatever to a home officer or agent. These printed reports show that in the year 1811–12, and thereafter, salaries were paid, and besides this the expenses of corporate members in attending the annual meeting were met by the Board. During the first two decades the expenses for agencies, administration, etc., were twice as great in proportion to receipts as they have been in recent rears.

The evils of denominationalism need not and should not be experienced on mission ground. It is pleasant to record an agreement between the missionaries of the Cumberland Presbyterian and the American Boards, working at Osaka, Japan, by which the same educational, mission, and publication channels shall be used by all. It is also agreed that every effort shall be made to secure uniformity in name and organization in the native churches. The name to be adopted is the *Church of Christ.* We confidently look for a special divine blessing to rest upon such union in Christian work.

Greetings from Oregon. — One of the devoted home-missionary bishops upon the Pacific coast, sending a contribution from one of the churches, adds these words: "We trust you will bear with our few small gifts. We are digging out stumps of difficulty, making roads and bridges of passage, organizing churches and schools of instruction, building houses of worship, and striving to secure ministers and to attain self-support. Thirty-one of these, mostly small churches in Oregon and Washington Territory, have had hard work to begin and to live. Two more, perhaps, will be organized in March. . . . . We rejoice in your 'opening fields' and 'larger offerings.' We trust the Lord will raise up an increased missionary constituency in our North Pacific churches." These are the very churches during their period of struggle, to sympathize with the similar struggles of our native home-missionary churches upon the foreign field. The average annual contribution from these churches to the American Board has been over $239.

Eight Months. — The total receipts for the first eight months of our financial year amounted to $257,243.41. [Donations, $206,063.23; Legacies, $51,180.18.] This is about twelve per cent in advance of the average receipts from the same sources for the corresponding months during the preceding three years. During the remaining four months of the year we need to receive about $200,000 in order to meet the regular appropriations for the current year — not including what has been appropriated for enlargement in accordance with the special instructions given at the last annual meeting of the Board. This will call for an average of about $50,000 a month from the regular contributions of the churches and from ordinary legacies. Cheerfulness, good courage, and glad expectation have characterized the gifts of the year thus far, and bid us to look for the same in the future. May God also grant large spiritual blessings!

WOMANS' WORK BROADENING.

The historian of the future will record the remarkable uprising of the Christian women of this generation as one of the most notable events in the history of the church. It is as if they had just come to a consciousness of their privileges in the promotion of the kingdom of Christ. It is enough to cite the growth of Womans' Boards from the little beginnings of a dozen years years ago when a few women in Boston organized the first Board, specially devoted to the spiritual and social elevation of their sex abroad, not independent of existing organizations, but with true womanly instinct as helpful of them — on a plan that commended itself to the good sense of women through the land, from the Aroostook to the Golden Gate. The moral power developed, the wide Christian sympathies awakened, the manifest presence of the Holy Spirit in their great assemblies, quickening to new animation and more earnest effort in behalf of the kingdom of Christ, are of inestimable worth to the Christian life of our churches, to say nothing of the results in foreign lands.

And now, as the natural results of the new life awakened, our Christian women, not content with what they have hitherto done for the home field by their generous offerings toward the support and comfort of home missionary families, plan still more liberal things and organize a Home Missionary Association, to assume, in coöperation with the Home Missionary and the American Missionary Societies, the entire support of additional laborers to be sent out as teachers into the destitute sections of our country. This broadening of aims and efforts is most happily set forth in a joint circular issued by the new organization and the Woman's Board, at once clear, concise, comprehensive, and grandly Christian. As the leading men of the Congregational body work together in harmony and good fellowship, in the different organizations for missionary effort at home and abroad, so will the women of the denomination work together for the same great objects, and all the more efficiently by giving a distinct place to each in their thoughts and plans, and in organizations to represent them.

ENTERED INTO REST.

So we may speak of two honored missionaries whom the Master has just called to himself, Mrs. John F. Smith,[1] of Marsovan, in the Western Turkey mission, and Rev. B. G. Snow,[2] so long identified with the work in Micronesia.

Mrs. Smith, in her unselfish devotion to the sick poor of the neighborhood, contracted a violent fever that soon run its fatal course. Mr. Tracy writes on the 18th of March, as follows: "Amid weeping crowds of native friends she was buried, — it is hard to record it, — the sister so identified with this station for seventeen years, the home-loving and hospitable, whose accomplishments were veiled in humility, whose self was sunk in unselfishness, whose heart was a gem of crystal sincerity, and also a well of affection." Mr. Herrick adds, a few days later: "Her own comfort or even her own needs were uniformly but silently bid to wait on the happiness and wants of others. Her labors too abundant, her sacrifices too absolute and self-forgetting, have opened for her thus soon the door of heaven she was all ready for, and left a great blank in our circle here. It seems very natural to think of her as entering the society and fellowship of heaven. She would be sure to feel at home there."

Mr. Snow's lot was cast in quite a different sphere. His, too, was an unselfish devotion, that counted no sacrifice too great for the cause of Christ. Amid a people sunk in the lowest degradation, isolated from the world, long dependent for all communication with home friends on the yearly visit of the "Morning Star," he began and carried forward his work with unshaken faith in the word and promises of God. He lived to see Christian communities established on islands that had been the habitations of cruelty; to see men, once the dread of the hapless mariners cast away on the coral reefs that girded their island homes, the humble followers of Christ. Mr. Snow and his devoted wife seemed to enjoy the Divine blessing on their labors in some happy measure proportioned to the sacrifices they made. But Mr. Snow's great trial was not on mission ground, but in being obliged to return to his native land, exhausted by his long labors and sojourn in a tropical clime. His interest in Ebon and Kusaie, and in the men he had been the means of bringing to Christ, never ceased, but, if possible, seemed to become the more intense to the last. A slight incident will suffice to suggest the variety and the extent of his labors. Writing in June, 1860, he remarks that he had issued from his *hand press* not less than 70,000 pages of elementary works for the education of his people. So dependent were they on him for whatever was to raise them from their moral degradation to the enjoyment of the blessings of a Christian civilization. It may not be improper to mention, in illustration of his economy in the use of mission

[1] Mrs. Laura Elizabeth Smith, daughter of Albert G W. and Caroline D. C. Smith. Born at Castleton, Vt., June 19, 1833, united with the church, July, 1851. Studied in Troy Conference Academy, at a select school, Newark, N. J., and at Castleton Seminary. Married in Castleton, Vt., October 6, 1862. Sailed from New York, May 30, 1863. At home, 1873 to 1875. Died March 15, 1880, leaving her husband and three children, two daughters and a little boy.

[2] Benjamin Galen Snow. Born at Brewer, Me., October 4, 1817. United with church in Brewer, Me., 1834, June 8. Graduated from Bowdoin College, 1846, and Bangor Theological Seminary, 1849. Ordained at Brewer, Me., September 25, 1851. Married Lydia Vose Buck, of Robbinston, Me., September 1, 1851. Sailed from Boston, November 18, 1851. Home on a visit from 1868 to 1871. Returned May, 1877. Died at Brewer, Me., May 1 1880, leaving his wife and two adult children, a son and a daughter.

funds, that of his own motion, in view of a change in his place of residence, he asked of the Board a hundred dollars less for the current year than for the year previous. His request was granted only on condition that if inadequate to his comfort, he should frankly ask for more.

The influence of such missionaries lives after them in the changed lives and character of many immortal souls, who, but for them, might have lived and died, never knowing the preciousness of a Saviour's love.

THE GOSPEL CIVILIZES THE INDIANS.

It is a fact that a large number of American citizens regard the efforts made for the elevation of the Indian as well nigh if not absolutely fruitless and hopeless. That frontiersmen, who occasionally take a look at Indians across the barrels of their rifles, should think so is not very strange, but it is little less than amazing that this opinion should be shared by intelligent men, who have before them authentic statistics, and above all by Christian men, who claim that the gospel is the power of God unto salvation to *every one* that believeth. It would be difficult to find a popular impression which is more palpably false than this common notion that Indians cannot be civilized and Christianized. Indeed, if one were to look for an illustration of the power of the gospel to reform and elevate the degraded, he might well select the Indian tribes of the United States. We have before us the Report of the Commissioner of Indian Affairs, presented to Congress at its present session. The statistics given in this report were not prepared by agents of missionary societies, but by government officials, under the direction of the Secretary of the Interior. These statistics are worthy of consideration by our citizens, whether Christians or not.

According to this report, the number of Indians in the United States (excluding Alaska) is 252,897. Nearly one quarter part of these (60,560) belong to five tribes, which are classed as *civilized*. They are the Cherokees, Choctaws, Creeks, Chickasaws, and Seminoles. The civilization of these tribes is not merely nominal, as will be seen from the following facts: Here are 60,560 Indians, all of them wearing citizen's dress, and no longer living in wigwams, but having over 16,000 houses: that is, one house for every three and a half of the population. Of these houses, 2,700 were built within the last year. There are among these five tribes 195 schools, with 6,250 scholars, constituting one tenth of the whole population. Massachusetts has not far from one sixth of her population in schools. *From their own tribal funds*, these Indians have expended during the year $156,856 for education. This is $29.09 for each scholar. Massachusetts paid in 1878-79, for each of her scholars less than half as much, namely, $13.73.

Among these civilized tribes, more than one half the population can read, 2,650 having learned to read within the past year. They have 273,000 acres of land under cultivation, from which they raised over a half million bushels of wheat, and 176,500 tons of hay. The report of the Commissioner has tables indicating the sources from which all Indian tribes derive their subsistence. Many tribes report twenty-five, fifty, seventy, and even one hundred per cent.

derived from government rations. Many of them get from ten to fifty per cent. of their support from hunting and fishing. But each one of these five tribes reports *nothing* derived from these sources, while one hundred per cent. of their subsistence comes from "Indian labor in civilized pursuits."

There is one other fact brought out in this report of the Indian Commissioner which may be presented both as a sign and as a cause of the civilization of these tribes. There are among them 131 church buildings; that is to say, one church building to 462 of the population. Evidently these Indians are religious as well as thrifty. They attend church as well as attend to their farms.

The constituents of the American Board, as well as all friends of missions, must read these statements with peculiar satisfaction. They will remember that, though the Board has now no missionaries with these tribes, having ceased labors among some of them because its proper work was supposed to be done, it has had among them, since 1816, not less than 282 missionaries, clerical and lay and female. These are the tribes (leaving out of account the Seminoles, the smallest of them, numbering only 2,560) where, notwithstanding cruel wrongs and removals, there has been the most permanence, and where the gospel has had a tolerably fair chance to test its power upon untutored savages. And if on this field it has not shown itself to be the power of God unto salvation, — certainly of temporal salvation, — we know not what evidence could be demanded.

Other Indian tribes, notably the Dacotahs, are yielding to the influences of the gospel; but this effort to civilize and Christianize the Choctaws, Cherokees, and Creeks, begun by Kingsbury, Worcester, and Butler, under the auspices of the American Board, and since prosecuted by other missionary and Christian organizations, has already furnished a demonstration which no candid mind can dispute, both as to the capacity of the Indian for civilization, and the power of the gospel to save.

"THE POWER THAT MAKES FOR RIGHTEOUSNESS."

That there is a "power that makes for righteousness" few will deny. Though men dispute as to its nature they have little doubt as to its existence. It is out of sight, and yet it manifests itself in such ways, and in connection with such agencies, that men need not be ignorant of its nature. Let any one consider the facts referred to in the preceding article concerning the civilization of the North American Indians, and then think of the almost numberless experiments like this, in which the gospel of Christ has been brought in contact with degradation and heathenism, with similar results, and he must confess that according to all human experience the power that most clearly makes for righteousness lies back of a Bible Christianity.

A pleasant illustration of the way in which this truth strikes men who have but just learned it, comes to us from Central Turkey. The Armenian citizens of Zeitoon, living up among the Taurus Mountains, have hitherto had some reason to question whether there was anywhere a power making for righteousness. Our readers will remember the story of their wrongs at the hands of their

Turkish rulers. Harrassed, robbed, driven into the mountains, many of them murdered, such as were taken buried in the darkness and filth of horrible prisons, they might naturally enough conclude that the supreme powers were diabolic, seeking to engulf men in sin and wretchedness. But in the time of their need these Zeitoonlees were visited repeatedly by American missionaries, who gave them counsel and comfort, and who interfered in their behalf with the authorities. These missionaries went to their prisons, and to the mountain retreats which the so-called outlaws had found, and after long and patient effort with them and with officials effected an arrangement by which many of their wrongs were redressed. Of course while the missionaries were negotiating with and for these people they took the opportunity to preach the gospel to them. The Zeitoonlees, surprised at finding some beneficent influences about them working for their deliverance, were not slow in guessing their origin. And the conclusion they reached was that these good men who had wrought so kindly for them obtained their inspiration from the Bible. They saw that it was the gospel which this book contains that righted their wrongs and gave them back their homes. Out of this conviction there has suddenly been begotten among the Armenians of Zeitoon an intense interest in Bible study. A recent letter from Mr. Marden, makes the following remarkable statements: —

"The movement for the study of the Bible is led by prominent business men among the Armenians. In the old churches the priests still perform their services in the unknown tongue of their ancestors, but immediately afterwards a layman comes forward, with a Bible from our mission press, in the spoken language, and for three or four hours reads and explains the Word, as best he can, to a crowded house. Meetings of this character are held at the same time in several of the Armenian churches, every Sabbath, with increasing interest.

"Here and there in the market streets may be seen Armenian merchants sitting in their little cupboard-like shops in the street wall, reading from the Protestant Bible with a group of eager listeners gathered around them. The women, too, to whom the Bible heretofore has been a sealed book, have caught the enthusiasm and have their gatherings in large numbers, week by week, intent upon the study of the Scriptures. Scores of them are learning to read for the sole purpose of reading the Bible for themselves."

Mr. Marden also reports that the band of outlaws, with whom the missionaries had labored for months, securing their pardon from the government on their pledge of good behaviour, were keeping their pledges almost without exception. Sixty of the most noted characters recently gathered in an Armenian church, and sent for Mr. Marden to preach to them, while they listened with closest attention. The reformation in these men is marvelous, and the Sultan himself must acknowledge that the power that most effectually makes for righteousness among his subjects is the gospel of Christ, in its pure form, as it is given, not in traditions of men, but in the Holy Bible.

THE RELATION OF PASTORS AT HOME TO MISSIONS ABROAD.

By Dr. Warneck, Editor of the Allgemeine Missions-Zeitschrift.

[The February number of Dr. Warneck's Magazine contains a long and able article on "The Pastor as a Worker for Foreign Missions." A summary of a portion of the article, prepared by Rev. George M. Adams, of Holliston, Mass., is here given.]

It is safe to say, wherever there is active interest in missions among the people, there the pastor is interested and active, and on the other hand if the people are indifferent to this branch of Christian duty, the fault lies in large measure at the door of the pastor.

How can the pastor become an effective laborer for missions? First, by having the heart in the missionary work, and this depends chiefly on the farther condition, that the heart truly belongs to the Saviour. The more fully we are united to the Lord, the more fervent is our zeal in the missionary work. Our Lord Jesus Christ subjected his apostles to a double examination. The first, theological; in which they had the question to answer: "Whom say ye that I am?" The second had to do with pastoral fitness, and in this the question was: "Lovest thou me?" The second test is more difficult than the first. But he who can say: "Lord, thou knowest all things, thou knowest I love thee," is qualified to be a shepherd of the sheep; he has a heart for the sheep, for the sheep, too, "which are not of this fold." A deep pastoral wisdom is revealed in the fact that the Lord does not ask: "Lovest thou the sheep?" but rather, "Lovest thou me?"

If we have a heart for the missionary work we easily gain an eye for it. When one reads the Scripture with a vision made clear by love for missions, it is as if scales fell from the eyes. Then we see that the Bible is a missionary book, that Christianity is a missionary religion. We cease to regard missionary interest and activity as something apart from the ordinary Christian life, as a kind of work of supererogation. So we acquire zeal for missionary effort and delight in it.

But in what ways shall we labor in this department of pastoral duty? It is of the first importance to make ourselves masters of the subject. It is wearisome and unsatisfactory to live from hand to mouth. We make a missionary meeting bright and effective when we draw from a full reservoir. It is in missionary work as in the preparation of a sermon; the immediate study and collection of materials is not enough, but these must rest on a deep foundation of knowledge of the Scriptures and of human nature.

This study of missions has two branches. We must make ourselves familiar, first, with the missionary ideas of the Scripture, and then with the facts of missionary history. The study of the Scriptures in their missionary aspect must not be confined to a few oft-quoted passages, the *loci classici* of missions. On the contrary, we must follow out the missionary idea in its organic connection with the fundamental doctrines and facts of the divine plan of redemption. Only in this way can the richness of the Scripture in solid missionary thought be brought to light. If we are to get beyond the superficiality which just repeats certain edifying but commonplace phrases, we must not say with the unjust steward, "I cannot dig." Only he who digs deep becomes productive. If

it is asked what books there are which will aid in such missionary study of the Bible, the question is a difficult one to answer. Our theology has thus far given little attention to the Bible from a missionary point of view. We have not, for example, a single commentary on the Acts of the Apostles in its missionary aspect, nor a life of Paul as a missionary. We must therefore dig for ourselves.

Then again we must make ourselves familiar with the history of missions. As the missionary ideas of the Bible are necessary to set the facts of missionary history in their true light, so on the other hand the history is indispensable to the right understanding of the Scriptural thought.

When we have once mastered the subject of missions for ourselves, we have overcome the chief difficulty in the way of interesting and instructing our parishes in the subject. Now we have something to offer, and can bring forth out of our treasures things new and old. If the missionary work is a vital member in the organism of Christian doctrine and Christian life, it follows that it must not only be remembered in special services, designed to awaken and cherish missionary interest, but must also have its place in the regular services of the sanctuary. We do not altogether forget it in the public prayer. In the sermon, also, it should be freely recognized, as often as the text gives occasion. And the occasion is given very often, if only we have an eye for the missionary thought of the Scripture. What a multitude of passages there are which turn upon the great foundation truth of the gospel, that Christianity is not a religion among other religions, but is the only true religion, so that man is justified only through faith in Jesus Christ: *e. g.*, "I am the way, the truth, and the life;" "Neither is there salvation in any other;" "There is one God and one mediator between God and man;" "Except a man be born again he cannot see the kingdom of God;" "He that believeth and is baptized shall be saved;" "This is the victory that overcometh the world, even our faith." In what manifold modifications must this foundation truth be exhibited in our preaching at the present day, and of what grand arguments do we rob ourselves if we neglect those which belong to missionary experience! And what rich stores of illustration does missionary history offer to the preacher! Still, the gain to the sermon by the use of missionary material is of secondary importance. The chief thing is that the regular services of the sanctuary bring the work of missions before the great congregation, and help to destroy the widespread idea that this work is only a private fancy of certain pious enthusiasts, standing in no vital connection with ordinary Christianity. And any pastor who has learned to interlink the work of missions with his regular duties will all the more feel the necessity for special missionary services.

As to the method of conducting missionary meetings we suggest the following: —

1. Hold no missionary meeting without thorough preparation. The use of a number of a missionary publication cannot be called thorough preparation.

2. Communicate intelligence without the book, allowing yourself to read only brief and characteristic passages.

3. Alternate Biblical missionary meetings with historical missionary meetings. Illustrate the missionary ideas of the Bible by missionary facts, and on the other hand set the missionary facts in the light of the Biblical ideas.

4. Biblical missionary meetings may be conducted in various ways. Either take up in succession the *loci classici;* or point out the connection of the missionary idea with the fundamental facts and doctrines of the gospel; or discuss such topics as the laws of the development of the kingdom of God, the Biblical method of missions, the Biblical arguments for missions, missionary promises, the Scriptural demands of missions in ourselves; or set forth the difference between heathendom and Christianity, *e. g.*, how the heathen pray, how they meet death, etc.

5. The historical missionary meetings must also have variety. At one time take a broad view over the whole missionary field, or over this or that mission ary continent, or over the development of missionary life at home. Again, take the history of a single missionary society, or of a single people, of a mission station, of an individual missionary, of some noteworthy heathen converted.

To do all this will necessitate work. But the pastor must be a *worker*, and by the sweat of his face must eat his bread, as he tills God's field. And he must make his work chamber also a prayer closet, that to his planting and watering God may give success.

THE DISTRESS IN TURKEY.

COMMUNICATIONS received during the last month reveal more and more fully the appalling nature of the calamity under which Eastern and Central Turkey are now suffering. A letter from Messrs. Dewey and Thom, at Mardin, speaks of the famine in Mesopotamia as extending from Diarbekir to the Persian Gulf. The rain-fall for the winter of 1878–79 was very scanty, and the crops of the summer failed. Prices rose rapidly. Then came a winter of almost unexampled severity from cold and snow, so that not only did food and fuel rapidly vanish, but thousands of cattle and sheep perished. Of business there was none. Messrs. Dewey and Thom say: "The state of affairs is rapidly becoming desperate. The people for the most part show an excellent disposition and an unwillingness to accept charity until driven to the last extremity. Houses are offered for sale, though if sold the possessor with his family is left homeless. In instances not a few the furniture of the house, even to the kettles, pots, and pans used in preparing food, have been sold. The streets are filled with beggars, while many, equally needy and more deserving, sit at home in silent despair, and bear the pangs of hunger as best they may."

The Protestant community of Mardin is making heroic efforts to relieve the distress, but in their own poverty, and with wheat at *fifteen times the usual price*, this comparatively small company can do little towards meeting the great need. They appeal for help, not in the name of any race or creed, but on the broad ground of the brotherhood of man.

Similar reports come from Koordistan. Mr. Browne, of Harpoot, writes: "The accounts of suffering from famine are most pitiful. Again and again we have forwarded our personal contributions, and I am proud to see how nobly all our churches are responding. Still our all is but a mite, and we hear of children leaving their aged parents to starve while they wander away to beg, and

of parents who are glad to sell their children to keep them from dying of hunger."

Messrs. Parmelee and Chambers report increasing distress in the vicinity o Erzroom: "The people," they say, "have almost nothing to eat, and what they will do for seed is a question. There are yet five months before the next harvest will be available."

These statements will suffice to show the pressing nature of the call for help from Eastern Turkey and the regions beyond. Even in Constantinople and the district about Nicomedia large numbers of people are pinched with want. The Turkish government does nothing for its suffering people, but add to their distress by demonetizing their currency and so paralyzing all business. The English consuls are doing what they can with funds received from Great Britain. Our missionaries are in an exceptionally favorable position for administering relief, and their earnest appeal for help should be responded to. And whatever is done should be done quickly.

SOME REASONS FOR EVANGELIZING CENTRAL AFRICA.

BY REV. JOHN O. MEANS, D. D.

III.

The Desperate Degradation of the People is a Reason for Evangelizing this Country.

Polygamy, slavery, and witchcraft superstitions are enough to blast the fairest land the sun shines upon. From north to south, from east to west, polygamy is the common form of social life. Mohammedan and heathen Africa alike know nothing of domestic purity and peace, and contain within their vast domains scarcely a family ordered after the natural, which is the Christian, pattern. The African family is simply a cattle kraal on a slightly elevated scale. In general each man has as many women in his kraal as he can buy or steal. The wives are all slaves, and the female slaves are all wives. Of the opportunity for brutalities which this form of family organization furnishes; of the jealousies and bickerings, the sensualities and gross animal instincts which have free course; of the open warfares or armed neutralities which often make these human kraals golgothas, whoever reads the volumes of explorers learns too much to hope thereafter for pleasant dreams. Polygamy inevitably involves war and perpetuates war. As many men are born as women. If one man monopolizes many women, many men must live alone. The only way to make men live alone is to put them into the slave-coffle, or to put them out of the world. When the sleepers in a quiet African village a few hours before daybreak are startled by the crackling flames of their huts, and by the whizzing of arrows or rattle of queen's arms, the men know that death or the slave-coffle is their only hope. Women and children are what the marauders are after, and to secure them, the men must be put out of the way. Grown men have to be put out of the way, for love is too strong to be quenched even by polygamy; men

robbed of their wives and daughters do not die without striking back, nor stay in slave-coffles without at the first moment effecting their escape, to recover their families, or to replace them by robbing some other sleeping village. In Urua of Central Africa, where land, though rich beyond imagination, is not sold by the acre but may be had for the taking, Commander Cameron found villages built on piles in the center of lakes, whose deep waters provided moated security against night ambushments. In Lovallé and Bailunda, he saw villages for the same security perched like eyries on precipitous peaks which only a sure foot could scale by daylight.

SLAVERY.

With polygamy the great curse of Africa is slavery; "a system of brigandage," says Banning, "of devastation and massacre, the daily horrors of which are scarcely equaled by the most sanguinary wars recorded at wide intervals in history." Within the continent slavery is universal. Here and there it seems to involve less wretchedness, and be accompanied by fewer horrors; possibly even, to show some benevolent features. Here and there, also, it exhibits itself in a wild, raw brutality to which the enormities of Legree in *Uncle Tom's Cabin* are child's play. Always and everywhere it tempts to, and makes easy, merciless atrocities.

It is not four hundred years since our piratical ancestors first enticed unsuspecting negroes on board ship, and sold them for slaves in the Antilles. During this period it is estimated that fifty millions of slaves have been swept out of Africa; a greater number than if every man, woman, and child in our country, between the two oceans and from the Lake of the Woods to the Gulf of Mexico, should be stripped and chained and scourged, to labor in sugar fields and rice swamps. Mr. R. D. Owen presents documents which show that to North and South America alone were shipped between the years 1508 and 1860 fifteen million, five hundred and twenty thousand slaves. Up to the present time it is estimated that not less than five hundred thousand perish annually from the slave-trade.

Many slaves are captives of war. "The men," says Captain Patterson, of the British Army, in his *Notes on Matabeli-land*, "labor but little, their occupation being eminently warlike; regiment after regiment is periodically launched at their neighbors, and they make war in the most savage and ruthless manner, sparing only the children, whom they carry off as slaves, burn the towns, and drive away the cattle. As I make this note a string of prisoners is being brought to the king, and I see the children tied neck to neck in file; one woman and her baby, for some unusual reason, are of the party; babies being generally dashed to pieces for amusement, and as being too young for any useful purpose."

Commander Cameron, R. N., for months at one time, was in the enforced company of Coimbra, a slave-hunter in Urua. Coimbra one day returned from a foray with fifty-two women tied together in gangs, seventeen or eighteen in a gang. To obtain these fifty-two women, says Cameron, at least ten villages had been destroyed, each with a population of one or two hundred. Some of the villagers, he adds, may have escaped, but the greater portion were undoubtedly burnt in their villages, or shot in attempting to save their wives and families, or died of starvation in the jungle, unless some wild beast put a more speedy end to their misery.

Of these fifty-two slaves for whose capture, according to Cameron's lowest figures, a thousand were slaughtered, only ten, according to Dr. Livingstone's careful estimate, reached the last market for the final purchaser. Driven hundreds of miles, overloaded with burdens, starved, flogged, heart-broken, four out of five, says Livingstone, in many regions nine out of ten, perish on the road. "We passed a woman," is a record in his last journals, "tied by the neck to a tree, and dead: she had been unable to keep up with the other slaves in a gang, and her master had determined that she should not become the property of any one else if she recovered. We saw others tied up in a similar manner, and one lying in the path shot or stabbed, for she was in a pool of blood. The explanation of the people around invariably was that the Arab who owned these victims was enraged at losing his money by the slaves being unable to march, and vented his spleen by murdering them." A day or two after Livingstone's Journal records, "We passed a slave woman stabbed through the body and lying on the path; they said an Arab who passed earlier that morning had done it in anger at losing the price he had given for her, because she was unable to walk any longer." The next day he records, "we came upon a man dead from starvation. One of our men wandered (in the forest), and found a number of slaves with slave sticks on, abandoned by their masters for want of food; they were too weak to say where they came from; some of them were quite young." He recounts stories of athletic, healthy slaves who, when the coffles in their weary march at last crossed the familiar rivers which bounded their homes, and the poor creatures saw that they should never return, suddenly died of positive heart-break.

"The strangest disease I have seen in this country," says Livingstone, "seems really to be brokenheartedness, and it attacks freemen who have been captured and made slaves. Syde ben Habib had secured a very large number of slaves, and they endured the chains until they saw the broad river Lualaba rolling between them and their free homes; then they lost heart. Eight died in three days after crossing. They ascribed their only pain to the heart, and placed the hand correctly on the spot. Some slavers expressed to me surprise that they should die, seeing they had plenty to eat and no work. One fine boy of about twelve years, when about to expire, was laid down on the side of the path, and a hole dug to deposit the body in. He, too, said he had nothing the matter with him except pain in his heart: as it attacks only those who once were free men, and not born slaves, it seems really to be broken hearts of which they die." "Children for a time would keep up with wonderful endurance, but it happened sometimes that the sound of dancing and the merry tinkle of the small drums would fall on their ears in passing a village; then the memory of home and happy days proved too much for them; they cried and sobbed, the 'broken heart' came on, and they rapidly sank. . . . . Very often the Arab slave hunters would promise a present to villagers if they would act as guides to some distant point, and, as soon as they were far enough away from their friends, they were seized and pinned into the yoke from which there is no escape. These poor fellows would expire, as has been described, talking to the last of their wives and children who would never know what had become of them."

To procure fifty slaves, according to Cameron's estimate, a thousand villagers perish. Of the fifty but ten reach the final market. Every ten slaves on board

ship, therefore, means that somewhere a thousand have perished. Who shall compute the households desolated, the fathers and mothers and children slaughtered during these awful four hundred years which have witnessed, it is estimated, fifty millions of slaves torn out of Africa! To keep far within the truth, instead of fifty millions, make account only of the fifteen millions shown by public documents to have been shipped to America; and instead of a thousand, suppose only five hundred perished for every ten that were shipped. Even then the total reckoning would amount to the incredible number of seven hundred and fifty millions; more than half the population of the globe to-day!

WITCHCRAFT.

To polygamy and slavery add witchcraft superstitions, and the degradation of Africa is properly called "desperate" degradation. It may be doubted whether polygamy or slavery are as great obstacles to civilization as witchcraft superstitions. These are interlaced with the whole structure of African society. No one is supposed to die from natural causes: disease is charged to witchcraft. No one is killed in war, in hunting, by drowning, or mischance, but it is charged to witchcraft. The witches must be found out and tortured to confession and to death.

"I was asked," says Du Chaillu, whose representations of witchcraft superstitions are abundantly confirmed by other travelers and missionaries, "to go and see an old friend of mine, Mpomo, who was sick. They had spent the night before drumming about his bed to drive out the devil. But I soon saw that neither drumming nor medicine would help the poor fellow. The film of death was in his eyes. He held out his hand to me and feebly said, 'Chally, save me, for I am dying.'

"He was surrounded by hundreds of people, most of them moved to tears by their friend's pitiable condition. I explained to him that I had no power to save him; but he and all around had the conviction that if only I wished I could cure him. They followed me to my house, asking for medicine. Not to seem heartless, I sent him something to make his remaining moments easy. At the same time I warned them that he would die, and they must not blame me. When I awoke the next morning I heard the mournful wail which proclaimed that poor Mpomo had gone to his long rest. The cry of the African mourners is the saddest I ever heard. They mourn literally as those who have no hope.

"In the afternoon I heard talk of witchcraft. On the day Mpomo was buried proceedings were begun to discover who had bewitched him. A great doctor was brought from up the river, and for two nights and days incantations were repeated. On the third morning, when old and young, male and female, were frantic with the desire of revenge, the doctor began his final incantations. Every man and boy was armed with spears, or guns, or axes. The whole town was possessed by a thirst for human blood. For the first time I found my voice without authority. I could not even get a hearing. . . . . At a motion from the doctor, the people became still. This silence lasted about a minute when the loud voice of the doctor was heard: 'There is a very black woman who lives in a house,' — describing it, — 'she bewitched Mpomo.' The crowd, roaring and screaming, rushed frantically for the place indicated. They seized upon a

poor girl named Okondaga, the sister of my good friend and guide Adouma. Waving their weapons over her head, they tore her away to the water-side, bound her with cords, and then rushed back to the doctor again.

"As poor Okondaga passed by in the hands of her murderers, she saw me, though I had turned away not to be seen, for I could not help her. I heard her cry out "Chally, Chally, do not let me die!' It was a moment of agony; I was minded to rush into the crowd and rescue the poor victim. But I should only have sacrificed my life without helping her. So I hid myself behind a tree, and — I may confess — shed bitter tears.

"Presently silence fell once more upon the crowd. Then the voice of the devilish doctor again rang over the town, like the croak of a raven, 'There is an old woman in a house,' — describing it, — 'she bewitched Mpomo.'

"The crowd rushed off and seized a niece of King Quenguesa, a noble-hearted and majestic old woman. As they crowded about her with flaming eyes, she rose proudly from the ground, looked them in the face unflinchingly, and motioning them to keep their hands off, said, 'I will drink the mboundou, but woe to my accusers if I do not die.' She was escorted to the river without being bound. She submitted without a tear or a murmur.

"A third time the dreadful silence fell upon the town, and the doctor's voice was heard: 'There is a woman with six children. She lives on a plantation toward the rising sun. She, too, witched Mpomo.' Another furious shout, and in a few moments they brought to the river one of Quenguesa's slaves, a good woman whom I knew. The doctor now in a loud voice recited the crime of which these women were accused. Okondaga, he said, some weeks before, asked Mpomo for some salt, and he refused her. She had said unpleasant things to him, and had by sorcery taken his life.

"Then Quenguesa's niece was accused. She had no children, and Mpomo had children. She envied him, and had bewitched him.

"Quenguesa's slave had asked Mpomo for a looking-glass. He had refused her. Therefore she had killed him with sorcery. As each accusation was repeated, the people broke out into curses. Even the relatives of the poor victims were obliged to join in this. Every one rivaled his neighbor in cursing, each fearful lest lukewarmness should expose him to a like fate. . . . .

"The victims were put into a large canoe with the executioners, the doctor, and a number of the people, all armed. Then the tam-tams were beaten, and the mboundou quabi was prepared. Mpomo's eldest brother held the poisoned cup to his sister's lips. At sight of it poor Okondaga began to cry, and even Quenguesa's niece turned pale, for the negro face has at such times a pallor quite perceptible. The mug of mboundou was handed to the old slave woman, then to the royal niece, and last to Okondaga. As they drank the multitude shouted, 'If they are witches let the mboundou kill them; if they are innocent let the mboundou go out.'

"Suddenly the slave woman fell down. She had not touched the bottom of the boat before her head was hacked off by a dozen swords. Next came Quenguesa's niece. In an instant her head was cut off, and her blood was dyeing the waters. Meantime poor Okondaga staggered and struggled and cried, vainly resisting the working of the poison in her system. Last of all, she fell. Then all became confused. A random hacking ensued, and in an incredibly short time the bodies were cut in small pieces which were cast into the river.

"After this the crowd dispersed to their houses, and for the rest of the day the town was silent. Some of these rude people felt that the number in their almost extinguished tribe was becoming less, and the dread of death filled their hearts. In the evening poor Adouma came secretly to my house, to unburden his sorrowing heart. He, too, had been compelled to take part in the dreadful scene. He dared not refrain from joining in the curses heaped upon his poor sister. He dared not mourn publicly for her. I comforted him as well as I could, and I spoke to him of the true God, and of the wickedness of the conduct we had witnessed. He said at last, 'Oh, Chally, when you go back to your far country, America, let them send men to us poor people to teach us from that which you call God's mouth,' meaning the Bible. I promised Adouma to give the message, and I now do so."

Twenty years have passed since this message was sent. Poor Okondaga and Adouma lived in West Central Africa, a few hundred miles north of the region proposed for our mission in Bihé. Similar scenes may be taking place there now. "Save me, I am dying." "Do not let me die!" Is it not time to heed the wail of agony which has so long been going up?

OPIUM AS AFFECTING MISSIONS IN CHINA.

BY REV. J. L. EWELL, MILLBURY, MASS.

[Authorities for this article: Papers presented to the House of Lords, May 8, 1879; Papers pertaining to China presented to Parliament, 1878; Proceedings of the Shanghai Missionary Conference, 1877; *Church Missionary Intelligencer*, February, 1880, article, "Opium and Missions."]

Mr. Gladstone terms the use of opium in China an ancient vice. This is true, but the vice prevailed, formerly, only as drunkenness and licentiousness do with us, exceptionally, and under the ban of the law. It was about 1775 that the East India Company sought to increase their profits by fostering this vicious appetite in China. The Chinese government, learning of the project, prohibited the importation of the drug under penalty of death and confiscation. In order to force their way the two vessels carrying the first cargoes from India to China were armed, the one with fourteen, and the other with thirty-six guns. By force and craft they prevailed, and so Christian England introduced opium into heathen China.

An English writer well says: "Our original relations with China were rather those of pirates and buccaneers than of missionaries, or even of merchants."

The struggle which begun thus early has not yet ended. The Chinese have been plied with incessant and various arguments in favor of legalizing the importation, and all sorts of defenses have been urged at home to allay opposition. British agents in China wrote home that no decidedly bad effects had been seen from its use; that more lives were saved than lost by it; that if a good quality were not imported from India, a poor quality would be raised at home. By changing the name, and by urging that it would be smuggled in if the importation were not legalized,[1] an attempt was made to conciliate the Chinese gov-

[1] Lord Palmerston to Sir Henry Pottinger. 1841.

ernment. One is strongly reminded of the staple argument in favor of the liquor traffic. But the Chinese government has never voluntarily made any concessions to the importation. A reply made August 24, 1843, by the commissioner of the Chinese government, may be taken as a sample of their remonstrances. "If they [the English merchants] would only bring legal articles, they need have no fear but they would reap an ample harvest of profit. Why, then, should they persist in selling this baneful opium?"

War has been employed by Great Britain alternately with diplomacy. In one of those wars the commander of a captured junk was found in his cabin sitting upright, but dead. On a table before him lay the Chinese translation of the Gospel of John. He had gone to the very heart of the Englishman's sacred book that he might learn the secret of England's determination to force poison on an unwilling nation. In the midst of his study he had been killed by a ball. By the treaty of Tientsin, in 1860, England gained protection for opium and for Christianity, although China still continues to put some hindrances in the way of the importation of the drug. The sale of opium forms the chief and most profitable item of English trade with China. In 1876 England sold China 28,000,000 taels' worth of opium to 20,000,000 taels' worth of cotton, and woolens to the amount of 4,000,000 taels.[1]

China pays England about the same for opium that she receives for her entire exports of tea and silk.

Under the debauching influence of the importation the home cultivation has extended immensely. Three of China's eighteen provinces now redden with the poppy every year. Of course the consumption of the drug has increased with corresponding rapidity. A missionary in the great city of Soochow says that in thirty years the number of opium dens in that city has increased from five or six to five thousand. The habit is naturally most prevalent amongst the lower classes, but a very large proportion of those in authority now use it. Opium seems to have somewhat the same fascination for the Chinaman that fire-water has for the Indian.

As to the effects of the habit the testimony of the Chinese seem to be unanimous. They have a saying that the surest way to ruin an enemy is to make him an opium smoker. They attribute the late famine to heaven's displeasure for their cultivation of the poppy. The course of their government is one long protest against its importation. The statements of the English are conflicting. Some justify the importation and use, but the English missionaries appear to be united in denunciation of the habit, and of their government's responsibility in the matter. They affirm that the traffic is "productive of an incalculable amount of evil," that "it bars the hearts of a third of the human race against the gospel;" that it paralyzes the gospel; that the Chinese meet them with the taunt that they offer them the gospel with one hand and force the opium on them with the other.

America cannot take the position toward England of an immaculate judge. She has herself sinned too deeply against the weak. The American Christian, however, who condemns every violation of the golden rule, by whomsoever committed, can but sympathize with his English brethren who are seeking to free their country from this stain and the gospel in China from this "chief hindrance."

[1] The value of the tael is $1.53

Their great hope is prayer — prayer that Great Britain's conscience may be quickened to deal with the opium traffic as it once dealt with the African slave trade ; prayer, also, that China may have the moral strength to resist and overcome the poison that has penetrated her national life so deeply. Prayer is no new weapon in this contest. The Chinese annals record that once of old, when the use of this very drug had become common, an emperor gave himself to prayer for three days, and then attacked the vice with success. Let us learn a lesson from this pious heathen.

LETTERS FROM THE MISSIONS.

Mahratta Mission.

A ROBBER BECOMES A PASTOR.

MR. HARDING, writing from Sholapur, February 27, reports the ordination of a pastor at Watwad, a place some sixty miles from Sholapur, where there is a church of nearly fifty members which has never had a pastor. At the suggestion of the missionaries the church chose one of their own number for ordination, Mesoba, the first convert at the place. Of this Mesoba, Mr. Harding writes : —

"He is an intelligent man and has long been able to read, but he has never been to school. He sustains an unblemished character, and in the matter of faith he comes nearer to my ideal of ancient Abraham than any one I have previously known. No one questions his uprightness and sincerity. And this is all the more striking because, until his conversion, he was notorious for wickedness. He has a tall muscular frame, and for many years he was a robber, and at times a leader of a band of robbers. When the English first obtained influence in that region, some twenty-five years ago, he was apprehended and imprisoned for three years. Since then he has had a varied experience, and when, six years ago, he first heard of Christ, it was evident that the Holy Spirit had been preparing him for the truth, and he seems to have accepted it at once.

"Since his conversion he has been a careful student of the Bible, and he has a good number of Christian hymns treasured in his memory. He has very little knowledge of books beyond the Bible and hymn book. Nearly seventy years old, his strength is diminishing, and his bodily eyes are growing dim, but his spiritual strength is renewed day by day, and his spiritual sight is clear as that of an angel. It was this dear old man that we ordained to the ministry, with prayer and the laying on of hands.

"This is the first instance in our mission of ordaining a man without any special training. But the circumstances are peculiar. The work in that region has, from the first, been more purely indigenous than in any other part of our mission. Sunday services have been kept up among themselves, and those who could read have taught others to read ; and the principle, 'Let him that heareth say, come,' is practically recognized. The ordaining one of their own number now is but the natural development of the work among them thus far."

THE KONKAN DISTRICT.

MR. PARK writes from Bombay, February 28 : —

"I have several times alluded to our work in the *Konkan*, — the strip of territory lying between the Ghats and the sea. The town of Mahâd, about eighty miles south of Bombay, which we occupied a little more than two years ago, is a Konkan town. I have recently made two trips through this district, and am more and more impressed with the importance of the Konkan mission field. The towns and villages are more numerous and larger than I had at first supposed. The population will not average so many to the

square mile as in most of the Deccan districts, for the reason that there are numerous ranges of hills, rocky, or wholly covered with forest, and so unproductive and without inhabitants. The population clusters densely in the valleys, where the soil is fertile, and the villages numerous, and tolerably large; while some of the larger towns will compare favorably, in respect of population and thrift, with many of the Deccan towns. In character the people are very much as Hindus usually are, but simple in character and exceedingly accessible. I have never had pleasanter audiences than during these two tours in the Konkan. We ought to have a missionary for this field."

TEACHERS NEEDED.

MR. WINSOR, of Siroor, while on a tour, writes thus: —

"The Afghan war deprives us of the 'Poona Horse,' a cavalry regiment, for a season. While as a body they have not left Siroor for seventeen years, yet in detachments they have been of great value in all times of disturbance in the Deccan, and especially of late in helping to capture the Dacoits. So all the European families, save one captain, have gone from Siroor, the latter with one hundred men remaining in charge. The severe part of this to us is the loss of the valuable help of the colonel and of the physician, whose kindness and ability gained for them the esteem and love of all. We hope they may soon return.

"We are still engaged in touring. In this busy time of harvest I meet the people often by moonlight, three, four, and five evenings in succession in the same village, the people listening with unabated interest. I feel that in view of the work that opens upon us we must have still further appropriations for teachers. I am satisfied that this is one effectual way to advance our work. These teachers are not to be simply masters of village schools, but instructors of the people; and they must be prayed for, encouraged, and helped in their evangelistic labors. I had the pleasure last month of baptizing three more persons on profession of faith, and they were received to church fellowship."

Japan Mission.

GIRLS' SCHOOL AT OSAKA.

MR. LEAVITT, writing on February 6, gives a history of the Girls' School at Osaka which was started two years ago by the native Christians of that city. Through the energy and by the self-denying contributions of these Christians a commodious school building has now been erected. Mr. Leavitt says: —

"The school has now been held in the building two months and a half. It is growing steadily and for such a school rapidly. Every part of the building is built with native money and is their property. Not only so, the school is, as it has been from the first, entirely sustained financially by the natives. It has a board of trustees appointed by the churches who have it in charge. Everything goes in their name, all rules of the school, courses of study, etc. They have their own matron in the school, who is considered responsible for the girls. The foreign teachers are there to advise and overlook, but it is distinctly understood that the natives are the responsible ones. This makes them very watchful and puts them into the best possible relation to us. The building is seventy feet long by about twenty-three feet wide, most of it two stories high. The upper part is given to dormitories, and can accommodate, without crowding, twenty-eight persons.

"The school numbers now thirty-five or thirty-six pupils. We feel that it has solved a problem which has been in discussion among us so long, — Can the natives sustain their own institutions? In the two years of its existence it has come to rank fully up to our best mission schools in numbers, scholarship, etc., if indeed in its Japanese and Chinese course it is not superior. I think it will be found to be. As a religious power we count it the strong pillar of our work. Christian women have gone out from it to become the wives of our Christians. A regular prayer-meeting is held by the girls every day at noon, and religious interest is a steady feature of the school. Both the Japanese teachers are earnest Christians, and have put into the building the small mite of pension

money they had received from the government."

SELF HELP. OSAKA AND KOBE.

Mr. De Forest, of Osaka, writes: —

"There never was a time when the Christian light was stronger in this great city than now. We have now twelve places where regular Christian work is carried on, and in some of these there are two or three services in a week. There is no show, but we carry on things largely after the fashion described in Acts and the Epistles, going to private houses for little gatherings, and making the study of the Bible the main thing. The Christians have several among their number who carry on, without reward except from the Master, a regular visitation from house to house, looking up the sick and aged, and preparing them for baptism. I have lately had four requests to baptize aged women who had been taught for months the old, old story, two of whom I have not yet seen, but I expect to baptize them all soon: they are unable to move so far as to the chapel; so I go to their homes."

In a similar strain Mr. Atkinson, of Kobe, writes: —

"I am glad to notice a pleasant indication of growth in some of our leading Christians. For some time when any work was under consideration their expressions were 'you' and 'yours.' Now it is very delightful to see them act with the "we," "ours" sort of feeling.

"My exegetical class is fuller this year than last, and increasingly profitable, I think. I hope to get several men from the churches in my care to the three months' course of study in Kioto. The term begins early in April, and reaches on to the beginning of the summer vacation. Three months of daily study and lecture, and contact of several with the same object in view, cannot fail of being stimulating and enlarging."

North China Mission.

SHANTUNG. THE ROMANISTS.

Mr. Stanley writes from Tientsin, January 13, of what he saw in Shantung during a recent visit to that province. He says: —

"The Romish movement, or raid, into our borders, seemed to me to have fallen *flat*. It was so evident that those who left us did so only for the loaves and fishes, that the priests were dissatisfied with their assistant, and discharged him from their employ for receiving what seemed to be such poor material for their aggressive movement. Although we lost a number of members, mainly belonging to one village, I think our actual loss may be put down as almost nothing. Indeed, it has done our cause good in some respects. It has led to inquiry as to the differences between us and the Romanists; and in honest inquiry of this kind we never lose anything. While this defection has been a grief to our best men, I think it has tended to the deepening of their spiritual life, and the development of Christian character.

"My first duty was to visit all the principal points, and reorganize the weekly meetings; this was done at once, with a small, but growing, attendance from the first. During the summer a weekly meeting had been begun at Han-chia village, eight *li* north of our central point, Pâng-chia. This appointment was continued. There were more than a dozen inquirers in this village."

INTERESTING INCIDENTS.

"Time would fail me to refer to all the places in detail, so I will only give some incidents. One little incident which occurred on my first visit to Shih-Chia-Tang, impressed me very much. I was about to begin the service when the attention of all was attracted by something unusual in the court-yard; then all who could see out of the door got up and stood respectfully or stepped out. The mystery was soon solved by the appearance of a wheelbarrow, on which a sick widow was being wheeled to church. It was lifted over the high door sill, and she lay there rolled up in her "bed" during service. She was a little better after a six weeks' illness. She said she could not stay away when she heard her pastor was coming. The following week she came in the same way.

After that she was worse, and I did not see her again. She and her little boy were baptized last March.

"It was my sad duty on this visit to bury one of the oldest members in the church, old Mrs. Tu, of Chou-Chuen-Tswang. It was the first funeral service conducted by a missionary in that region. It excited a good deal of interest in the village, and gave me an opportunity of preaching to a yardfull at the house, and to almost the entire population of the village at the grave. Contrary to my fears there was almost perfect quiet, so that I was able to speak with little difficulty. The quiet which prevailed, and the absence of show and expense, in contrast with their noise and glitter, were very marked on this occasion, and I think the exercises were watched by some with more than a mere curiosity."

A PRIEST CONVERTED.

"One other incident I will mention. A young man, named Liu Yün Lung, had until a few months ago manifested no special interest in the truth, though both his father and youngest brother had been baptized. He was educated for the priesthood, but never assumed the tonsure, and like Mr. Chu, of Shih-Chia-Tang, had a family. When his tutelage was ended, he was placed in charge of the temple in his native village, by the trustees, to whom he has given entire satisfaction. The proceeds of the temple land, about three acres, belonged to him, and was worth about $30 or $40 per year. In America, its equivalent would not be less than $300.

"One day last fall he came, with his younger brother, to see me. He said that he had long felt that the gospel was good, and he now wanted to be a Christian, but he said, 'that temple trammels me.' I referred to the Saviour's words, 'how hard it is for them that trust in riches to enter the kingdom.' 'No,' he said, 'it is n't that, but I 'm in debt, and this will help me pay my debt, and then I could willingly give it up.' I spoke of Christ's requirement to forsake all, and trust Him only. 'There is nothing then but trust Jesus,' he said. I replied that there were many precious promises to those who seek first the kingdom of God; *all* those necessary things are promised. 'But it is all the result of *trust*, as you say, and obedience.' Thus we talked for a long time; and I read many passages from the New Testament, of all which he made a note, so as to examine them more carefully. I said this was the question of his life; he must not decide it hastily. We prayed, and he left, saying that 'one must be abandoned; they (Buddhism and Christianity) could not be held together; my selfish heart clings to the temple; my little brother wants me to give it up.' I saw him a number of times afterward, but felt it unnecessary to say more on that subject, unless he desired it, for I saw that the truth was working.

"I have since received through Mr. Smith very interesting particulars of the final decision of this young man to give up all for Christ."

Micronesian Mission.

THE GILBERT ISLANDS.

In the account given in the last *Herald* of the work in Micronesia, as seen by the "Morning Star" on her recent trip, there was not room for the report from the Gilbert Islands, prepared by Rev. E. T. Doane. It will be remembered that the group lies directly under the Equator, and is composed of more than a dozen low coral islands. Seven of these are occupied by Christian helpers, and the work is under the special charge of the Hawaiian Missionary Board. There has been no American missionary residing there since 1877, but it is expected that Mr. Taylor will return to these Islands, with an associate missionary family, on the next trip of the "Morning Star." Mr. Bingham, while at Honolulu as Secretary of the Hawaiian Board, has been engaged in translating the Scriptures and in preparing a Christian literature in the Gilbert Island language. The missionaries now engaged are all natives of the Sandwich Islands. As a fair illustration of the mingled light and shade which mark the work in these groups, we give first the report concerning

TAPITEUEA.

"This island, like most of the Gilbert group, affords but a poor supply of food to the inhabitants. The cocoa-nut tree on all these low islands is the 'tree of life' to the people, but here its leaves are sallow, as if smitten with the ague, and its fruit small, for rain seldom falls in this low latitude. A limited supply of the fruit of the pine, together with some taro and fish from the sea, constitute the luxuries of these people, as well as the substantials of their table. The torrid-burning sun drives the men to an utter state of undress, and the women can only gather tufts of grass with which to make their skirts. I saw a woman standing among a group of school children as they were singing, chewing and biting, to make pliable, strings or shreds of grass, which were to be worked up into a skirt or fringe. Her teeth were her loom in which to weave her scanty dress. Two missionaries are laboring on the island, Mr. Kapu and Mr. Nalimu. The first is alone, his wife dead, and his children at the Sandwich Islands in school. Kapu is ordained, Nalimu is only an evangelist; both seem to be working well. Four days in the week they have a large school. The pupils are mostly youth, yet mothers, with their babes, and fathers and grandfathers attend. Some of the youth are bright. I saw one boy of the age of twelve who had so far advanced in his studies as to be able to go to out-districts and teach. Each missionary has his own schoolhouse, well made of native material, and the whole school is seated on the floor.

"The work of the week is divided somewhat thus: four days to the school; one, Friday, to prayer meeting for women especially; Saturday to fishing and preparing food for the Sabbath. The Lord's day brings the heaviest work, for then immense congregations often assemble, one and two thousand; and when the church edifice is found to be too small the whole body adjourns to some large native council house; then the preacher has an audience in numbers as inspiring as one could wish.

"At each station churches have been organized. Mr. Kapu's has a membership of 295, of whom 190 were baptized since June, 1878. Some 40 who had been dismissed had been restored; 36 children had been baptized; 64 adults had been married. At Mr. Nalimu's station the church membership is 202, and 40 children had been baptized. The contributions for the month come in quite liberally for the people, consisting of mats made from the leaf of the pandanus, and twine made from the cocoa-nut fiber. We could not spend a Sabbath here, yet we landed at two different times, and were impressed by the evidence of progress in the work. Natives near the stations are becoming more civilized in dress and behavior. Outlying districts are calling for the 'schoolmaster.'"

WAR AND "LABOR SHIPS."

"But with all the progress the evil of *war* is to be reported. The northern and southern portions of the island are fighting over some heathenish rites, — the north to sustain them — the south to remove them. It is pleasant to record that the 'right won the day.' We shall hope no other civil war will occur. The evils of 'labor ships' are telling on this island as on all of the groups. Ships are roaming the ocean in search of laborers, some to go south to the Samoan Islands or Fiji, to work on sugar plantations or cotton, some to go north to the plantations of the Hawaiian Islands. The natives are hired for a term of years, to be paid so much, cared for, and returned home when the contract is finished. But it is found that few of those who go abroad ever return. Some die, some get so involved in debt as to be unable to return, some get wonted to their new homes and do not care to come back, while others get families and are thus detained. But all this is telling on the population. This island formerly had a population of 8,000. Now the teachers think there are no more than from *four to six thousand.* It should be stated that wars have had something to do with the diminishing of the population, but there has been less of this here than on other islands.

"We sail from Tapiteuea with the banner of the cross now flying in triumph

there, the good work is progressing, 'the seed of the kingdom' has been planted, its roots are striking deep, its branches are yet to wave over all that people."

APEMAMA. A MIDNIGHT MEETING.

"On Apemama Moses preaches regularly, but as yet he has no organized church. But there is material for one. Quite a number stand ready to be organized into a church. And this should be done at once, for there is nothing like a church for the good to crystallize about, and as a means for future success. He has three congregations on the Sabbath, the attendance numbered by hundreds. I landed here at midnight, the 'Star' failing to enter the Lagoon. I took the small boat and pulled to the place where Moses lives. It was soon noised about that the missionary had come, and the people came running together, donning their best suits *on the run*. They approached us with a pleasant smile and shake of the hand, then seated themselves on mats near the beach. The moon was shining at the full. The scene and the hour were impressive. We suggested prayer and singing. And for more than an hour, waiting for the incoming tide with which to return to the ship, we sat together there 'in heavenly places,' worshiping before the Lord. I prized this meeting the more since it was one of the 'evidences of Christianity.' The good work is progressing here. Moses has been 'plowing and sowing,' or, in a more characteristic figure of his people, 'been fishing' for six years, and he has caught at least 'an hundred and fifty and three,' for all of that number were seated near us."

THE OUTLOOK.

After visiting Maiana, Marakei, Tarawa, and Apaiang, the "Star" anchored at Butaratari where the annual meeting of the mission was held. In all these places except Maina the spirit of war seems rampant, interfering sadly with Christian work. Foreign traders sell intoxicants to the natives, and drunkenness prevails. Yet in all the islands there are a faithful few, and it is believed that, with the reënforcement about to be sent from this country, there is good prospect for the future. Mr. Doane concludes his report as follows: —

"The general meeting of the mission was a good one. Some points in their fields of labor, especially the work of enlargement, were discussed. There is much in the report of the visit of the 'Star' and your delegate to the Gilbert Islands that is rather disheartening. It is sad to hear so much of war, so much of drunkenness, so much of the defection of those in power. But then there is much to cheer. Much good has been done; schools have been taught; school-books bought; additions to the churches to the number of 275 have been made. There has been much touring and visiting by the brethren among their people. On some of the islands the work is difficult, for the islands are large, the people numerous. To the work here mentioned might be added that of the gift to the people, in their own language, of the whole New Testament, with many sweet Christian hymns and school-books and Bible stories. If our report then has a dark side, this should but quicken our zeal to work the harder, since there is so much evidence that the Lord is blessing the mission."

Mission to the Bulgarians.

ESKI ZAGRA. BULGARIAN RULERS.

MR. BOND, of Philippopolis, under date of February 23, writes of a tour through portions of Eastern Roumelia. Eski Zagra, it will be remembered, was the missionary station which was destroyed in the Russo-Turkish war. Mr. Bond says: —

"Eski Zagra appears to be in a sad condition both materially and spiritually. Drunkenness is prevalent, and the people appear to be given up to worldliness. Only one of the four churches is standing, and that is almost neglected, except by the priests. And yet there is manifestly a great change in the mind of the people there, as well as elsewhere, in regard to us and our work. I was received with marked cordiality by all classes. even the school children, who used to call out after us on the street, now touch their hats respectfully, Russian fashion. The cry 'Protestanten,' or a stone shied at me from some corner, would have made me

feel at home even among the distracting ruins, but these things are probably ended for all our field. We have but two or three families in Zagra professing to be Protestants. These, under the direction of Pastor Shopoff, keep up regular services, but their influence for good thus far seems to have been very limited.

"In Chirpan, accompanied by Pastor Shopoff, I visited several of the leading men, including the chief priest, as also three of their schools. Everywhere we received a hearty welcome. Just here I would like to say a word for the Bulgarian rulers. Wherever I have been, so far, I observe that the governors and mayors of cities appear to be earnestly endeavoring to work for the benefit of their people. The off-hand, business-like, republican style of these officers is refreshing to an American. They are not ashamed of work. The Chirpan governor has just made a tour of the thirty-eight villages under him, making notes of their actual condition and needs. He is putting forth strenuous efforts to get their schools in good order. At Merichleri he even made a small contribution to our Protestant community for their school. The schools in Eastern Roumelia are being conducted on the German plan.

"Throughout the field the Bible and religious books are having a remarkable sale. Teachers urge their scholars to buy, after setting the example themselves. Altogether we feel encouraged to press forward in our work, rejoicing to be used as instruments in it."

THE BULGARIANS. THEIR PROGRESS.

Dr. Byington, of Constantinople, writes this of the race for which he is laboring:—

"The Bulgarians have done well, very well, since the war. My admiration for them has been steadily increasing. Before the war they had, despite the oppressions of Turkish rule, greatly improved their financial condition, and by their earnest efforts in behalf of education had made rapid progress towards a higher civilization. By their own efforts, chiefly, they had prepared themselves for the great political changes of the past few years. When the war came the Bulgarians were not so situated that they could do much fighting, but the Bulgarian Legion showed in Shipka Pass that they could fight bravely for their own emancipation.

"Exaggerated rumors have been circulated about troubles in the Principality, but whatever trouble there was arose from this, that the people were determined to stand by their constitutional rights. Since the war the Bulgarians have shown a very liberal spirit. They compare very favorably, in this respect, with some of the great European powers. Although there have doubtless been some misdeeds, the action of the people generally has been praiseworthy towards the Turks. While the Bulgarians have some things to learn and some also to unlearn, they are entering upon their new life under very favorable auspices, and I trust a bright future is before them."

Western Turkey Mission.

AN ARMENIAN TEACHER.

In the January number of the *Missionary Herald*, Mr. Parsons of Nicomedia gave some account of an Armenian teacher at Kartsi, who was converted through the instrumentality of a student from Marsovan. Mr. Parsons now sends a translation of a striking letter from this teacher giving an account of himself and his work. He says:—

"When I came to this place I was in a measure freed from the superstitions of the church and had a 'hearing-of-the-ear' acquaintance with the truth. The spirit touched my heart and showed me my awful disobedience and lost condition. The Saviour drew near to me, and spoke to my heart his peace. He at the same time showed to me the multitudes about me, in the same lost condition, and made me feel an earnest desire to lead them to the unerring guide. My desire for their salvation grew stronger and stronger. But what could I do? They were Gregorian Armenians, and regarded me as such. If I were to show myself a Protestant they would not bear with me a day, and then I could do nothing for them without

smothering my own convictions or acting against my conscience. I thought I could do something for them. As a teacher I was not required to take any part in the ceremonies and rites of the church. I began by putting the Bible on my school desk. Blessed day! My scholars saw something new. It became *the* Book of books, the source of a science above all others. My instruction was leavened with the gospel. I tried even to teach arithmetic in a way to do my pupils spiritual good.

"On the Sabbath I took my school to retired places and among the hills, and spent the day in reading. My heart was rejoiced to see my pupils coming to those gatherings with their New Testaments in their bosoms. Young men and aged females finally joined us. Soon the women and the young men proposed to have the meetings in the church. I felt that the Lord was enlarging my opportunity and his work. The meetings were continued in the church for a long time. But at length Satan stirred up some to denounce this as 'perfect Protestantism,' the people were frightened, and the meetings stopped. Perhaps Satan hoped to discourage me. The Lord conquered. I had yet a work to do for my boys. They came to my rooms, and little by little others came. I worked for them with an increased fervor of desire, I pointed out the way of salvation as plainly as I could, I applied the ax to the root of their superstitions, and this is what I am now doing. For all my pupils I have great hopes that the Lord has begun his work in their hearts; for some, that they have been born again. There are a few adults to whom I have communicated *all*. One is a barber who is persecuted because he will not work at his trade on the Sabbath. With a few exceptions my pupils have pledged themselves, forever to abstain from all intoxicating drinks, and to keep holy the Sabbath. They are now trying to teach their mothers and sisters to read, and with some success, I am glad to see.

"There are indications that the bell for my 'coming out' is soon to be rung. If I am turned out of the school I shall yet have a work in this village. Whatever may happen I cannot cease from openly speaking the truth."

PROGRESS AT BARDEZAG.

Mr. Pierce of Nicomedia, reports a gratifying state of religious activity in the Bardezag church. The Sunday-school numbers not far from 300, the classes increasing so that they have frequently to be divided. The boys' school also has grown from fifteen to eighty, and is now full to the limit. Mr. Pierce says: —

"For the year past it has been my lot to preach nearly every Sabbath to a congregation of 200 and upwards. It has been a great satisfaction to notice that the number of hearers was steadily increasing, and that the relations between missionaries and people were more cordial, and signs of real, spiritual life in the church more apparent.

"Since the week of prayer there has been a large increase in the congregation. So much so that now every seat is filled and many sit on the floor. Many of the new comers are young men and men of middle age, while one is a man of seventy. The brethren are already taking measures to increase the seating capacity of the chapel. Every Sabbath evening our schoolroom is filled, with young persons mostly, where we have most delightful meetings, conducted chiefly by the young men in the school. This is a new movement, and entirely distinct from the meetings of the church. The meeting for women, on Thursday, is much more fully attended than formerly, while each Friday afternoon Mrs. Pierce has a class of from twenty to thirty women, who come to her for a lesson in the Bible. This is also a new feature. The brethren have also recently started a Monday evening prayer-meeting to meet from house to house.

"In Nicomedia also there is progress. They now have regular preaching, with a good congregation, and pay one half the preacher's salary. Three young men joined the church at a recent communion service. We shall put several of our best young men into village work during vacation. We shall have quite a large class ready for Marsovan next spring. They are all doing well in their studies, and

seem to be growing in grace and in wisdom daily."

ORDINATION AT SMYRNA.

Mr. Bowen, of Manisa, writes: —

"We have just had an international, inter-denominational ordination. It was at Smyrna, just where *such* an ordination was befitting. Here are various nationalities, various languages, and various shades of religious faith all mixed up together. It was fitting that there should be some mixture in the services which were held in this city on Sunday, the 1st day of February. At the examination of the candidate for ordination four nationalities were represented, the American, English, Greek, and Armenian; and four denominations, Congregational, Presbyterian, Episcopalian, and Protestant Armenian.

"The candidate, Mr. Harotune Jinishian, was from Marash, a graduate of the Theological Seminary in that place. He has been laboring in Smyrna nearly two years, and during this period has steadily gained in the esteem and confidence both of the congregation and of other Christian laborers in that city. Though previously convinced of the worthiness of the candidate, yet the diligent attention with which the large and mixed audience listened to every question and answer was evidence enough of the benefit of having a formal examination.

"The ordination services were on Sabbath morning and a large audience was present. The introductory services were in Turkish and Armenian. Then a most excellent and appropriate sermon was preached in the Turkish language by Pastor Aridis. Pastor Harotune was then ordained to his sacred office, by prayer and the laying on of hands by Messrs. Aridis, Epstein, Constantine, Crawford, Bowen, Charteris, and myself. The whole services were most solemn and impressive, and so far as I know it is the first time anything of the kind was ever witnessed there.

"After the communion service many of us went down to the Smyrna 'Rest,' or Coffee-Room, to find that large room packed with people eagerly waiting for Mr. Constantine to come and preach to them. It was an interesting sight, that mass of eager, upturned faces, listening as though it were a pity to lose a single word, while Mr. Constantine, his heart full from the services which he had been attending, proclaimed, with genuine Greek eloquence, the Gospel of our blessed Lord. A more haphazard and promiscuous audience it might perhaps be impossible to find; some standing, others sitting; some with hats on, others with hats off; some with a look of curiosity; others with a look of most intent interest, but all listening as if spellbound. Composed of such elements as the congregation was the quietness and orderliness of their demeanor was a tribute to the charm of the gospel."

Eastern Turkey Mission.

THE FAMINE.

All the reports from Eastern Turkey agree in reference to the sad distress on account of the famine. The following letter from Mr. William N. Chambers, of Erzroom, who had been out among the villages of the Passin plain, gives a fair representation of the account that comes to us. Mr. Chambers writes on February 28: —

"We had little money, only about $250, and we could only distribute to those who had nothing in the eleven villages which we visited, and to them only enough to last for three days. We made thorough examination of the houses to which we distributed, and in very few did we find more than enough for them to eat that day, and that had been begged, and in many cases we saw nothing at all. Among the most destitute villages was Hopek, a small Turkish village of twelve families and eighty souls. We examined every house, and could only find for subsistence what would correspond to about five pounds of flour. They had no cattle, no sheep, and no horses of their own. Had we not had a little bread in our saddle-bags we would have been hungry till we reached the next village, which it was impossible to do that night because of the lateness of the hour and bad state of the roads.

"Tar Hoga is a Turkish and Armenian village of about thirty-five families. We found but one man, a Turk, who had supplies for any time, and he had what would last him only fifteen days. The day before we visited them this man's horse died, and his neighbors (Turks) devoured it. Their harvest completely failed them on account of the dry weather.

"It was indeed sad work to go through those bare, cold houses, see the poor women and half-clad children pinched with hunger, and the babes in the cradles crying in vain for food. In Hopek and Tar Hoga we found them sucking the root of the tragacanth, a shrub which they use for fuel. Sometimes they feed it in small quantities to the cattle. Much of it is sure death to the cattle, how much more to the people who are trying to subsist on it. We are anxiously hoping for answers to our appeals for contributions."

THE GOSPEL IN RUSSIA.

Mr. Cole, of Erzroom, has received very cheering tidings from several congregations of Christians in the vicinity of Kars. A graduate of Harpoot Seminary has been living in Kars as a tinman and stove maker, at the same time doing evangelistic work without a salary. In writing to Mr. Cole he says: —

"On December 1st I left for Alexandropol, thence to Erivan, Etchmiadzin, Samaghar, and Ghoolijan. I remained ten days at Alexandropol, and in the evening had a meeting with seven Protestants, as they claim to be, four brethren and three sisters. When I had read the Word and began to speak from it, they all began to sob aloud so that I could not restrain my feelings. Till past midnight we sat taking sweet counsel together, they ever and anon begging me to remain with them, to comfort them, since in such a land they are deprived of these privileges. They said there were twenty Protestants in the city. The next day I met with more in the market and conversed with them. Their eyes are fixed steadfastly on you for spiritual comfort. . . . .

"I was much surprised at the zeal manifested by the brethren and sisters in Etchmiadzin. Though they have no teacher nor preacher, yet they remain firm in the Christian faith. In our general meeting we had upwards of forty present, and eleven in the women's meeting. They also keep up the inquiry meeting. They also pledged to lay by week by week, as the Lord had prospered, for the good of the work. Those that can read promise to teach such as cannot, especially the children that are growing up in ignorance. In leaving this place the people all put me on the way with great lamentation, reminding me of how the Ephesians put Paul on the way with such weeping."

A company of Christians in Etchmiadzin wrote Mr. Cole as follows: —

"American missionary, dear friend in Christ: We in Etchmiadzin are alive and well, and have most earnest salutations to you and we are waiting for the help of the Lord. We were very glad to get your dear letter, and from your encouraging words we were much comforted. Thank the Lord that at present we are not molested, but hold our meetings regularly on the Sabbath. All the brethren are zealous as to the Word of God, our great unceasing prayer being that we may soon come into the possession of such liberty as will admit of our having a pastor and all the church ordinances in keeping with the principles of the holy gospel. . . . . In all our prayers we ask of the Lord Jesus Christ that through your efforts we may have a free church in Russia, and the merciful God accomplish it speedily! We entreat of you not to forget us, but ever seek to watch over us."

GLEANINGS FROM LETTERS.

— During a visit at Ifumi we have seen and heard much to encourage us, and also not a little to make us anxious and sad. The meetings have been well attended and many have taken part with acceptance, and there seems on the whole a good state of feeling. On the other hand, in common with our church members at all the sta-

tions, they seem united in their determination to make and use at their homes the native beer, which most of us feel is destined to eat out the piety of our churches, if it does not lead to widespread drunkenness, and in the end rob us of the larger share of our young men. The great trouble is, that instead of there being a strong public sentiment in the right direction, and in favor of a healthy religious tone, there seems an increasing tendency to combine to thwart the missionaries in their efforts to keep out certain evil practices. In this way many who, if allowed to act freely, would gladly follow the right are afraid to yield to their convictions, knowing what an amount of obloquy and indirect persecution they must meet from many who ought to know better. — *William Ireland, Adams, South Africa.*

— We had the pleasure on April 4th of receiving eight new members into our church, just at the time when persecutions have been unusually severe. My wife's Bible class of women, which she commenced with a few, has come up to forty-five. Our Sunday-school now numbers a hundred and twenty. It has been found by churches in Barcelona and Valladolid, that the members can be stimulated to increased contributions by interesting them in *Foreign* Missions, at the same time not forgetting the Home missions in our own Provinces. — *Thomas L. Gulick, Zaragoza, Spain.*

— Some days spent in Bansko were joyous ones. I had hoped to visit every home, but had time for only about half of them. There is a growing acquaintance with the Bible, a tenderer Christian feeling, and an increase in the number of followers. From one hundred and seventy-five to two hundred and twenty-five were present at the different religious services. I was glad to see that the prosperity of the work did not depend upon the pastor who has left them, on whom they have so much leaned. A young preacher and his wife who have been there for a few months seem in a good degree to have gained the confidence of the people. In supporting their preacher, however, the people are far from reaching the old Jewish standard, six persons only having been ready to give tithes and some of these grudgingly. — *James F. Clarke, Samokov, Bulgaria.*

— The "Home" is conquering success, and is helping the whole mission work very greatly. It is conciliating kind feeling, raising up well qualified teachers and and wives, giving us access to many new families, and bringing souls into the kingdom of Jesus from non-Protestant households. It is beginning to reach the class of persons we have been most anxious to get into connection with, and the prospect of increase of full paying pupils is encouraging. Enlargement is really necessary for the present number. Seven girls lodge in my house, and probably others will occupy another room in it next term.

"The tide of unbelief which is rolling in is of fearful import as to the future of the Armenians. There is no power in the Armenian church to resist it. Our position as defenders of vital Christianity acquires new importance daily. By our schools and the press, in connection with preaching and personal labor with individuals, we are to save the Armenian and other nationalities from the abyss of atheism, in their recoil from superstition and ecclesiastical domination. With God's help we can do this."— *George W. Wood, D. D., Constantinople.*

— The work in Amasia is now encouraging. The reorganized common school for girls is a success, and the Bible woman is finding good work. Nearly thirty outside children come to Mrs. Tracy daily to learn Scripture, which they go reciting in a loud voice about the streets. One day Mrs. Tracy was giving a preparation of iron to a neighbor's child. A woman standing by said "Give me some: I have no appetite." She took a little, but instantly exclaimed in distress as she ran away "What have I done? I have taken Protestant medicine! It will make a Protestant of me!" The brethren in Amasia have, of their own accord, raised over $50 for the famished in the regions of Mesopotamia. — *C. C. Tracy, Marsovan.*

— There are some hopeful things in our field. Our Sabbath-school is full to overflowing, numbering over two hundred on many Sabbaths, and they are very attentive. The examination in our boys' school

was exc llent and was listened to by a full house. The Pasha came in for a little while, attended by his retinue of seven servants. Three of these servants were well armed and stood in different parts of the room, guns in hand, ready to shoot if we showed any disrespect to his Honor. — *Miss L. B. Chamberlin, Sivas, Western Turkey.*

— I have just returned from a two weeks' tour among some of the villages on the plain, and though I dreaded starting out alone I did not find it nearly as hard I expected. The people are so accustomed to our queer ways, that the anomaly of a woman traveling alone, or rather with only a native, seems all right in their eyes, and I could not ask for more respect than I constantly received. I cannot tell you how well and how happy I am when I am doing this work in the villages. The more I go among these poor women, the lighter seem the hardships and exposures of touring, so that when I am contemplating a visit to the villages, these disagreeables hardly come to my mind, so much do I anticipate the joy, the privilege, of carrying the glad tidings of our Savior's love to these wretched homes. — *Miss Hattie Seymour, Harpoot, Eastern Turkey.*

— In Yorghonolook our work is most prosperous, and it is a great comfort to go there. The cause is their poverty. Their *aggregate* property is not over $1,750, but they paid for schools, preaching, and other expenses just $150, for 1879. So prompt are they that at the annual settlement they had overpaid all claims and actually received back the excess, an instance of its kind that is curiously rare, I imagine, even in America. Four new members have been received to the church, all of whose members are liable to expulsion if they fail to pay a just proportion of their earnings to promote the kingdom of Christ. — *L. H. Adams, Kessab, Central Turkey.*

— We are still pressing the case of Mustapha, the converted Moslem, upon the attention of the representatives of Christian governments and are anxiously awaiting the result. Said Pasha, who spoke so nobly in behalf of religious liberty, has been removed from the governorship of Aleppo, and there can now be no hope from him. Mustapha has at last felt obliged to flee beyond the boundaries of his province through fear of the government. Meanwhile the churches here have contributed nearly $150 in aid of his family. — *Henry Marden, Marash, Central Turkey.*

— Mr. Neesima has been away nearly a month in the vicinity of Okayama, and in Shikoku, doing a grand work. Here in Kioto four or five members in each school are asking for baptism, and there is a more earnest spirit manifested among Christians, since the day of Prayer for Colleges, which we observed. — *J. D. Davis, Kioto, Japan.*

MISSIONS OF OTHER BOARDS.

SOUTHERN PRESBYTERIANS IN GREECE.

THE American Board, on the death of Dr. King, gave up its mission in Greece to the Southern Presbyterian Board. This Society has now three stations among the Greeks, namely, Athens, Volos, and Salonika. These stations are manned by three ordained ministers, two native and one American, with three licentiates: Another station will be opened next year. The mission has been largely engaged in the distribution of Bibles and a Christian literature and is making continuous efforts in behalf of religious liberty.

THE BAPTIST MISSIONARY UNION.

THE receipts of this Society for March amounted to $93,800, and for the year, to $260,371.85, thus paying the expenses of the year and reducing the debt of previous years to about $6,000.

"The following items are from the *Baptist Missionary Magazine*: —

Mr. Clough, of the Teloogoo mission, writes: —

"The whole number baptized since I started on this tour, January 16, is 508. I never had such a hearing by all castes and classes before. Sometimes whole vil-

lages of a thousand people or more have turned out, and listened patiently and eagerly to me for an hour. The sudras, who are the cultivators of the soil and own most of the land, are coming soon to Jesus. *Some* way is going to be opened for them to leave caste, and not become socially disgraced, ere many years, and perhaps before many months. We must get ready for them. When they come the death-knell of old Hindooism, or rather Brahminism, is rung. May God hasten the day!"

The heroism of missionaries in Upper Burmah is thus described: —

"Has public attention been drawn to the brave stand taken by the band of missionaries in Bhamo? Messrs. Freiday and Roberts with their families, of the American Baptist Missionary Union, and Messrs. Stevenson and Soltau of the China Inland Mission, are now the only white persons remaining north of the blood-reeking palace in Mandalay.

"We have seemed to be on the brink of war with Upper Burmah for the last six weeks. The British political agent at Bhamo was withdrawn by his government months ago. On the 6th of October the British Residency at Mandalay was finally closed, and all British subjects in Upper Burmah ordered to leave on a very few hours' notice. Any who chose to do so could remain, but at their own risk. The missionary of the S. P. G. Society (English High Church), an unmarried man, and an advocate, I believe, of celibate missionaries, closed his school, and the church with its pretty stone front presented by Queen Victoria, and came away with the crowd.

"Before taking his departure, the Resident invited our brethren to return by what was then supposed to be the last trip of the steamship 'Taiping,' but they unanimously declined. On the 3d of October, Roberts writes: "The steamer has just arrived, and leaves in the morning at seven o'clock. It is stated that the Resident is to withdraw from Mandalay as soon as the steamer gets back. I do not feel it my duty to withdraw from the work, and shall remain at my post. Pray for us, for we are in great danger, yet we trust in God who has sent us here.' In the same letter he says that there are five Ka-Khyen villages asking for teachers, two of which he has visited, and feels sure that they ought to be occupied at once. Accordingly he asks Bassein to send him five more men this fall.

"How all this appears to brethren at home who think that the age of *romance* in missions has passed, I know not; but to us here it is evident that the spirit, divine and human, which animated and sustained the Judsons and the Wades in the early days, has not deserted the mission ranks. If the occasion arises, as it may arise any day or hour now, men and women will not be wanting to meet the occasion with quiet heroism."

THE LONDON MISSIONARY SOCIETY.

THIS Society has organized another company to reënforce its mission on Lake Tanganyika, Central Africa. The party of three was to leave England in April for Ujiji. Systematic arrangements for mails have already been made between the lake and the coast, so that letters from Ujiji, dated December 11, reached London in eighty-five days. Mr. Arthington, of Leeds, has offered the London Society the sum of $15,000 for the placing of a steamer on Lake Tanganyika. Should the conditions on which the gift is offered not render its acceptance unadvisable, such a steamer will be of great service. A new station has been started on the western shore of Tanganyika, named Plymouth Rock.

FREE CHURCH OF SCOTLAND.

MR. JAMES STEWART of the Free Church Mission on Lake Nyassa, made a journey in October and November last across the country between Lake Nyassa and Tanganyika. The march in going was 254 miles, and on returning was 232 miles. The report of this expedition, given in the *Record* of the Free Church, confirms the hopes heretofore cherished that by this route easier access may be had to Central Africa than by the long land journey from Zanzibar. Mr. Stewart says of this route: —

"In many places the soil is very good,

especially on the Tanganyika side. I have no doubt that many European crops would grow. The average elevation is about 4,700 feet above sea-level. The rainfall, I was told, is large, and, as I found, began a month earlier than on Lake Nyassa. Many good sites for mission stations could be found. The climate is cool and bracing, and I have no doubt healthy. Cattle I found at almost every village, and sheep and goats are kept in large numbers. The route that I followed is a remarkably easy one. It gradually rose from 3,900 feet at Maliwandu's to 5,400 feet at the ridge overlooking Tanganyika, and throughout the whole of it there is not one difficult ascent. Undulations of course there are, but they will be no obstacle to the construction of a road. Water is plentiful even in the dry weather. Good timber is, however, scarce, and this is the greatest drawback to the country."

—♦—

ENGLISH BAPTIST MISSIONARY SOCIETY.

THIS Society has lost one of its noblest servants by the death of Rev. Alfred Saker, for thirty-seven years a missionary in Western Africa. David Livingstone said of this man, "Take it for all in all — specially having regard to its many-sided character — the work of Alfred Saker at Cameroons and Victoria is in my judgment the most remarkable work on the African coast." Another African traveler, himself not a Christian, and having no sympathy with missions, says of Saker's work: —

"I do not at all understand how the changes at Cameroons and Victoria have been brought about. Old sanguinary customs have to a large extent been abolished; witchcraft hides itself in the forest; the fetish superstition of the people is derided by old and young, and well-built houses are springing up on every hand. It is really marvelous to mark the change that has taken place in the natives in a few years only. From actual cannibals many have become honest, intelligent, well-skilled artisans. An elementary literature has been established, and the whole Bible translated into their own tongue, hitherto an unwritten one. There must surely be something 'abnormal' in this."

MISCELLANY.

PAUL SENT TO THE GENTILES.

I SUPPOSE one may say without hesitation that Paul stands at the head of the whole Christian army — that he was the man and the minister of greatest power of all whom the Church of Christ has ever had in its ranks. The place to which he was called, and the work which he did, are the vindication of such a statement. He was the prince of ministers, taking the word in its largest sense, — not of preachers merely, but of Christian workers of all kinds, — servants of Christ and of his church. Such a man would, *of course*, be set apart to the work which the Master regarded as most important. Just as in a great warfare our best and bravest and most experienced general would be despatched to occupy what was the key to the whole position, the hinge upon which the entire campaign turned, so that we should learn what that all-important point was by the simple knowledge of where the great leader was to be found, — so wherever we find PAUL, *there*, we may conclude, the church's great battle is to be fought, the church's great work is to be done.

Now, to human eye, such a man seemed supremely desirable *at Jerusalem* — the cradle of the church, the headquarters of Christianity. Reason would say, "Above everything, make sure that the Church is strong at the center — at the heart. The best you can do for the *extremities*, is to do the best that can be done for the heart. Don't, on any account, let Paul go. He is worth all the rest put together. And he will do his best work *there*. *Anything* will do for the *outposts*. *Any one* will do for a *missionary*, especially to do evangelistic work among the ruder tribes, and among the ignorant and sunken masses of these heathen cities. At *Jerusalem* you need culture, all the accomplishments you can get — a man who knows Jews, and can

meet them on their own ground, who has acquaintance with rabbinical literature, and will command the respect of the learned. And having all these things in view, it is just as if Paul had been *made* for the post — all the more with his clearly-marked conversion, the personal influence which he will carry into the new sphere, and his love for his people, which amounts almost to a passion." Evidently Paul thought so himself. What he says is a most touching plea in favor of his remaining. And yet the authoritative and summary answer which he gets is — "DEPART: for I will send thee away TO THE GENTILES!" There is no reason given. There is no room left for expostulation. But the very form in which the charge is given is enough to show that the church's greatest and most pressing work, which must take precedence of all else, is the making known of Christ AMONG THE HEATHEN. And so, from that point, all through his three successive missionary journeys, till he finished his work and ended his days at Rome, his life was unceasingly devoted to this end.

That was the great work of the church *then*, and it is the church's great work no less to-day.

Every reason might have been urged for keeping Paul in Jerusalem then that could have been pleaded for retaining him in Christendom now. The church in Jerusalem and in Judea was far more necessitous then than the church in this land is now. It needed training, and organizing, and building up. The home churches, in our case, are far stronger and more independent, and have far larger resources of every kind than the home church had *then*. It may, indeed, be said that Christianity was then in its infancy, and the circumstances were exceptional, inasmuch as the first proclamation of Christianity behoved to be made TO THE WORLD, otherwise the gospel would never have been known at all, and it would have been all one as if Christ had never come. But that is just what may be said of the world as it now is. By far the greater part of it — as many as eight hundred millions, out of the twelve hundred millions of the world's population — is wholly uninfluenced by the gospel. Say what you will about the *needs* of home, and the *claims* of home, the fact is undeniable, that there are comparatively few at home who have not the opportunity in some way of knowing as much about Christ as may suffice for their salvation; while THREE FOURTHS OF THE WHOLE PEOPLE OF THE WORLD are as ignorant of Christ and of the one way of life, as they were that day when the Lord declared his mind so commandingly to Paul! And the inevitable inference is, that the circumstances in this respect being the same, the greatness and urgency of the need the same, all the conditions the same, the Lord, to whom the souls of men, wherever they are found, are equally dear, because alike bought with his precious blood — the Lord, who left the sheep that were safe in the fold, and went out after that which was lost — is saying to his church now, as he points to the great moral and spiritual wastes that are lying, and lying *open*, everywhere, "Depart: for I will send thee far hence *unto the heathen*." — *Rev. J. H. Wilson, in the Messenger and Missionary Record.*

Notes of the Month.

SPECIAL TOPICS FOR PRAYER.

For the work in the Gilbert Islands; that war may cease and that the new missionaries going thither may be prospered (pages 222–224).

For the removal of that great obstacle to missions, the opium trade (page 217).

For native preachers and teachers (see pages 219 and 225).

DEPARTURE.

May 12. Miss Eda L. Ward, for Fort Berthold, Dakota Mission.

DEATH.

May 1. At Brewer, Me., Rev. Benjamin G. Snow, aged 63 (see page 205).

DONATIONS FOR A MISSION TO CENTRAL AFRICA.

Previously acknowledged, see May "Herald"	$1,583 75
Tilton, N. H., Young friends	5 00
Sharon, Mass., Miss Wasgath	3 00
Joy Prairie, Ill., Cong. s. s.	8 66
India, Friends	100 00
	$1,700 41

DONATIONS RECEIVED IN APRIL.

MAINE.

Cumberland county.			
Gorham, Cong. ch. and so.	35 15		
New Gloucester, Cong. ch. and so.	140 00		
Portland, State St. ch., P. Loring, 50; Williston ch. m. c. 20; St. Lawrence St. ch. 5.62;	75 62	—250	77
Hancock county.			
Bluehill, A friend,		5	00
Kennebec county.			
Winthrop, Cong. ch. and so. (of which from Mrs. Otis Packard, to const. Geo. O. Packard, H. M., 100),		116	41
Lincoln and Sagadahoc counties.			
Wiscasset, Cong. ch. and so.		22	00
Oxford county.			
Paris, O. F. Smith, for Zulu Mission,		4	00
Penobscot county.			
Holden, Cong. ch. and so.		8	25
Piscataquis county.			
Greenville, Cong. ch. and so.	25 00		
Monson, Cong. ch. and so.	3 50	—28	50
Somerset county.			
Norridgewock, Cong. ch. and so.		26	00
Washington county.			
Machias, Centre St. ch.		7	65
		468	58

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.			
Keene, 1st Cong. ch. and so. 27.84; 2d ch. m. c. 34.34;	62 18		
Rindge, Cong. ch. and so.	5 80		
Westmoreland, Cong. ch. and so.	12 73	—80	71
Coos county.			
Dalton, Cong. ch. and so.		5	00
Hillsboro co. Conf. of Ch's. George Swain, Tr.			
Amherst, Cong. ch. and so.	52 27		
Bennington, Cong. ch. and so.	21 00		
Francestown, M. B. Fisher,	5 00		
Hancock, Cong. ch. and so.	24 00		
Hollis, Cong. ch. and so.	11 00		
Milford, Cong. ch. and so.	13 58		
Nashua, 1st Cong. ch. and so.	51 06		
New Ipswich, L. Lincoln,	10 00	—187	91
Merrimac county Aux. Society.			
East Concord, Cong. ch. and so.		9	30
Rockingham county.			
Kingston, Cong. ch. and so.		12	00
Strafford county.			
Gilmanton, Cong. ch. and so.	8 50		
Laconia, A friend,	15 00	—23	50
Sullivan county Aux. Society. N. W. Goddard, Tr.			
Claremont, Mrs. E. L. Goddard, 25; N. W. Goddard, 5; A lady, 10;		40	00
		358	42

VERMONT.

Bennington county.			
Bennington, 2d Cong. ch. and so.	45 50		
Manchester, Rev. A. Hemenway,	10 00	—55	50
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.			
Lower Waterford, Cong. ch. and so.	18 27		
St. Johnsbury, North ch. and so.	3 00	—21	27
Chittenden county.			
Essex, 1st Cong. ch. and so.	10 00		
Williston, Cong. ch. and so.	18 35	—28	35
Lamoille county.			
Wolcott, Cong. ch. and so.		15	00
Orange county.			
Braintree, Cong. ch. and so.	10 00		
West Newbury, Cong. ch. and so.	18 00	—28	00
Orleans county.			
Holland, Friends,		2	00
Rutland county.			
Sudbury, Cong. ch. and so.		2	00
Washington county Aux. Soc. G. W. Scott, Tr.			
Berlin, Mrs. J. E. Perrin,	2 80		
Northfield, Cong. ch. and so.	11 68	—14	48
Windham county Aux. Soc. H. H. Thompson, Tr.			
Brattleboro, Central Cong. ch. 51.22; H. 4;	55 22		
So. Wardsboro, Cong. ch. and so.	3 00		
Westminster, Cong. ch. and so.	21 31	—79	53
Windsor county.			
Springfield, L. Whitcomb,	11 00		
Woodstock, 1st Cong. ch. and so.	9 66	—20	66
		266	79
Legacies. — St. Johnsbury, Luke Spencer,		50	00
		316	79

MASSACHUSETTS.

Berkshire county.			
Curtisville, Cong. ch. and so.	13 60		
Pittsfield, 1st Cong. ch. and so.	247 86	—261	46
Bristol county.			
Rehoboth, Cong. ch. and so.	41 00		
So. Attleboro, 1st Cong. ch. and so.	14 87	—55	87
Brookfield Asso'n. William Hyde, Tr.			
Brookfield, Cong. ch. and so.	125 00		
Southbridge, S. M. Lane,	1,000 00	—1,125	00
Essex county.			
Andover, Chapel ch. and cong. to const. Rev. A. F. Norcross and Rev. G. W. Steakns, H. M. 464; South Cong. ch. and so. 121.09; Free ch. m. c. 3 67;		588	76
Essex county, North.			
Haverhill, Centre ch. to const. George Marston, H. M.	166 00		
Ipswich, 1st Cong. ch. and so.	7 76		
Newbury, 1st Cong. ch. and so.	29 89	—203	65
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.			
Beverly, F. W. Choate, to const. A. J. Iverson, H. M.	100 00		
Lynn, Central ch. and so.	50 00		
Peabody, South ch. and so.	288 85	—438	85
Franklin co. Aux. Society. Albert M. Gleason, Tr.			
Conway, Cong. ch. and. so.	36 13		
Shelburne, A. W. Pratt,	100 00	—136	13
Hampden co. Aux. Society. Charles Marsh, Tr.			
Mitteneague, Cong. ch. and so.	9 40		
Palmer, 2d Cong. ch. and so.	10 00		
Springfield, 1st Cong. ch. and so. 111.08; South Cong. ch. and so. 79.95;	191 03	—210	43
Hampshire co. Aux. Society.			
Florence, Cong. ch. and so. 108.44; A. L. W. 500;	608 44		
Hadley, Russell soc. m. c.	11 05	—619	49
Middlesex county.			
Bedford, Cong. ch. and so.	51 33		
Cambridgeport, Pilgrim ch. and so. m. c.	7 98		
Concord, Trin. Cong. ch. and so.	24 87		
Everett, Cong. ch. and so.	9 00		
Lexington, Hancock ch.	15 37		
Malden, A friend,	5 00		
Medford, Mystic Cong. ch. and so.	141 38		

Natick, 1st Cong. ch. and so. 136.30; Mrs. S. E. Hammond, 50; 186 30
Newton, Eliot ch. and so. 300; Friend, 70; 370 00
Newton Centre, 1st Cong. ch. and so. 87 49
Somerville, Prospect Hill ch. 4.20; Franklin St. ch. m. c. 4.13; 8 33
Stoneham, Cong. ch. and so. 26 84
Waltham, Trin. ch. and so. 79 65
West Somerville, Cong. ch. and so. 9 53—1,023 07

Middlesex Union.
Groton, John H. Goddard, 1,000 00
Westford, Union ch. and so. 9 22—1,009 22

Norfolk county.
Brookline, Harvard ch and so. 288 92
Canton, Cong ch. and so. m. c. 12 07
Hyde Park, 1st Cong. ch. and so. 21 32
Quincy, Cong. ch. and so. m. c. 27 00
South Weymouth, Union ch. and so. with other dona. to const. Mrs. C. R. WATERMAN, H. M. 26 45—375 76

Plymouth county.
Middleboro, Central ch., M. H. Swift, 6 00
No. Carver, A friend, 12 00
Rockland, Cong. ch. and so. 75 00—93 00

Suffolk county.
Boston, Union ch. 587.84; do. Mrs. E. C. Ford, 30; Mount Vernon ch. S. M. G. 300; do. T. T. H. 200; do. John F. Colby, 40; Phillips ch. 539.75; Immanuel ch. 25; Central ch. m. c. 11.69; Cyrus Brewer, 25; Mrs. Joseph W. Tucker, Roxbury, 10; K. T. 5; Mrs. A. W. Burrill, 3; 1,777 28
Worcester co. Central Asso'n. E. H. Sanford, Tr.
Auburn, Cong. ch. and so. 40 25
Leicester, 1st Cong. ch. and so. 252 26
Oxford, 1st Cong. ch. and so. 20 29
Rutland, Cong. ch. and so. 6 25
Webster, Cong. ch. and so. 25 00
Worcester, Central ch. and so. 310.31; Old South ch. and so. 56.75; Union ch. and so. 47.79; Salem St. ch. and so. 5.01; E. C. Crane, 20; 439 86—783 91
Worcester co. South Conf. of Ch's, William R. Hill, Tr.
Saundersonville, Cong. ch. and so. 20 00

8,721 88

Legacies. — Boston, Mrs. Charlotte A. Stimpson, add'l, 31 20
Framingham, Mrs. Maria Fay, by C. C. Esty, Ex'r, 500 00
Lancaster, Miss Sophia Stearns, Interest, by W. W. Wyman, Adm'r, 5 25
Leominster, Dolly Johnson, by James Bennett, Ex'r, add'l, 42 00
Melrose, Thomas D. Dyer, by E. O. Phinney, Ex'r, less exp. (prev. rec'd, 50.50), 2,615 42
Newton, Lydia M. Jewett, by Charles U. Cotting, and William C. Tebbetts, Exr's, 5,000 00
South Deerfield, Zebadiah Graves, by C. A. Stowell, Ex'r, 108 468-8,302 33

17,024 21

RHODE ISLAND.

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CONNECTICUT.

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Hartford county. E. W. Parsons, Tr.
Bloomfield, Mrs. S. Gillett, 20 00
East Hartford, Cong. ch. and so. 40 00
Farmington, Cong. ch. and so. 82 48
Glastonbury, Cong. ch. and so. 5 05
Granby, 1st Cong. ch. and so. 9 50
Hartford, Centre ch. and so. m. c. 20.25; Windsor Ave. ch. and so. 16.45; D. H. Wells, 75; 111 70
North Manchester, A friend, 3 00
South Windsor, Cong. ch. and so. 10 00
West Hartford, Cong. ch. and so. 150 00
Thompsonville, James Ely, 10 00—441 73

Litchfield co. G. C. Woodruff, Tr.
Bridgewater, Cong. ch. and so. 17 00
Norfolk, Cong. ch. and so. 69 79
Northfield, Cong. ch. and so. 41 50
Thomaston, Cong. ch. and so. 29 95
West Winsted, 2d Cong. ch. and so. 47 50—205 74

Middlesex co. E. C. Hungerford, Tr.
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Durham, 1st Cong. ch. and so. 36 00
Middletown, 1st Cong. ch. and so. 83 47—154 85

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North Haven, E. Dickerman, 2 00
North Madison, Cong. ch. and so. 17 00—244 42

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Hanover, Cong. ch. and so. 11 23

Tolland county. E. C. Chapman, Tr.
Union, Cong. ch. and so. 10 00
Tolland county, A friend, 25 00—35 00

1,097 97

Legacies. — Harwinton, Mrs. Sarah B. Hayes, Int. on note, 8 60
New Canaan, Lucy Weed, by William St. John, Ex'r, 2,000 00—2,008 60

3,106 57

NEW YORK.

Brooklyn, Tompkins Ave. ch. 43.03; Union ch. 31; Ch. of Mediator, Bible class, 5; 79 03
Cameron, C. P. Hubbard, 10 00
Clear Creek, Cong. ch. and so. 5 00
Flushing, Cong. ch. and so. 50 11
Gaines, Cong. ch. and so. 36 32
Gloversville, Cong. ch. and so. (of which 100 from Mrs. U. M. Place, to const. Miss C. M. CRAMER, H. M.), 305 00
New Haven, Cong. ch. and so. 20 00
New York, M. W. Lyon, to const. FRANCES E. UFFORD and SARAH W. SCOTT, H. M. 200; A lady in Madison Sq. ch. 5; 205 00
Nichols, Rev. A. D. Stowell, 10 00
Parishville, 1st Cong. ch. and so. 4 00
Syracuse, Rev. D. Scovel, 5 00
West Croton, Cong. ch. and so. 15 00
Westmoreland, 1st Cong. ch. and so. 10 00—754 46

PENNSYLVANIA.

Farmington, A. Cowles, 10 00
Hyde Park, Welsh Cong. ch. 18.50; Thomas Eynon, 50; 68 50
Philadelphia, A member of Calvary Presb. ch. 5 00—83 50
Legacies.—Philadelphia, Katharine M. Linnard, by Eugene Linnard, Ex'r, 2,085; less legal expenses, 223.21; 1,861 79

1,945 29

NORTH CAROLINA.

Wilmington, 1st Cong. ch. 3 00

SOUTH CAROLINA.

——, S. 17 50

OHIO.

Bryan, S. E. Blakeslee, 11 00
Castalia, Cong. ch. 9 00
Cincinnati, Vine St. ch. 221 05
Claridon, Cong. ch. 21.96; North Centre Prayer Meeting, 3.64; 25 60
Cleveland, Euclid Ave. ch. 19 01
Coolville, Mrs. M. B. Bartlett, 10 00
Crab Creek, Welsh Cong. ch. 3 18
Garrettsville, 1st Cong. ch. 7 00
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Oxford, Harriet C. Day, 5 00
Painesville, 1st Cong. ch. 26 30
Plainfield, V. J. Powelson, 50 00
Toledo, 1st Cong. ch. 183 60—522 74

INDIANA.

Michigan City, Cong. ch.		76 64

ILLINOIS.

Alton, A friend,	2 00	
Aurora, New Eng. Cong. ch.	17 44	
Batavia, W. E. M.	10 00	
Chicago, Union Park ch. m. c. 12.23; New Eng. ch. m. c. 11.83; Anna E. Bushnell, 5;	29 06	
Downer's Grove, Cong. ch.	7 00	
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Undina, Cong. ch.	5 00	
Victoria, Cong. ch.	3 72	
Wauponsie Grove, Cong. ch.	5 52	148 19

MICHIGAN.

Canandaigua, Cong. ch.	5 75	
Charlotte, B. W. Warren,	30 00	
Cooper, Cong. ch.	6 35	
Grand Rapids, South Cong. ch.	7 00	
Hudson, Cong. ch.	10 78	
Morenci, Cong. ch.	6 00	
Old Mission, Cong. ch.	3 06	68 94

MINNESOTA.

Elk River, Cong. ch.	4 75	
Hutchinson, Cong. ch.	1 75	
Minneapolis, 1st ch. (East Div.), 32.23; Plymouth ch. 7.39; Pilgrim ch. 2.80;	42 42	
Owatonna, Cong. ch.	9 62	
Sherburn, Cong ch.	1 06	
Westford, Cong. ch.	1 10	
Winona, 1st Cong. ch.	40 00	100 70
Legacies. — Faribault, John Stegner, add'l,		59 85
		160 55

IOWA.

Big Rock, Cong. ch.	12 00	
Chester, Cong. ch.	25 50	
Farragut, Cong. ch.	19 40	
Fort Madison, Francis Sawyer,	20 00	
Hillsboro, J. W. Hammond,	5 00	
Salem, Miss H. Watts,	10 00	
Sioux City, Cong. ch.	21 55	113 45

WISCONSIN.

Brodhead, Cong. ch.	5 15	
Caledonia, M. A. E. Nichols,	1 00	
Columbus, Olivet ch.	12 58	
Geneva, Presb. ch.	11 90	
Genoa Junction, Cong. ch.	5 91	
Hartland, Cong. ch.	4 00	
New Lisbon, Presb. ch.	21 25	
Oshkosh, 1st Cong. ch.	35 97	
Salem, "R. and F."	5 00	102 76

KANSAS.

Topeka, 1st Cong. ch.	8 00	
Wyandotte, Cong. ch.	23 00	31 00

NEBRASKA.

Olive Branch, Cong. ch.		4 30

CALIFORNIA.

Oakland, Plymouth Ave. ch.		5 70

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Mahratta mission, C. E. Fraser Tytler, Rs. 236.14.2; Dr. A. Reed, Rs. 130.7.3; Mrs. Lerike, Rs. 5;	154 50	
Zulu Mission, Mon. con. collec. Ifumi, 35.97; Adams, 62.94; Lindley, 51.15; Umtwalumi, 22.68; Groutville, 43.31; Umsunduzi, 14.75;	230 80	435 30

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MASSACHUSETTS. — Lakeville, Precinct Cong. s. s. 10; So. Egremont, Cong. s. s. 10; Tewksbury, Cong. s. s. 10; Whitinsville, Cong. s. s. for Madura, 22; Worcester, April gift, 10;	62 00
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NEW YORK. — Copenhagen, Cong. s. s. 1.50; Gaines, Cong. s. s. 1.25; New York, Olivet s. s. for Olivet Day School at Harpoot, 30;	32 75
ILLINOIS. — Oak Park, Cong. s. s. 27.08; 1st Cong. s. s. 10;	37 08
MINNESOTA. — Cong. s. s. for Harpoot,	5 50
	363 00
Donations received in April,	23,406 67
Legacies " " "	12,282 57
	$35,689 24

Total from September 1st, 1879, to April 30th, 1880, Donations, $206,063.23; Legacies, $51,180.18 = $257,243.41.

CONTRIBUTIONS RECEIVED FOR FAMINE IN PERSIA.

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" " A Friend	1.00	Previously acknowledged	678.30
Williamstown, Mass., R. R. Clark	2.00		$971.97
Norwich Town, Conn., A Friend	6.00		
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BOSTON, *May* 8, 1880.

LANGDON S. WARD, *Treas. A. B. C. F. M.*

FOR YOUNG PEOPLE.

HINDU WASHINGS FOR SIN.

The heathen know well that sin needs to be washed away, but as to how this can be done they have very strange ideas. Some will walk through fire, as if that would burn away all impurities; some will cover their bodies with filth, as if that would cleanse the soul; others still fancy that the water of certain streams has power to remove all taint of sin. The Hindus believe that there is wonderful cleansing power in the water of the Ganges, so that whoever can bathe in that river is freed from guilt. From all parts of India pilgrims go to the Ganges, and they believe that whoever dies in that stream is sure of future bliss. But India is a vast country, and comparatively few of the poor people who live in the southern portion can travel the thousand miles or more to reach the Ganges. Hence they have their own sacred streams and fountains which, though not regarded as so sacred as the Ganges, are yet supposed to have power to cleanse from sin.

A FAKIR OF INDIA.

Several years ago, in a village near Madura, a Brahmin named Sokappen, read in one of the sacred Hindu books that near the temple of his village there was a spring far under ground, and that if one would dig deep enough water would flow through that spring from the Ganges, though the river itself was more than eleven hundred miles away. The Brahmin thought that would be a glorious work to do, so to open in that region a fountain that could purify from sin all who would come to it. Was he not right? Certainly, if his belief as to the virtue of that water was correct, no better deed could be done than to give to the people the boon of a fountain able to cleanse from sin. And so this Brahmin worked for years, spending all his own money and begging from others, until he had finished a great tank and walled it with hewn stone, with stone steps leading down to the sacred water. It was only after he had finished the

THE GREAT TANK, OR SACRED BATHING PLACE AT STRIVILLIPUTTER.

tank at such great cost that Sokappen learned that his fountain did not cleanse from sin, but that there was another that could. He heard of Christ and of the forgiveness he offered, and since then he has often preached that only the blood of Christ can take away sin. Why should not every one who knows of the fountain that can surely cleanse the sinner be as eager to tell of it as Sokappen was to dig for that spring of so-called sacred water?

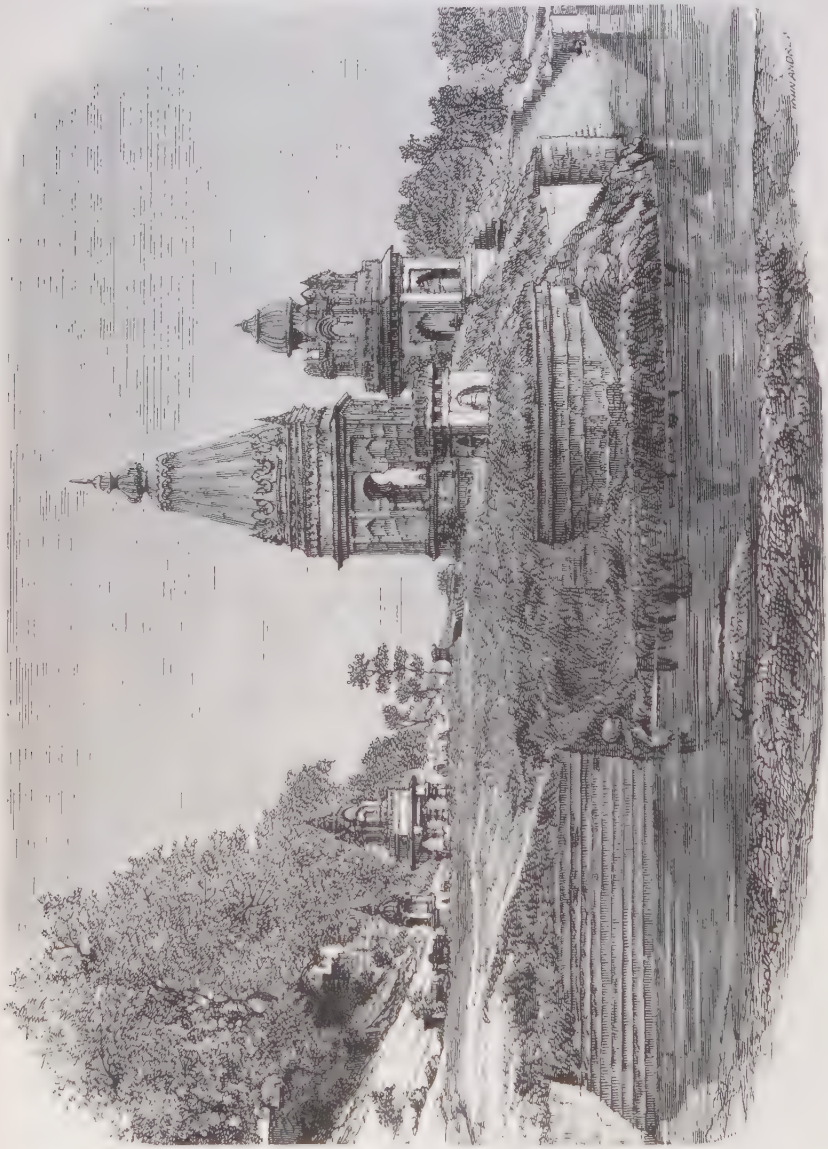
Though many people of India have now heard the gospel, there are yet millions who have faith in their sacred bathing places. Those who live too far from the Ganges find some other river, if they can. On the next page is a picture of Mowli, where two rivers, the Yenna and the Krishna, meet, and where multitudes bathe. The dead also are taken there, some to be buried, as was the "saint" whom Mr. Bruce describes, and others to be burned, that their ashes may be mingled with the sacred waters. Opposite is a picture of a famous artificial tank in the district of Tinnevelly, South India. It is sometimes called the "Sea of Sacred Milk." Granite steps lead down to the waters' edge, and in the early morning hundreds of men and women gather to bathe and to worship the sun. The water is stagnant and dirty, though it is esteemed as specially holy. Here the people wash not only themselves but also their clothes. Even the Brahmins, who regard the touch of a person of low caste as pollution, bathe in the same tank, though they have a special section set apart for their use, which you may see on the right of the picture. The cost of building these bathing places is immense, yet the people build them in many parts of India because they think that, at any cost, provision should be made for the removal of sin. They know of no better way than by bathing in these filthy places. Ought they not to be told of the fountain Christ has opened for sin and all uncleanness?

A HINDU "SAINT."

Mr. Bruce, our missionary at Satara, a city only three miles from Mowli, writes of an event which occurred in January last, and which has caused great excitement. This is his story:—

"Three or four years ago when we went into Satara, we used to see, sitting in the verandah of his house, an old man covered with rags, and surrounded with rags. Sometimes we used to see him in the street, with rags innumerable upon his person. In America we should have called him a crazy man; but ideas differ in different lands. Here he was a '*saint*,' in whom one of the gods dwelt. When his saintship came to be known by the people, he was honored and worshiped everywhere. Men who ought to have known better would, on seeing him approach, leave their work, and run and prostrate themselves at his feet. His rags were removed, and he was clothed with a robe of purple. No expense was spared to supply all his wants, and he was attended by two servants, furnished by the Prince of Ound. Well! This rag-man, crazy-man, saint, died. He had said previously, 'Wherever I die, there let my tomb be built.' He died in the city, and there the people wished to bury him and erect a tomb which should ever after be an object of worship. But the municipal officers interfered and ordered the body to be removed from the city.

The Prince of Ound was summoned from his capital twenty-five miles away, and he came as quickly as his horses could bring him. He owns a large place here, and he offered a corner of his compound for the burial place. But the officers of the law were inflexible. The Prince telegraphed to the Governor in



MOWLI, WESTERN INDIA.

Bombay, but permission was refused. So the body of the rag-man-saint was carried in great honor to Mowli to be buried. And now a new temple will, doubtless, be added to the large number already existing at Mowli, and one more god will be added to the 330,000,000 in India."

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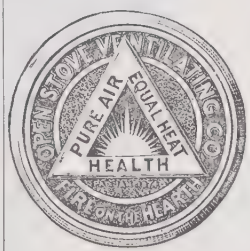

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Second Term closes	March 4, 1881.
Third Term opens	March 22, 1881.
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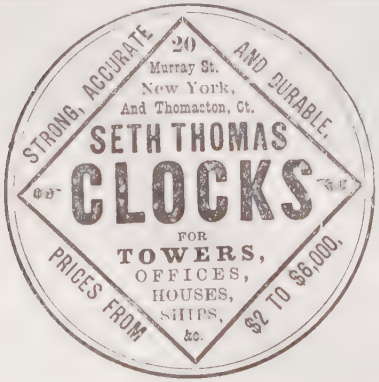

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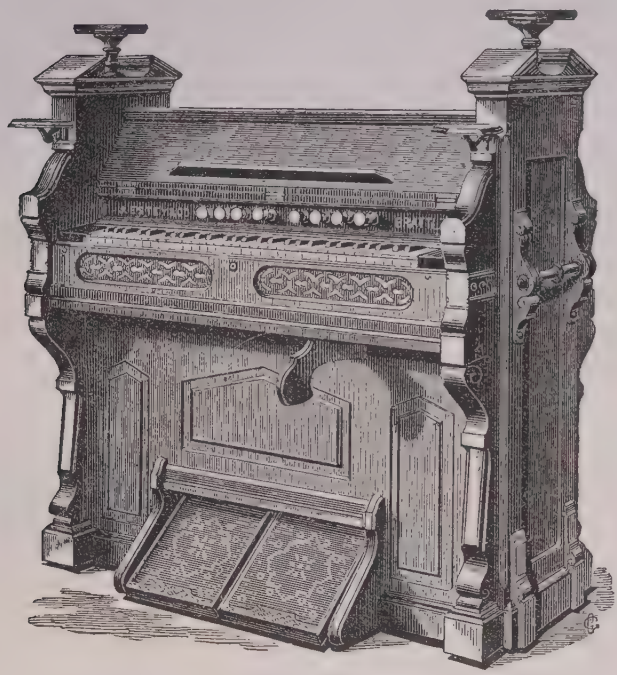

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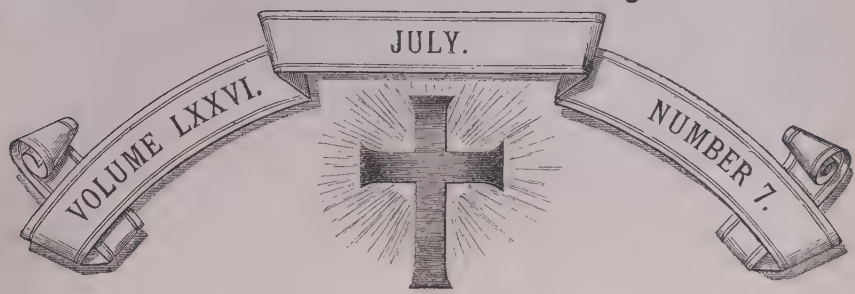

CONTENTS

Editorial Paragraphs (*with Portrait of Dr. Anderson*) 241

Antioch. (*One Illustration.*) *By Rev. L. H. Adams, Aintab* 244

Rev. Rufus Anderson, D. D., LL.D. . . . 247

Some Reasons for Evangelizing Central Africa. IV. *By Rev. John O. Means, D. D.* 251

The Turks as Philosophers 254

Indian Education, East and West. *By Mr. J. C. Robbins* 257

Mrs. Elizabeth A. Noyes 258

A Turkish Pasha's Letter 259

Umzila's Kingdom 260

Letters from the Missions 263

Japan Mission 263
From Mr. Atkinson, Mr. Davis, and Mr. Learned.

Micronesia Mission 264
From Mr. Doane.

Austrian Mission 265
From Mr. Clark.

Ceylon Mission 266
From Mr. Hastings.

Western Turkey Mission 267
From Mr. Crawford and Mr. Leonard.

Central Turkey Mission 268
From Mr. Fuller.

Foochow Mission 268
From Mr. Woodin.

Madura Mission 269
From Mr. Chandler, Mr. Noyes, and Mr. Burnell.

North China Mission 270
From Mr. Smith, Mr. Stanley, and Mr. Roberts.

Gleanings from Letters 274
From Mr. Hall, Fort Berthold; Mr. Riggs, Fort Sully; Mr. Chambers, Erzroom; Mr. Randall, Madura; Mr. Chandler, Pulney; Mr. Hastings, Jaffna; Mr. Roberts, Peking; Mr. Chapin, Tung-cho; Mr. Bingham, Honolulu.

Missions of other Boards 275
The Gospel in Madagascar; Church Missionary Society.

Notes of the Month 277
Special Topics for Thanksgiving and Prayer; Departures; Arrivals; Deaths.

Donations for a Mission to Central Africa 278

Donations Received in May 278

For Young People 281
Zaragoza — The City and the Mission. By Rev. J. L. Gulick. (*Five Illustrations.*) — *Special Objects for Young People.*

Contributions Received for Famine in Turkey and Persia . *Fourth page of Cover.*

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THE

MISSIONARY HERALD.

VOL. LXXVI. — JULY, 1880. — NO. VII.

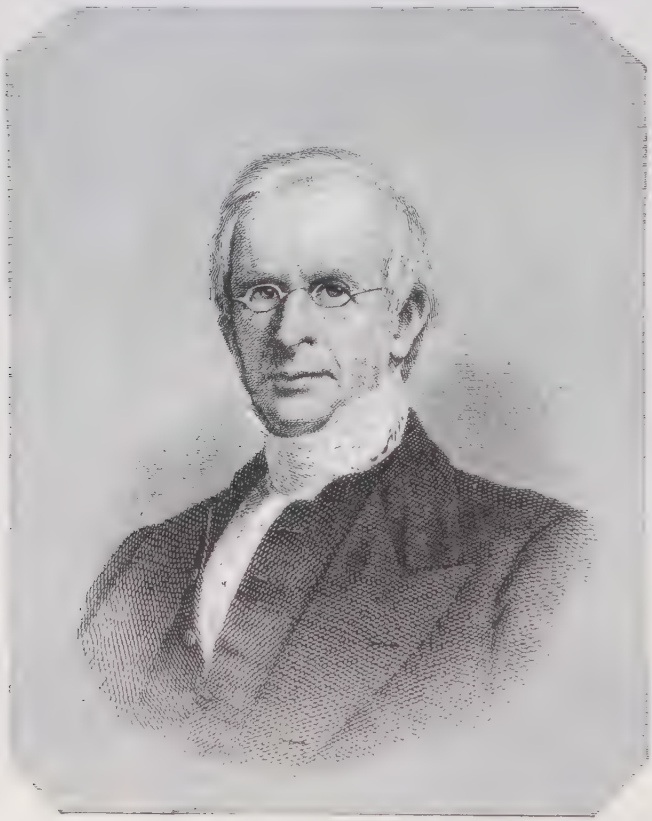
EXTRA pages have been given in this number of the *Herald* in order to present the interesting matter that crowds upon us. The memorial of Dr. Anderson, and the articles concerning Turkey and Africa, will be sure to attract attention. Mr. Robbins' brief paper on Indian Education should be noticed by all interested in the Indian tribes. The Young People will find a double number in their department, with suggestions, on the last page, of various special objects for which they may like to contribute.

THE recent remarkable religious movement in France, though it has come suddenly to view, seems to be the result of much previous labor in the distribution of the Word of God. Rev. Dr. Fisch, of Paris, says that four million copies of the Scriptures have been sold in France; that all the young men in the army have been taught to read the Gospel of John, and that 500,000 young men know that gospel by heart; and that 100,000 soldiers driven into Protestant Switzerland during the late war, have returned to France, each with a New Testament and various religious tracts. Surely God's word does not return unto him void.

AMONG the special topics for prayer suggested in the last number of the *Herald* was one for the Gilbert Islands, "that war may cease." Even before we pray the answer came. Mr. Bingham, of Honolulu, forwards tidings received from Rev. Mr. Kapu, of Tapiteuea, from which it appears that a reign of peace has begun, accompanied by a great spiritual quickening. Mr. Kapu reports that the people had burnt their spears and armor; and that seventy-nine muskets and over three hundred swords had been broken into very small pieces. Isaiah's prophecy would have been literally fulfilled if the people had had forges on which to beat their swords into plowshares. On the 11th of January Mr. Kapu received one hundred and forty persons to the church, having received one hundred and sixty-eight on the previous October. Devout thanksgivings should ascend with our prayers in behalf of these islands of the sea.

GOD is certainly enlarging the hearts of his people in this land, with reference to the work of foreign missions. The Presbyterian Board for Foreign Missions was able to report at the recent session of the General Assembly that, whereas it began the financial year with a debt of over $62,000, it closes it with a balance of $6,098.16 in the treasury. The total receipts amounted to $565,175.82, an increase of $158,213 over the previous year. It is a remarkable fact that $176,000, or thirty per cent. of the whole amount contributed, came through the women's organizations. Other missionary boards in England, as well as in this country, are reporting increased receipts.

THE Board has recently published a revised and improved edition of the pamphlet of maps of our mission fields; also a pamphlet relating to Umzila's kingdom, from which extracts are given in this number of the *Herald*. Copies of these pamphlets may be obtained by addressing C. N. Chapin, 14 Congregational House. Price, ten cents each.



Born 1796. RUFUS ANDERSON, D. D., LL. D. Died 1880.

THE above portrait of Dr. Anderson is from a likeness taken several years ago, and presents him as he was in his prime. Few faces were more familiar to the missionary world of twenty years ago than this.

BLESSED tidings of revival come to us from Marash, in Central Turkey. God first poured out upon the churches of that city a spirit of benevolence. The people, poor though they were, and with food at almost famine prices, gave with a liberality that surprised even themselves, for the yet poorer people beyond them. A great spiritual quickening has followed. Messrs. Montgomery and Christie write of the joy the missionaries are having over what they witness. They preach sometimes to congregations of a thousand, and their hands are full of work in guiding inquirers and converts. They report that they have never before known anything like it in that country.

The receipts for the first nine months of the financial year aggregate $288,615.97. (Donations, $232,970.80; legacies, $55.645.17.) This is about twelve per cent. in advance of the average for the corresponding period during the previous three years. During the remaining three months we need to receive an average each month of about $55,000.

At the latest dates from the famine districts in Turkey the suffering was increasing rather than abating. Our missionaries are coöperating with the English consuls in distributing whatever funds are contributed, and are thus relieving an immense amount of suffering. But the aid thus afforded is entirely inadequate to the demand. In some sections there is no grain for feed, and the outlook for the future is most gloomy.

No one who watches the signs of the times in England and on the Continent can doubt that the change in the British government has effected a very practical change in the attitude of Europe towards Turkey. No sooner was Mr. Gladstone seated in office than he induced the other Powers signatory to the treaty of Berlin to join in a circular note to the Sublime Porte, demanding the execution in good faith of the stipulations of that treaty. Europe seems in earnest now, and Turkey cannot much longer procrastinate. The Sultan must speedily effect some of the long promised reformations, or he will be no longer Sultan. These political movements must greatly affect the progress of Christ's kingdom in the East, and while statesmen are planning it is a time for God's people to pray. And let them pray in hope.

The gifts of native converts on mission fields for the kingdom of Christ should not be measured by the standards of this country. Mr. Parmelee, of Erzroom, reports that the gifts of the one hundred and forty-five Protestants of that city average about three dollars for each man, woman, and child. But as the pay for labor is only about one fourth that in the United States, this sum equals about twelve dollars here. How many congregations in America show as good an average for each member, young and old, male and female? And yet these converts at Erzroom are all from among the poor.

Book Sales in Turkey in 1879. Mr. H. O. Dwight furnishes us the following statement of books sent out from the Bible House at Constantinople during the last year. The American and British and Foreign Bible Societies' agencies sent to various sections of Turkey 80,045 copies of the Bible, or of Portions; 4,000 of these going into the hands of Moslems. There were also sent 4,832 copies to Greece. From the same house, the four Missions of the Board sent out 44,328 copies of religious and educational books, and 63,950 tracts. These sales are larger than the sales of any previous year.

A native pastor in Ceylon in a recent letter to a gentleman in this country, who had sent him various tracts on "the Signs of the Times, etc.," says: The peculiar doctrines of your association do not appear to be correct. The sleep of the soul, its death, the advent, etc., do not appear to be warranted teachings of the Holy Scriptures. Is it not better to spend all our strength in preaching the common doctrines of man's salvation through the death of Jesus Christ and the sanctification of the Holy Spirit? These require all our strength, and there is not an inch to spare."

ANTIOCH.

BY REV. LUCIEN H. ADAMS, AINTAB, CENTRAL TURKEY.

THE city in which "the disciples were first called Christians" cannot fail to attract the interest of all who call themselves by the Christian name. Some account of the place will be of special interest to the friends of the mission which is seeking hopefully to introduce a pure Christianity on the ground where it was once established, but from which it has been exiled for centuries.

Antioch, situated on the southeast bank of the Orontes River, twenty miles from its mouth, was founded by Seleucus Nicator, B. C. 300, and its site, like that of Rome, was determined upon by the flight of eagles. Seleucus Nicator, having defeated Antigonus, compelled 5,000 Athenians and Macedonians to tear down his rival's capitol, Antigonea, and convey the materials down the Orontes to his new city, which he called Antioch, in honor of his father. Its site is romantically beautiful, and strategically commands the only level road to the sea from Mesopotamia and upper Syria. The space between the Orontes and Mt. Silphius being quite narrow, the city in its glory was very long in proportion to its breadth and contained a single street four miles long, bordered on either side by vast colonades, so contrived as to shelter the crowds from the heat as they traversed the city. The Orontes opposite Antioch originally contained an island adorned by palaces, and connected with the main land by magnificent bridges, a feature of the city that no longer exists.

The walls of Antioch, famed throughout the East, originally built by Antiochus Epiphanes, enlarged by his successors, and repaired by Tiberius, starting from the river crossed the city, ascended the mountain, stretched along its summit, and then descended again to the river, whose city bank was strongly fortified. Much of this wall still exists on Mt. Silphius, and is a splendid specimen of ancient patience and skill in warlike defenses. Antioch was a favorite retreat of most of the great Roman rulers. Cæsar, Augustus, Caligula, and Herod of Judea, all executed vast architectural works and improvements, as aqueducts, baths, and basilicas, until the city was famed even in Rome for its magnificence, and at one time contained 600,000 souls, being the third city in the world. The climate added to the city's fascinations. If, according to Euripides, "the Greeks were ever delicately marching through the pellucid air," this was preëminently true of the denizens of Antioch. The purple light of the hills, with the exquisite softness and transparency of the atmosphere, vividly reminded the homesick Athenian of his beloved Attica.

Beautiful as was Antioch, it was well-nigh eclipsed by its famous suburb, Daphne, a vast elliptical garden over three miles in diameter by the longer axis. Here, in a splendid temple dedicated to Apollo, was a famous image of the god, sixty feet high. Serpentine walks adorned at intervals by superb statuary from Greek chisels, marble baths overflowing with crystal water from the adjacent hills, exquisite miniature temples, beautiful arches, and tiny bridges over the little winding streams that were taught to flow, now from the mouths of huge dragons, now over precipices into deep grottos shaded by lofty trees full of singing birds, all created a delicious coolness in the fierce heat of a Syrian sun,

ANTIOCH.

and a luxury so dangerous that the Roman soldiery were stringently forbidden to approach the place. Here, in purple and jewels, the most accomplished courtiers lived and reveled in pleasure. But now, the half-naked barbarian herds his goats among the ruins of Apollo's worship, and chases the fox and jackal over the ashes of classic glory.

As to morals, we cannot praise the ancient people of Antioch. It was at once the greatest and the worst of all Greek Oriental cities under the sway of Rome. Nevertheless, Christianity in Antioch won vast trophies during the early centuries, and here was founded the church of the Gentiles; at one time there were, in the city limits, 360 churches and monasteries. From here, Paul and Barnabas, with other devoted souls, went forth with the gospel into the West, and as a result we are now rejoicing in its blessed hopes. Ten councils holden here at which Arianism and other heresies were condemned, give Antioch a prominent place in church history. Among the powerful patriarchates of the early church, as Constantinople, Rome, Jerusalem, Alexandria, and Antioch, the latter occupied a conspicuous place, and exists, under the Greek church, until this hour. In letters and oratory the city furnished some distinguished names, such as Ignatius, Theophilus, John Chrysostom, Severus, and Sergius, all famous in the church.

The political history of Antioch is most eventful, and might be introduced by the statement that the city has been wholly or partially destroyed by earthquakes nearly twenty times, the last one occurring in 1872. On two of these occasions 260,000 souls perished in three minutes. Since the Christian era the city was captured and plundered by Sapor, of Persia, A. D. 260. Justinian rebuilt and called it "The City of God," in A. D. 536. After it was captured and burnt by Chosroes, Justinian rebuilt it, A. D. 562. It was destroyed again by Chosroes, A. D. 574; was captured by the Saracens, A. D. 638, and retaken by Nicephorus Phocas, A. D. 966. One hundred thousand Saracens perished in an attempt to recapture it, A. D. 970, but it was betrayed to them by its governor, A. D. 1080. After a terrific siege, Godfrey of Bouillon captured the city June 3, 1098, and next it fell into the hands of the Sultans of Egypt, A. D. 1268. It was, however, speedily turned over to the Turks, who have remained its masters to this day, except during a brief period from 1839 to 1840, when it was held by Ibrahim Pasha, of Egypt, who was compelled by the interposition of England to restore it to the Turks.

At the present time Antioch contains about 13,000 souls, consisting of Moslems, Greeks, Pagans, Jews, Armenians, Catholics, and Protestants, whose numbers, commencing with the largest, follow the order of this enumeration. Missionary operations are carried on by the American Board and the Reformed Presbyterians of Ireland. The latter, using the Arabic language, have large and flourishing schools under the care of Rev. James Martin, M. D., with Sabbath and weekly preaching services, attended by considerable numbers. There is a church here, with a native pastor, connected with the mission of the American Board. The congregation numbers about seventy persons, and the church twenty-two. Efforts towards self-support are promising. Surely in the missionary efforts put forth in Asia Minor this ancient home of Christians should not be forgotten.

The picture which accompanies this article is an excellent representation of

Antioch as it was about forty years ago. Since then the wall has been in many places overthrown by earthquake, and large sections of it have been used by Ibrahim Pasha and others in the erection of buildings. The city extends higher up on the side of the mountain than it did a few years ago.

REV. RUFUS ANDERSON, D. D., LL. D.[1]

THIS venerable servant of Christ, who has now been called from earth, though not among the founders of the American Board, was yet officially and intimately associated with those who were its founders. For many years he has been a link connecting the earlier with the later administration, and his life has seemed to be bound up in the same volume with the history of the Board. God honored him as he has few men by making him a leader in an important crisis in the history of the church, and he gave him both the grace and the wisdom to administer the trust committed to his hands with rare ability and success. The full memorials of his life must yet be written. At the request of the Prudential Committee, a discourse, commemorative of Dr. Anderson's life and services, has been prepared by his intimate friend and pastor, Rev. Dr. Augustus C. Thompson, and will be given to the public.

The funeral services were held in the Eliot Church, Roxbury, June 3, and were attended by a large number of the friends of missions, not only of our own but of other Boards. After an invocation by Rev. B. F. Hamilton, the seventeenth chapter of John's Gospel was read by Rev. Thomas Laurie, D. D. Addresses were made by Rev. A. C. Thompson, D. D., and Rev. N. G. Clark, D. D.; Rev. E. K. Alden, D. D., led in prayer. During the services two hymns which were especial favorites with Dr. Anderson were sung, namely, "Guide me, O thou great Jehovah," and "Asleep in Jesus." The benediction was pronounced by Rev. H. B. Hooker, D. D., after which the remains were taken to Forest Hills Cemetery for interment. We give a portion of Dr. Thompson's funeral discourse, together with the address of Secretary Clark.

FROM DR. THOMPSON'S DISCOURSE.

If the inhabitants of the heavenly world were limited to those only who have been engaged in foreign mission work, it would be a choice company. From our own Board alone considerably over one thousand are already deceased, of whom a majority were personal acquaintances and correspondents of Dr. Anderson — yes, and had been guests at his house. We would like to witness the welcome they are at present giving him. Among their children, and among the living bands of Christian laborers in our Dakota field, in Southern Africa, in the Turkish Empire, in India, China, Japan, and on the Hawaiian and Micronesian Islands, not a few turn their thoughts gratefully to a home in Cedar Square.

[1] Rufus Anderson, son of Rev. Rufus Anderson, born at North Yarmouth, Maine, August 17, 1796; graduated at Bowdoin College, 1818: at Andover Theological Seminary in 1822. Having previously assisted Mr. Evarts at the Missionary Rooms in Boston, he commenced permanent labor there immediately upon his graduation; was appointed Assistant Secretary in 1824, and Corresponding Secretary in 1832. Visited officially the missions in Greece and Asia Minor in 1828–29, and again in 1844: the Missions in India in 1854–55, and the Sandwich Islands in 1863. Resigned his Secretaryship in 1866. A member of the Prudential Committee from 1866 to 1875. Lecturer on Foreign Missions in Andover Theological Seminary, 1866. Died at Boston Highlands, May 30, 1880, leaving a widow and four children, three sons and a daughter.

Delicacy forbids the public utterance of what lies appreciatively in many hearts here regarding a domestic ministry. Without the companionship, the hallowed assiduities of that home, such public and official service would have been impossible. What could be more characteristic than that in later hours when the mind had lost in a measure its former collected habit, thoughts should be tenderly busied in devising ways and means for the comfort and support of her to whom so much was owed during fifty-three years of married life? Beloved daughters have been taken before for the Saviour's crown. The patriarch has himself now been gathered to his fathers; but there remains to his children and his children's children an heirloom such as no millionaire could leave. Pecuniary emolument never seemed to have place in his thoughts; a high salary he neither sought nor would accept; it was on a missionary basis alone that he held his official post.

For many months he had deemed his earthly work all done, and spoke of only awaiting the summons to enter upon activity elsewhere. The perfect composure with which he would speak of this in private, was impressive and delightful, though it brought a shadow over the one who was listening. In no instance was there the least intimation that entrance into a higher and holier sphere had any connection with his services here as a meritorious ground; his hope rested firmly and only on the person and mediation of our Redeemer. In later lucid moments he said to me: "I have been permitted to serve Christ for a long time, but it has not been with that singleness of aim, with that purity of motive which he requires." "God's long suffering is wonderful." "Jesus Christ is a wonderful being; I long to see him." One of the last things the dear man observed was: "The future is all bright." Last Sabbath morning, as the earliest rays of holy time stole sweetly in at his window, he began to breathe quietly, though more and more feebly: —

> "But when the sun in all his state
> Illumed the eastern skies,
> He passed through Glory's morning gate,
> And walked in Paradise!"

For many days a semi-conscious longing had been uttered again and again for the carriage, for some vehicle to take him home. "My father, my father! the chariot of Israel and the horsemen thereof!"

Brethren of this church, the Eliot Church, — a suggestive name for the brotherhood of which he had been more than forty years a deeply revered and beloved member, — you will not soon forget his interest in our welfare; his walk among us; how uniformly he found his way, when able, to the meetings for conference and prayer. You will long keep in mind how he always took part in the same; that in later years personal experiences, the rich outcome of a life long "hid with Christ in God," and his ripened expectations regarding heaven, were often the subject of his remarks.

Friends in this city, and from other parts of the commonwealth and of New England, your respects are paid at this hour to one who for half a century has enjoyed confidence as a man of sagacity, right-minded, never timid, never morbid, sometimes bold, always firm. His convictions were strong, his opinions pronounced, but decision did not degenerate into arbitrariness, nor a stable purpose into obstinacy. Connected in counsel and administrative cooperation with sundry educational institutions, with denominational and religious movements, has he ever failed to secure confidence as a safe and able man? Many a one with less insight into character, less of breadth and firmness, gathered strength by contact. Executive association with him was a business education. Never idle, he was seldom in a hurry.

Brethren of the Foreign Missionary Rooms, one more has been withdrawn from these earthly to the celestial ranks of noble workers. Fifty years is a long time for uninterrupted official service in the same connection. Longer, perhaps, than any other man who has occupied a corresponding position in Protestant Christendom, he

continued at his post, with acknowledged capacity, with unimpeached fidelity, with growing confidence in the power of the gospel and grace of God to effect the recovery of our ruined race. At threescore and ten, his powers not sensibly impaired, he gave up his work, unsolicited, to younger and trusted hands. Irrepressible fondness for the scene of former toil carried him to the Missionary Rooms repeatedly after strength for that effort had really failed; but, brethren and associates, you will not again hear his feeble step in the hall; you have seen his countenance light up for the last time as, in good news from a far country, you presented the cup of cold water to his thirsty soul.

Honored fellowship in the executive of our Missionary Board has there been; goodly fellowship on high there now is: Samuel Worcester, Jeremiah Evarts, Elias Cornelius, Benjamin Blydenburg Wisner, William Jessup Armstrong, David Greene, Selah Burr Treat, Rufus Anderson! They are not deceased. Each name is still a power among us. Each devoted life, each walk of faith, each word of wisdom lives to-day in the ever-widening reach of the grandest movement to which man on earth can give his powers. When a fixed star is removed from its place in the firmament, long time must elapse before its light will cease to beam upon us; and will not the rays of this constellation mingle with the dawn of Millenial glory?

"Thus star by star declines,
Till all are passed away,
As morning high and higher shines,
To pure and perfect day;
Nor sink those stars in empty night —
They hide themselves in heaven's own light."

DR. CLARK'S ADDRESS.

After what has been said so wisely and so worthily, I hesitate to add anything; yet a few words may be expected from my relations to our honored father and brother, having taken up as I could the work he laid down. It has often been remarked that Providence prepares the men for the places they are to fill. It was so preëminently in the case of Dr. Anderson. To his natural endowments of the highest order for the work to which he was called, were added eight years of intimate association with Jeremiah Evarts, — a man whom he once called "a prince in the domain of intellect and of goodness." Eight years spent with such a man was an education.

Dr. Anderson brought to the service of the Board a remarkable dignity of personal bearing, a loftiness of purpose and singleness of devotion, which well befitted the work. And the work needed him. It was a time of beginnings, of laying foundations, when plans world-wide were to be organized and carried forward. There was need of a carefully developed method in the conduct of the missionary work; there was need of a strong will and a persistent purpose to carry out such a method, and these needs were supplied in Rufus Anderson. Without any disparagement to the noble men who have been associated with this work and have now gone to their rest, whether connected with the American Board or with other Societies, there can be no hesitation in saying that the world owes to Dr. Anderson the reviving of the true method of missionary effort as illustrated most fully in the Acts of the Apostles by the Apostle Paul. That method, in short, is this · the development of self-supporting, self-governing, self-propagating churches of Christ. This one thought gives direction to the entire work. It determines the fields to be occupied, the stations to be taken, and the number of men to be located at each. It prescribes the forms of labor they are to adopt, sets limits to what may be done in the interest of education, and the amount of aid that may be given to the native communities, — and settles ultimately the limits to missionary labor, when the native churches are to take up and complete the work begun by missionaries.

This method and the principles involved are now the common possession of all

missionary societies the world over. They are recognized in the plans adopted and in the tributes paid to Dr. Anderson in this country, in Great Britain, in Germany, and wherever missions are known.

On the high plane of observation where Dr. Anderson stood, he was sometimes alone, sometimes misunderstood. If his moral elevation compelled the respect and reverence of all who knew him, yet to those who knew him least, it made him seem at times cold and distant, indifferent to public opinion. But those who knew him better knew that underneath that calm and self-contained demeanor was a heart tenderly alive to criticism and to public opinion. He did not speak of these things much, only to one, the fitting helpmeet of his life, the nearest to his heart. Convinced of the truth of his opinions, he never faltered. Lifted above the clouds of prejudice and ignorance, and sometimes of opposition by his lofty purpose and indomitable will, he would bate no jot of heart or hope.

The two leading characteristics of his life were a profound, controlling sense of duty, — duty to God, to his cause, and to his official position, and a sublime faith in the ultimate triumph of the kingdom of Christ. I need not refer here to his long and faithful services as Secretary. In his later years, not less anxious lest he come short in his duty, he prepared those volumes which gather up so largely the results of missionary labor; and when past four-score, I can never forget how he used to come and ask if there was really not something more that he could do. It is only a little while since he came to ask whether he could not prepare one more volume, if he could not do a little more for the cause he loved, and I had to plead with him to rest, having now done his work.

He had faith in God, — in his plan of redemption, in the agencies he was employing to carry it out, in his providence to open the way, — and in the Spirit of God, and in living Christian men and women regenerated by the Holy Ghost. Some of us who have known him more intimately have at times been startled by the boldness of his suggestions and plans. Bold they were, to men of more cautious mold, but not to him who could never dream of any obstacle that should stand in the way of the kingdom of God.

To many it seems strange that Dr. Anderson should have surrendered his charge to another so fully as he did; but the surrender was once and for all. Ever ready to give advice when asked, he rarely, if ever, made any suggestions not asked. No father could have been more kind and generous to a son than he was to me. His expressions of confidence and personal regard, repeated for the last time but a few days before his death, will be cherished as among my most precious memories. But that confidence and regard were, doubtless, not so much because of the man toward whom they were shown as from his strong confidence in the cause that was to prevail, — quite irrespective of this or that individual.

In looking back over his life, two thoughts must have been present to all minds here to-day, — that it was permitted Dr. Anderson, as to few other men, to be a witness to the success of his labors. The missionary work, which was but an experiment when he assumed the office of Secretary, has now become a success. The thirty-six churches of 1832 have been increased tenfold — the eighteen hundred converts more than fifty-fold. Outside of this country, where the work was largely among the different Indian tribes, little had been accomplished, save in two fields — in Ceylon, where a special blessing was attending the labors of Spaulding, Scudder, Winslow, and others, and in the Sandwich Islands, where was manifested the beginning of that great work which was to renovate the nation. Only four converts were reported in India, as the fruit of the labors of Gordon Hall, Harriet Newell, and others, where is now a Christian community reckoned by thousands. The vast work in the Turkish Empire was yet to be developed. Africa, Japan, other fields were as yet unknown. The grand work then beginning is now circling the world. Our honored friend saw it and was glad.

Another thought, already alluded to, is the delightful associations he was permitted to make that are now to go on. These associations were with many of the noblest men and women who have been vital forces in the social and moral elevation of this country and in the church of Christ, and with a great company of missionaries — with Bingham, and Thurston, and Judd, and Gulick; with Goodell, and Dwight, and Smith, and Schneider; with Perkins, and Wright, and Stoddard, and Fidelia Fisk; with Ballantine, and Tracy, and Scudder, and many more in the foreign field. With what pleasure will he meet those sainted men and women, and that great company of thousands and tens of thousands once degraded savages — polluted heathen, now washed — in white robes coming up with their missionary leaders to tender him their thanks for his services in making known to them the gospel of Christ. Happy the family circle in which linger the memories of such a life! Happy the cause that has such a representative!

At a meeting of the Prudential Committee, held June 8, the following minute was unanimously adopted: —

The Prudential Committee of the American Board desire to express and to place on record their tribute of esteem and veneration for the late Rev. Dr. Rufus Anderson, former Secretary of the Board, and their affectionate sympathy for his widow and family. Looking back through the long period during which he guided and administered to so great an extent the affairs of this Society, they find in the history of each succeeding year fresh proofs of the untiring zeal, unflagging industry, and single aim to accomplish thoroughly the great work to which he was consecrated, which have made his name honored and revered by the friends of Christian Missions throughout the world. They rejoice in such a record of a long life of eminent talents unselfishly devoted to the glory of God and the advancement of his kingdom upon earth, and it is their earnest desire and prayer that his mantle may fall upon them, and upon all who are associated with them in this great and noble work, and that we may be encouraged and stimulated by his example to follow him as he followed Christ.

SOME REASONS FOR EVANGELIZING CENTRAL AFRICA.

BY REV. JOHN O. MEANS, D. D.

IV.

For the degradation of Africa, Europe and America are largely responsible. Europe and America have augmented and perpetuated this degradation. It is but discharging a debt now to elevate Africa.

It is not easy to estimate how much of the wealth which is a chief factor in modern civilization has been derived directly and indirectly from African slavery. The wealth of the modern world has its roots in manufactures: the cheap supply of raw material has been an essential condition of profitable manufactures. Slavery cheapened and multiplied products for the spinning-jenny and the loom.

By the discovery of the New World in the fifteenth century the appetite for wealth in the Old World was whetted enormously. Spain got the start of her neighbors, and monopolized the regions which yielded the precious metals; stately galleons floated the gold of Mexico and the silver of Peru into the

harbor of Cadiz. But it was soon discovered that there was something more valuable than gold and silver, and that was human muscle. Immense regions of the New World only needed cultivation to return revenues which would many times exceed in value the cargoes of the Spanish treasure-ships. But where were cultivators to be secured? Ireland, Scotland, England, Germany, were not then overrunning with laborers. Steam-power was not yet utilized. Muscle monopolized the market. In Africa was discovered an inexhaustible supply of human muscle, to be had by whoever would take it, or to be bought cheaply with the current coin of rum and gunpowder. The African slave-trade, to begin with, enriched the merchants by the enormous profits of their ventures in supplying laborers for the New World. As a specimen of the profits, the slave-trading Captain Theodore Canot gives the items of an ordinary venture. We quote from testimony given by him to a commission of the British Parliament, and from statements received from him personally. His schooner, "La Fortuna," of ninety tons, carried, in 1827, two hundred and twenty slaves to Matanzas. The slaves cost on the average thirty dollars each in Africa, and were sold on the average for three hundred dollars each, in Matanzas. The captain and consignees divided twelve thousand dollars. The ship owners raked in forty-one thousand dollars. The round trip occupied four months, thus giving three times this profit in a single year. The total investment in schooner, crew, wages, and cargo for the purchase of slaves, was twenty thousand dollars: the profit to the merchants, besides that to captains and consignees, was in four months forty-one thousand, in a year one hundred and twenty-three thousand dollars — two hundred per cent. for four months. Six hundred per cent. per annum is beyond ordinary mercantile ventures.

Captain Canot gives the items of his business in 1844, which shows a profit of about three hundred per cent. for four months, nine hundred per cent. per annum.[1] In a schooner of seventy tons Captain Canot carried three hundred and fifty slaves; giving captain and consignees nine thousand dollars for their share, and to the merchants went seventy five thousand dollars. A capital of twenty thousand dollars might thus return in one year two hundred and twenty-five thousand dollars.

The slave trade laid the foundations for the commercial greatness of Bristol and Liverpool.

In other ways, also, slave labor enriched the nations. Sugar plantations swelled the capital of bankers, and cotton-fields built the mills of manufacturing towns, and set the spindles whirling. America shared with England in the vast business which slavery fostered. In America, to-day, our corn and wheat and cattle far outvalue our cotton crop. But none of these would be what they now are, there would have been no such marvelous growth of our country, but for the importance in the markets of the world which our cotton fields gave us. It may be that if no slave had ever felt the lash in the savannahs of the South our nation would have attained a higher prosperity. As matter of fact, in the beginning, when we needed capital to start us and develop our resources, the cotton crop procured capital for us. The products of slave labor were in demand abroad; they set up our nation in business. We must remember that it is the first thousand dollars, hardest to borrow and slowest to save,

[1] There is not space here for the specific items, but they will be given in another form.

which, once obtained, are the seed from which grow easily the after millions.

Meantime, the natural horrors of slavery in Africa itself were intensified tenfold by the foreign slave trade. The higher in wealth and culture Europe rose the lower in barbarism Africa sank. War became the permanent condition; civil war, town fighting with town, and neighbor lying in wait for his neighbor. All over the continent the smoke of burning villages obscured the sun, rural industries were destroyed, the frightened savages sought precarious shelter in the jungles and swamps and lakes and mountain heights. The estimate is moderate that fifty millions of human beings have been swept out of this wretched continent into foreign slavery. When we consider Cameron's testimony of the number killed in the capture, and Livingston's testimony of the number who perished before the coffles reached the sea-shore, we have a chapter of horrors not to be matched in Dante's *Inferno*.

But this chapter has a sequel of still other enormities. At first slaves were seized by piratical descents upon the coast. Soon it became easier to buy them. Worthless trinkets, to some extent, were given in exchange. The current coin in slave-trading, however, was guns and powder and rum. As improvements were made year by year in firearms, Africa became the market for the worthless Queen's arms and condemned tower-muskets and flint-locks of Europe and America. "New England" early became a familiar name to the Guinea negro. It designated one great article which New England supplied to Africa — New England rum.

If, purchasing her surplus population, civilization had paid Africa in products which would lift her out of degradation and make the population which remained on her soil more vigorous, happier, and nobler, it would have been one thing. To strip her of her children and give gunpowder and rum in return; to imbrutalize those who remained and make their savagery more satanic, — surely the hand of the Prince of Darkness was in this.

It is not too late to thwart his designs. We cannot change the past, we can make some atonement for it. The piety of the patriarch Job was manifest in that he rose up early and made sacrifices for the sins of his family; for Job said, "It may be that my sons have sinned and cursed God in their hearts. Thus did Job continually." The sins of our fathers we need not try to measure out. We are their heirs. The inheritance of civil and social culture into which we were born is burdened with obligations to right the wrongs which, if we are not guilty of, we are profiting by. As much wrong as Africa has suffered from Europe and America, so much recompense let her receive. She is lower down than she might have been. The outside world has pushed her down and risen upon her ruins. Let us take hold with a generous and a Christian grasp and lift her with us to the heights to which we aspire.

A NEW thing in Rome is the establishment by the pope of thirty-nine schools. So he seeks to counteract the influence of the free schools in which the tenets of Romanism are not taught. The world does move.

THE TURKS AS PHILOSOPHERS.

BY HENRY O. DWIGHT, CONSTANTINOPLE.

THE saying that one touch of nature makes all men kin, is very commonplace, yet every forcible illustration of its truth strikes the mind with the freshness of a new discovery. This is particularly true in the case of races whose ordinary life and customs seem to place them outside of the limits of our own circle of experience. The life and customs of the Turks are of this class. The outward manifestations of the principles of the Turks are often so unpleasing that they afford good ground for declaring that people to be outside of the pale of humanity. Yet a close examination of the character and principles of this people reveals so much that is pleasing as to justify warm defense of their title to consideration as human beings, and to respect as men. Accordingly we have all seen the most conflicting statements as to the true character of the Turks as a race. Such statements especially abounded during the heat of the late war between Turkey and Russia. They were put forth and defended with a vehemence which sometimes descended to rancor, and which sometimes affected the personal relations of the men who respectively held these opposing views.

Like all Asiatics the Turks keep their best things for themselves. They are exclusive. Foreigners are to them aliens and enemies. Whatever code of morality they profess to obey is binding upon them chiefly in their relations to their own race. Moreover, as Moslems they regard all non-Moslems as excluded from their good will. "Who loves God hates the enemies of God" is a leading principle in the conduct of the Turks towards those who are, in their eyes, unbelievers. This accounts for the whole category of crimes towards Christians which has seemed to place the Turks outside of any restraints of moral law.

The shortest method of reaching the inside working of the Turkish mind is by an examination of the philosophy of their proverbs. These sayings of the common folk are perfectly intelligible to the heart. They reveal touches of true human nature which prove that these rough peasants of Asia are of one blood with us all. They account for the warm defense of the Turks made by all who have lived among them. They reveal the true foundation of the hopes which are even now expressed that, at some time and by some means, the intractable Turk will develop into a useful member of the human family.

1. A childlike faith in God's mercy is one of the most surprising traits of the Turkish character. Yet it continually appears in the common sayings of these people, —

"God is merciful; the well of mercy is deep."

"God gives his servants only what they can bear."

"Who calls on God will not remain unsheltered."

"Even to his beloved God gives sorrow."

"God delays; he does not neglect."

"In giving, God does not ask whose son it is."

"Where God shuts one door he opens a thousand."

2. With all his trust in God the Turk has a deep sense of the helplessness of man in the presence of destiny. The inevitable produces a sense of pain under its weight which appears in the philosophy of the Turkish peasantry: —

"God knows — man guesses."

"If a man does not seek his fate, his fate seeks him."

"You too must pass the bridge which others have crossed."

"What is to happen will happen, help or no help."

"The world is a mill; it grinds flour; some day it will grind us."

"Cross the sea and drown in a brook."

"At the resurrection there will be no second trumpet for the deaf."

3. Among their proverbs are many indicating a pastoral origin. Some of these show the close bond which holds the peasant to his beasts. Horses and cattle live under the same roof with their master, and often in the same room. Hence they are kindly spoken of, as if members of the family.

"In horseflesh and womankind trust not."

"Look at your horse as a friend: mount him as an enemy."

"Judge not the horse by his looks nor yet by his hide; judge him by the soul that is in him."

"The master's eye makes the cow fat."

"The bear has forty stories, but they are all about his den."

"An old wolf never loses his road."

"The donkey dies on the mountain, but the evil of it is in the house."

"A donkey is small, but he leads nine camels."

"Load a donkey, and he will not bray."

"Tie your donkey to a stout post, but when you leave him beseech God for him."

"If there was always good for good there would be no knife for the old ox."

"Better is my crow than the nightingale of foreign lands."

"Don't die, my donkey, don't die; the summer will come and then clover will spring up again."

"Making a fool understand is like making a camel leap a ditch."

"The cock dies but his eye is still on the dung-hill."

"There is no morning in the village which has no cock."

"The camel carries the load, and the dog does the panting."

"If length of beard was the standard they would always consult goats."

4. The proverbs of the Turks often show a certain indignation at the total depravity of inanimate objects. This seems to indicate a thorough conviction of the existence of ill luck as a characteristic of man.

"If he throws anything it hits somebody, if he takes up anything it breaks."

"If I spit up, — there 's my mustache; if I spit down, — there 's my beard."

"He can't put his foot down without sinking in water."

"Find a horse and there is no course; find the race course and there is no horse."

"As soon as ever we say 'pease' there is not one in the market."

"He sows wheat and barley grows."

The Turk, however, has a philosophical way of regarding what might be considered the greatest misfortune of life. One proverb says: "If I die it is the end of the world; if my wife dies it is the end of a little of the world." Another proverb has it, "If I die, what can my wife do? If my wife dies, what 's the odds to me."

5. These rough peasants have a keen sense of manly qualities: "Conscience is half of religion."

"A man who is a man does not mistake twice."

"He who falters not in confessing a fault is a true man."

"Reprimand is not necessary for one who is a man, a look is enough."

"Little said, well said."

"Weep not for the dead, weep for the fools."

"A true man can get bread from the stones."

"Throw a diamond into the mud but it is still a diamond."

"Don't take a house, take a neighbor to yourself."

"Do good and cast it into the sea; if the fish don't know it, their Creator will.

6. They also show a sympathy with poverty, and the sufferings of the poor which tell of a ripe experience of famine and oppression: —

"A hungry man will embrace a sword."

"A hungry man's stomach may be filled, but his eyes never."

"His breath smells of hunger."

"In a hungry time millet bread tastes sweeter than honey."

"Even the mountains fear a rich man."

"An orphan once laughed, perhaps it was by mistake."

"It takes two days' knocking about to get one day's food."

"Who holds money precious is himself cheap."

"The rich man talks, the poor man thinks."

"The odd is yours and the even is yours, my Lord."

"If the judge is your adversary may God be your helper."

"Who falls has no friends — you fall and see."

"Praise belongs to the beautiful and the rich."

"Before the rich man's heart is moved the poor man's life is gone."

"The rich man's kind acts are told only by himself."

7. There is often a quaint humor of peculiar flavor in the proverbs which record the results of experience and form the worldly wisdom of the Turks. The failures of crime are taught by this: —

"Satan's friendship goes as far as to the prison door."

The emptiness of much friendly interest by this: —

"I would like to fry you an egg, — I can get some salt of the neighbors, but the trouble is to find the butter and the egg."

The Turks seem to think that it is sometimes too late to mend: "He who learns at eighty to play the flute will have the day of judgment to play it in."

The proverbs we have here given, and there are many more like them, are truly the voice of the people. In the feelings and the faith which inspired these proverbs there is ground for belief that these people can be reached by the gospel. They are of one blood with us, with common trials and common hopes. Somewhere in their hearts there is a chord which can be made to sound under the influence of God's inspired truth.

INDIAN EDUCATION, EAST AND WEST.

BY MR. JAMES C. ROBBINS, HAMPTON INSTITUTE, VA.

[MR. ROBBINS, the writer of this article, is known as the special instructor of the Indian youth at Hampton Institute, in which position he has had great success. He has recently been appointed a missionary to the Dakotas, in connection with the American Board, and will commence his educational labors among the Indians in Dakota Territory during the coming autumn.]

The people of the country are now thoroughly interested in the Indian question. The recent trouble with the Utes, and the touching stories of Bright Eyes and Standing Bear, have helped to convict the American nation of its great sin towards this race. There is now no doubt that the Indian's best days are before him, and are near at hand; the opportunities which tradition says he spurned are now sought; hundreds of Indian children are waiting to be instructed in the "good way." This seems to be the time for the Christian forces of our country to make a grand assault for the victory which, for more than two hundred years, the military power has tried in vain to win.

The missionary and the teacher have already done a great work among this people; they can point to more than ten thousand Indians as members of Christian churches, and more than seventy-five thousand who have settled down to a civilized life. So quietly is this work being done that very few know its extent.

Past Indian records do not explain present facts; the dead Indian and the living one are not identical; great strides have been made towards civilization. Blot out the work of the missionaries among the Indians, and the effort at Hampton and Carlisle would not be possible. These Eastern schools have prosecuted a noble work for the elevation of this long abused race. And our best wish for them is that they may gain the signal success which the missionaries have already won in the West. It is pleasant to add that there is a unity of purpose and feeling between Hampton and Carlisle and the West.

There is a great work to be done for the Indian tribes at their homes; old schools should be enlarged and reënforced, and new ones established. The Indian must be met on his own ground, where his peculiar wants can be studied, and where everything can be adapted to his special needs. This is true of every people: the schools for the masses of the colored people in America are planted and supported at the South, where the colored people live; the great work for the Japanese and the Sandwich Islanders, and other races, is being done at their homes. The few Japanese who are studying in America will help to swell the number of workers on their return home, but they would have a hard struggle to introduce their new ideas if their countrymen were not being prepared to receive them. So these Indians who are being trained at the East, when they return to their homes will need to be surrounded by a healthy moral and intellectual atmosphere.

Hampton and Carlisle illustrate what has long been imperatively needed at the West, more industrial schools for the practical training of Indian youth; for their muscle as well as the brain must be educated. At this stage of his civilization the Indian needs physical rather than mental culture. The former is the basis for the latter, and is the thing he most lacks; he has plenty of

capacity but little endurance when first put at either manual or intellectual labor.

Bright Eyes, on one of her visits at Hampton, told us of the difficulties the children at her agency have in getting an education. She gave her own experience as a teacher to her people. She taught a school in a small dilapidated school-house, with no fire-place, and with large holes in the roof. In the winter the house was very uncomfortable; during a snow-storm the snow fell upon the desks and floor of the school-room. The little children would go to school in spite of the weather; many of them walked barefooted for miles over the rough roads covered either with ice or snow; all along their walk their bruised feet left blood-stained tracks. The school-house was full to overflowing with these earnest children, many of whom could not be accommodated and were sent home; some of them begged to take their chances and were finally allowed to stay, sleeping at night in a barn or in a barrel.

The best result of the Eastern effort will be the education of public sentiment in regard to the Indian, but whether the public becomes enlightened or not, the Indians here and at their homes are becoming more and more intelligent. The most pressing want of the Indian race to-day is *training schools at home.* Give them these and they will in a few years be able to work out their own problem. The capacity of the Indian can no longer be doubted, and the expression of his wish for enlightenment is before us in the presence of his children wherever a school is opened for them.

The weight of the Indian question is at the West, the power to raise it is at the East; the lever must be put where the object to be raised lies.

MRS. ELIZABETH A. NOYES.

This missionary mother, the wife of Rev. Joseph T. Noyes, of the Madura Mission, was called from earth on the 10th of April last. She was born in Amherst, Mass., September 19, 1822, and united with the First Church of that town when fifteen years of age. After pursuing her studies in Amherst and in Easthampton, she went to Mt. Holyoke Seminary, where she came under the influence of Mary Lyon, by which she was markedly affected. In 1848 she sailed with her husband for Jaffna, Ceylon, with which mission they were for a time connected. Subsequently, on account of her health, Mr. and Mrs. Noyes were transferred to the Madura Mission, from which field of labor, after twenty-eight years of service, she has now been taken. All this time she has been a constant sufferer from a disease (the asthma) which greatly hindered her in active labor. Yet the testimonies to her usefulness are many and marked. Mr. Herrick, in a commemorative discourse, said of her: "As a friend and associate she was sympathetic and pleasant. From the quickness of her intellect, her vivacity, her amiable disposition, and her intelligence, she was a most agreeable member of the social circle when able to join such a circle. As a missionary, she hath done what she could. And this, considering the difficulties under which she labored, was by no means little. She did much by *not doing* what many in her circumstances would have felt obliged to do, namely, by not making heavy de-

mands upon the time of her husband." She bore her sufferings with heroic courage. Having parted with her children, she decided to abide in India, even in her feeble health, that she might not take her husband away from his missionary work. Seldom has any one given a more striking example of devotion to Christ and of readiness to endure all things for his sake. Amid sorrowing missionary friends the body that has suffered so much was buried in the mission burying-ground at Kodi Kanal, on Sabbath morning, April 11, while her freed spirit had entered upon the restful activities of the better world.

A TURKISH PASHA'S LETTER.

THE relations of Baker Pasha to the Turkish government are well known by all persons who keep themselves informed upon Eastern affairs. He holds a high commission directly from the Sultan himself, and, accompanied by an able corps of assistants, he has been making a tour of inspection throughout Asia Minor. He is to make report to the government concerning the real state of affairs in the country, and to suggest remedies for existing evils. The Pasha has commended himself to all who have come in contact with him, as an able and judicious man. He, with his suite, spent nine days in and about Harpoot, inquiring into the educational work in that region, and his estimate of the labors of our missionaries may be learned from the following letter which he addressed to Dr. Barnum the day before he left: —

"DEAR MR. BARNUM, — I cannot leave Harpoot without sending you a small offering in aid of your admirable institution, and I enclose a check for ten liras ($44.00).

"Reforms in Asia Minor, in order to be permanent, must be based upon an improved system of education. All those who are striving for progress, and for the amelioration of the condition of the population, owe a deep debt of gratitude to the American missionaries for the lead that they have already taken in this great work.

"The perseverance and noble example of self-sacrifice shown by you and your colleagues is beyond all praise, for you have had to struggle with many difficulties. Nor have you, in my opinion, any reason to be disheartened at the result of your exertions. It has afforded me unmitigated satisfaction during my tour of inspection through Asia Minor to see the impetus and wholesome emulation which have been given amongst people of all creeds, through the practical example of possible improvement in education afforded by the American schools.

"It is true that we are as yet but at the commencement, but I can promise you that all my efforts shall be directed to pressing upon the government the absolute necessity of establishing an organized system for the better education of the people of Asia Minor. In the creation of such a system the grand work already done by you and your colleagues will prove of inestimable aid.

"With many thanks for all your kindness during my short stay at Harpoot, believe me, very truly yours, V. BAKER."

Such testimony as this is not merely gratifying. Coming from the source it does, and reaching, as it must, the ears of those who are in authority in Turkey and elsewhere, it will give to our missionaries a yet stronger hold upon the esteem of the people among whom they labor, and will help to break down that wall which, though undermined and tottering, has hitherto kept the Moslem from yielding to the power of the gospel.

UMZILA'S KINGDOM.

[The departure of Rev. Myron W. Pinkerton for Natal, to organize an expedition to Umzila's kingdom, in which others from this country will shortly join him, is chronicled on another page of this magazine. For the use of those who are to have part in the enterprise, as well as for the information of all who are interested in it, a sketch of what is known about the region has been issued in pamphlet form by the Board. From this sketch the following extracts are taken.]

Among the regions in Central Africa proposed for missionary operations at the meeting of the American Board at Syracuse, October 8, 1879, was one "known of old as Monomotapa, now the kingdom of Umzila." "Natal," it was said, "is not far distant, and the mission there could be helpful in this region. Indeed, it may seem best to expand the Natal mission and extend it up to this neighborhood, instead of making Gorongoso a new and special Central African mission."

The Prudential Committee has decided to take this latter course. While endeavoring to penetrate Central Africa on the West through Benguela to Bihé, on the southeastern side of the continent it is proposed to work up towards the lower Zambesi through the vast and inviting territory of Umzila, as yet unoccupied by Christian teachers. This movement, though of magnitude and importance sufficient to be independent if need be, is to have such intimate relation to the Natal-Zulu mission of the American Board, that it may be wisely constituted and considered as an expansion of that Zulu mission. This it is to be for the present.

Umzila is paramount ruler of the region, in southeastern Africa, which has for its northern boundary the lower Zambesi River, and for its southern boundary the Umcomasi or St. George's River, which empties into the Indian Ocean at Delagoa Bay. The coast line exceeds six hundred miles in length. The British claim South Africa from the Cape of Good Hope to Delagoa Bay; the Portuguese claim from this bay to the Zambesi and beyond to Cape Delgardo. The authority of the Portuguese is not recognized except along the narrow strip of seashore. Over the inland territory, called the Gasa country, stretching from the ocean westward to the Chitivatanga Mountains, which are a continuation of the Drakenbergs, Umzila is king.

The Zambesi, which forms the northern border, is the fourth of the great rivers of Africa; it may be compared to the Mississippi as to the area it drains and the volume of water it discharges. It has its spring heads a little eastward of Bihé, scarcely more than three hundred miles from the Atlantic, while it empties into the Indian Ocean opposite Madagascar. The Scotch missions at Livingstonia and Blantyre are approached through the mouth of the Zambesi,

and, with the Universities' missions, are to occupy the country north of the lower portion of the river. South of it, for some six hundred miles, half way to the Cape of Good Hope, the country is under native heathen despotisms. Natal, the most northern English colony, borders on Zululand, and a short distance beyond is this Gasa country of Umzila; it constitutes one of the great Zulu-Kafir kingdoms of which those of Mosilikatse, or Umseligazi, and Cetywayo are better known.

WHO IS UMZILA?

Fifty or sixty years ago a Zulu chief named 'Cnaba was driven out of his country by Chaka, "the great Napoleon of the Zulu supremacy." 'Cnaba crossed the Limpopo River, expelled the Portuguese from their settlements in the interior of Sofala, conquered the natives up to the Zambesi, and established his capital in the salubrious highlands a hundred miles from the coast. Not long after, one of Chaka's generals, named Manikusa, or Manikoos, was despatched to conquer the Portuguese at Delagoa Bay. Manikusa found the assegais of his Zulus no match for the powder and ball of the Europeans, and he retreated. Knowing that death awaited him if he returned home defeated, he ran away with his army into the Gasa country, overthrew 'Cnaba, and took possession of the kingdom for himself. Umzila is the son of Manikusa, and reigns with the despotic authority of the Kafir kings. The country seems to be in a condition such as Zulu land was under Dingaan, Chaka's successor, when our missionaries reached Natal in 1835. Umzila and his Zulu Indunas, or sub-chiefs, hold in subjection the native tribes which 'Cnaba conquered. . . . .

Tshamatshama, the king's residence, is in latitude 20° 23′ S., and longitude 32° 30′ E.; the elevation is thirty-two hundred feet above the sea. In a bee line it is distant from Durban, five hundred and eighty miles; from Delagoa Bay, three hundred and thirty-five miles; from Inhambane, two hundred and fifty miles; from Chiluana, one hundred and forty miles; from Sofala, one hundred and twenty-five miles; from Quillimane, three hundred miles; from Senna, two hundred and fifty miles; from Tete, two hundred and sixty miles. The two nearest points, Sofala and Chiluana, which can be reached by steamers, also afford the greatest facility of approach in every way and with less physical difficulty than any other. The bar at Sofala is a great obstruction to the port. It must be borne in mind that all domestic animals die from some mysterious poison taken in on the bushy plains; though only a small percentage of donkeys are lost. Camels and elephants have not been tried. The low country is healthy during July, August, September, and October, so that Europeans can traverse them in these months. Chiluana is a safe and convenient harbor, and offers water way some distance into the interior, where the country is open and free from swamps, and is altogether a very desirable *point d'appui*. Large running streams can be followed quite up to the mountains. Wood is sometimes too plentiful, though the dense bushes could be avoided, and the route taken through park-like country. There is no scarcity of grass, so that fodder need not be carried. In fact, a country more adapted to Europeans could scarcely be found; and when once on the plateau there is a climate superior to that of Europe. The fever, which prevails at Inhambane and at all the other towns on the east coast north of the

27th parallel of south latitude, does not extend beyond the foot of the mountain steeps. These plateaus of Africa are (at all events in the southern parts) generally as healthy as Madeira. . . . . .

THE NATIVE POPULATION.

In 1871 St. Vincent Erskine, an envoy of the colonial government, visited Umzila on his invitation. Subsequently Mr. Erskine made three journeys to the king, taking different routes, and thus became better acquainted with the country than any European. Near to the Portuguese frontier in the approach toward Inhambane, Mr. Erskine made the acquaintance of a people known as the "Marongwes," whom he distinguished unconditionally as the finest race he had any communication with. They are of the same blood as the Chobis, Mandandas, and Mashongonini, and bear a somewhat marked resemblance to the Basutos. They are armed with strong, six-feet bows, are very brave, and are reputed to have great skill in bush-fighting. They live in dense communities, and clear and plant large stretches of ground, sometimes exceeding a hundred acres in extent, which are cultivated in common, with the families of the cultivators scattered around the margin of the clearing in separate kraals. The country was thickly inhabited, and abounded in fowls, corn, beer, and honey; in some places these people possess cocoa-nut palms, the sugar cane, and bananas, and distill ardent spirits with stills of native manufacture. Gigantic specimens of baobab trees abound, covered by castana-nut creepers, which are festooned to the ground and form magnificent canopies, impervious to the sun's rays. Mr. Erskine dwells quite admiringly upon the interesting scenery produced by the thriving gardens of this industrious race, ornamented and interspersed with the magnificent canopies of foliage. . . . . .

The Mandowa race, which occupies the hill country of Sofala, is said to be a branch of the Makalala tribe. It submitted to the Zulus, without fighting, at the time of the invasion of 'Cnaba, and has since remained tributary to Umzila, by whose father 'Cnaba was dispossessed. Their own hereditary chief, Umgapi, still dwells on the Umkini River, some distance toward the north. The southwestern frontier of the supremacy of the Zulu chief Umzila is now at the commencement of Manhlin, in 22° 50′ S. All the tribes within this frontier, whether Chobi, Basiga, Bila Kulu, Mandanda, or Mandowa, are classed together as Tongas, although severally of different blood and origin; that designation is simply the general title of contempt for the subject tribes which has been applied to them by their Zulu conquerors, who in their turn are distinguished throughout this district as Umgonis.

How numerous the Zulus proper are in Umzila's kingdom is not known. Along the south bank of the Zambesi, between Gorongoso and Senna, they are called Landeens, and are not in very good odor. Precisely where mission work shall be commenced, except that it will be in the healthy highlands, and among what particular tribes, the visit of the pioneer company is to determine. Mr. Reuben Benningfield, who knows the people well, gives hearty encouragement to the mission. As long ago as 1876 our brethren at Natal, at their annual mission meeting, reported: "It may be a subject for wise reflection whether we ought not to shape our efforts and lay our plans to commence soon an initiatory work among Umzila's people, or some other tribe speaking the Zulu lan-

guage, a thousand miles or so northward, with the ultimate design of concentrating our labors outside of, rather than in, Natal." In a letter received last year, Rev. Josiah Tyler writes: "Mr. Benningfield was emphatic in his assertion that he could see no reason why judicious missionaries might not be successful in Umzila's territory, and even went so far as to say that he was willing to accompany a band of missionaries personally and introduce them to the king. He confirmed the opinion I gathered some years ago from Mr. St. Vincent Erskine, that the climate of Umzila's country inland is *healthy*. Evidently the way to go to that field is by steamer to Chiluana; then, as Mr. Benningfield suggests, notice should sent to the chief, in accordance with the laws of the country. Married men should go first alone, prepare accommodations, and then return to Natal for their wives. Here would be the place for them to take the first lessons in the language, for Umzila and all his people are pure Zulus; all our books will answer for them. Mr. Benningfield told me they would be in no danger from the people. The risk of life, as you will infer from what I have said, would be small, if the entrance to the country is effected in winter, and the place of residence is fixed inland."

LETTERS FROM THE MISSIONS.

Japan Mission.

MORALS OF THE PEOPLE.

Mr. Atkinson reports a visit to the island of Shikoku, and declares that every new experience he has in Japan reveals to him more and more clearly the need of the renovating power of the gospel in that Empire. He says: —

"Unclean, unclean, repeated with ever increasing emphasis and multiplied meaning, is the only word that in brief expresses the inner nature and outward life of more than ninety-nine per cent of this thirty-five millions of people. Unless the gospel of Christ comes in with power to heal this leprosy, to purge out this rottenness, to give new life, to ennoble, to most thoroughly renovate and regenerate the physical, intellectual, and spiritual nature of this people, Japan, as a nation, must rapidly degenerate — and the more rapidly because of the new state of things — and cease to be, as Greece and Rome, and as a host of other heathen peoples have ceased to be. That the gospel will thus come in is our hope, our prayer, our inspiration, our abiding comfort and stay. But neither you in America, nor we in Japan, must ever for one moment delude ourselves with the idea that the Japanese, because of their outward polish and culture, are unlike other nations without the gospel. The outward condition is in some respects fair; the inward, how nauseous!"

Of Imabari Mr. Atkinson writes: —

"I reached Imabari in safety, — a thing for which I am always thankful, as entrusting one's self to these Japanese engineered steamers always seems almost like tempting Providence. Some of the Christians were on the beach ready to meet and welcome me. I found Ise, the pastor, in good health and spirits. He is doing a good work, and is being blessed in it. The Sabbath I was there seven persons were received into the church on profession of faith. One of these, a young man, set out the following morning for our school in Kioto to take the short course of Biblical study, at his own expense. Another was a matron from the city of Matsuyama, distant twenty-seven miles, who had been baptized by Mr. Ise when in that city a month previously, but who came to Imabari on purpose to unite with the church there. Mr. Ise is giving popular lectures on the sciences on Monday evenings, in order to instruct his church and to win

unbelievers. I frequently heard it said that 'though some disliked Christianity, no one in the city disliked Mr. Ise.' This, certainly, is very pleasing testimony to hear. One member of the church is now a Bible seller. Purchasers are not numerous. Still as the attention of people is by this means frequently called to Christianity, it seems like a profitable enterprise.

"The church in Imabari — our one pet lamb in that island of about three million people — is certainly in a most hopeful and promising condition. From it I trust that the light will shine far and wide, and illumine the gross darkness that covers the people on every hand."

WHY CHRISTIANITY WAS REJECTED.

From Imabari Mr. Atkinson went to the county town of Hojo, of which he says: —

"The chief object of interest there is a gentleman of considerable rank, who, though a citizen of Matsuyama, is at present an officer, the first officer in the region of country about Hojo. He wished us to make his house our home, but fearing he and his family would put themselves too much out of the way for our entertainment, we declined, and put up at one of the hotels. The following forenoon we spent in conversation with him. Mr. Ise had found him to be an atheistic evolutionist. I first made his acquaintance two years ago in Matsuyama, and was very much pleased with him. Though I had told him with some fullness the outline truths of Christianity, and had sent him books and papers from Kobe, I had not found out what his particular objections to Christianity were. During the forenoon's conversation I think he told me his most important difficulties. I found that the conduct of foreign governments, supposed to be Christian by the Japanese, towards China, in forcing opium on the country, and towards Japan, in forcing some things and in forbidding others, together with the bad lives of many Europeans and Americans, were the chief obstacles in the way of any advance on his part towards even the intellectual acceptance of Christian truth. After a couple of hours' earnest and most friendly conversation — which I can hardly write in full — his mind seemed to free itself, and in view of the reasons I had expressed, seemed to understand how it could be that a *nation* might be Christian, and yet some persons called representatives of the nation, whether officials, merchants, or travelers, might be the very opposite of Christian."

A NOTABLE CLASS.

Messrs. Davis and Learned, of Kioto, report the opening of a special class at their station for such Christian helpers as can spend but three months in study. They are greatly delighted at finding twenty men, from many parts of the Empire, availing themselves of this opportunity to fit themselves for Christian work. Among these men is a merchant from Yokaichi, who pays his own expenses; a doctor who gave up a good medical practice, and wishes to go into the interior; a station-master on the railway, who has left his position to study the Bible; a farmer from near Okayama, whose brother does double work on the farm, to enable him to fit himself as a Christian teacher. Mr. Davis says: —

"About half of these men have been engaged in Christian work, some of them a few months, some of them two years. They come bringing the practical difficulties which they have met in their work as queries. Their earnestness and eagerness to get all that they can of the truth in three months is indescribable. Some of these men will stay on a year or more in the school, but nearly all of them will go into active work at the end of this term. We look for great good to result from this effort.

"Seven of us are doing all we can for these twenty men this term, in school and out, and I never felt so greatly honored before in my life as since it is my privilege to teach this class."

Micronesian Mission.

A BRIEF letter from Mr. Doane has reached us dated at Ponape, February 27. The reports are most encouraging. Mr. Doane says: —

"Letters just in from some part of our western field, Lukunor, Satoan, Namoluk, also letters from Pingelap and Mokil in the east, tell of victory and advance. One of our good brothers, Julius, of Namoluk, complains of bad health, and begs for help to assist him. He is a true-hearted fellow, works on bravely with his sickness holding him back. We landed him from the 'Star' last fall, and since then the people have put him up a residence and begun a church, and fathers and mothers and children are crowding about him for instruction. They have already learned to love the good man.

"The sky in the west is clear, and it is no less so in the east. Pingelap and Mokil are doing wonderful things for islands so recently brought to the light. Hungry for books, slates, pencils, they in a trice disposed of a box of books and other material for education I recently sent them. On the former island the school numbers three hundred daily, while the Sabbath congregations reach to five hundred.

"About us on Ponape there is light and shade. The work is not where we had hoped it would be by this time. Christians are seen at one part of the island more busy in burnishing up their guns than caring for schools or the preaching of the gospel. I can but hope it will be no worse than this, for much of the gospel law of love, not revenge, has been planted in these fiery, revengeful hearts. A Ponapean is like tinder, inflamed by very slight cause. And he hardly knows when to reign in his passions.

"But on other parts of the island there is much to rejoice over. Some ten young men come quite regularly each week for Biblical instruction. Some of these we are hoping to take west by the next trip of the 'Star.'"

Austrian Mission.

THE NEW LIBERTY AND ITS LIMITATIONS.

MR. CLARK, of Prague, writes: —

"Those who have never known what it is to be deprived of religious liberty can but faintly realize the deep joy felt by us and the people here, when the painful restrictions were in part removed, and when those, who for nearly a year had not been allowed to have any invited guests at their domestic worship, could again cordially welcome to house worship (Hausgottesdienst) any who wished to come. Our friends in Stupitz and Sibrin (some two hours from here) had suffered much more and much longer than those here in Prague, and their joy in being relieved from police-intrusion, and in having from government the conceded right to hold private religious services with their friends was very great. In the villages mentioned, as well as here, many earnest prayers of gratitude were offered to Him from whom all our mercies come. Not content with special thanksgiving at home and in private meetings, a special Thanksgiving festival was held in a hall. It lasted between two and three hours, and the time was well filled with short speeches, songs of praise, and grateful prayer. A special letter of thanks, with a hundred signatures, was sent to the deputation of the Evangelical Alliance which interceded with the Emperor of Austria in behalf of religious liberty.

"You have read of the persecution in Northeastern Bohemia, experienced by Rev. Mr. Balzar and his people. He is a true and earnest worker, and is supported in part by the American Board. After some years of toleration in his work, until its importance attracted attention, he was forbidden to hold any more meetings. His conscience would not allow him to remain quiet. He conducted meetings as formerly, and he and those who attended them were fined again and again until the amount of fines resting upon them was not less than $400. The order to stop his work has now been withdrawn, and he goes on unmolested.

"A word now with regard to the restrictions laid upon us. While thankful for that measure of liberty enjoyed, we are pained at every meeting by the order excluding school-children. This restriction is a gross injustice not only to the children who wish to come, but also to the parents who worship with us regularly, and who long to have their children hear the gospel with them. As eminent lawyers regard

the order as illegal, the matter will be tested before long in the supreme court. Those parents who attend the service at our house, and who have no one at home with whom to leave the children, bring them with them, and leave them in our kitchen until the service is over. What would American children think of such liberty? And what would parents think if not permitted to take their children with them to hear the gospel they love? One little boy here who heard the people rejoicing over the permission to hold meetings, remarked: 'I do *not* rejoice, I have no liberty.' We are sure your prayers will not be wanting in beseeching, with us, the throne of grace for the removal of such a painful and unjust limitation."

SUNDAY-SCHOOL WORK IN AUSTRIA.

"The peculiar attitude of the government with regard to children renders it difficult even in state churches to have anything like a *free* American Sunday-school, open to all. Outside of the acknowledged churches, Sunday-schools in Austria proper (in Hungary there is more liberty) are for the present quite out of the question. In direct connection with our work we have had three Sunday-schools, but one after another was stopped so as not to imperil other work. In Vienna, which is by far the most liberal city in this country, there has been, until within a few weeks, quite a flourishing Sunday-school in connection with a young Sunday-school missionary, Mr. Priggen. The parents who sent their children there all signed a paper to the effect that they not only permitted their children to attend this Sunday-school, but that they heartily wished it. The fact of having these special permissions from the parents has until recently defeated the attempts of those who hated such a place for the religious instruction of the young. Now this good work has been stopped by the school-board of the city on the ground (*a*) that Mr. Priggin was a foreigner, (*b*) that he was not a licensed teacher, and (*c*) that he had no concession for a school. Alas! for Austrian Sunday-schools if they are to be controlled by the laws for public schools."

Ceylon Mission.

CHURCH ORGANIZED AT MOOLAI.

MR. HASTINGS, of Jaffna, sends an extract from a Jaffna paper, giving an account of the organization of a church at Moolai, making the fifth in the Batticotta field: —

"On the 23d of March a Christian church was organized at Moolai in the Batticotta district, and Mr. S. John ordained and installed its pastor. The occasion was one of very great interest and importance, as illustrating the progress of Christianity and the increase of self-supporting agencies for its further propagation. What is needed in Jaffna and for all Ceylon is living, working, indigenous churches, — self-supporting, self-governing, and self-propagating. We have no need of costly buildings or an imposing ritual — a human priesthood 'offering daily sacrifice for the sins of the people,' pompous ceremonies, scenic exhibitions and the like — for the propagation of Christianity. These are hindrances rather than helps. But we do need Christianity living in the lives of its adherents, exhibiting itself in self-denying deeds, in free-will offerings, and earnest prayers and labors for the conversion of others. With this, we may reasonably expect to see true progress; without it, forms and professions are a sham.

"Twenty-five years ago in the Batticotta field, including the islands, there was but one Protestant Christian Church, consisting of one hundred and eleven members, and no native pastor. From this one church colonies have gone out from time to time, during this period, and been organized into separate churches, until to-day there are five churches in this field with three native pastors, and an aggregate membership of two hundred and forty-two. The mother-church, from which fifty-seven have been dismissed to form the other churches, has at present eighteen more members than twenty-five years ago, notwithstanding its losses by death and dismissal.

"We rejoice at the organization of every new church based upon the Bible as the only rule of faith, which promises to be another agency in the work of evangeliza-

tion. We rejoice, too, in every evidence given that the Christian community is advancing towards self-support and self-government. The Moolai church starts with fifteen members, of whom nine go from the Batticotta church, four from Tillipally, and two from Oodooville. They have chosen for their pastor one who was for several years a successful teacher in a mission boarding-school, and who has for two years labored acceptably among them as a catechist and preacher."

Western Turkey Mission.

AIDIN. — WORK FOR THE GREEKS.

Mr. Crawford writes, April 6, from Aidin, of which he says : —

"Aidin is the terminus of the Aidin Railroad, and some one hundred miles southeast from Smyrna. It is in the valley of the Meander, on and about the foot of the mountain on which are still standing or covered up the ruins of ancient Tralles. The plain is full of licorice root, and this is one of the headquarters of an English firm who are engaged in manufacturing and exporting the root and the candy.

"The city is a little smaller than Manisa, and contains about 50 Armenian, 30 Roman Catholic, 800 Greek, and 8,000 Turkish houses. You have had reports from Aidin in years past about Kúrea Anagnosti, and his gift to the Board of a house and chapel. He is a pretty good old man, and he does love the American Board. He owns a number of shops which he rents, and one which he keeps himself. His dress or appearance would hardly indicate wealth, but he seems as happy as the day is long. It has been impossible to give the brethren here any pastor, but they have met twice on the Sabbath, and once during the week (on Wednesday evening) to read and pray and sing together. Our work here was to receive to the communion a fine young fellow, who has been interested through these meetings.

"While in Eudemish and Baindir I picked up so much Turkish that, if I had n't been more anxious to learn Greek, I should have accepted their invitation to spend a month with them, and hear Turkish all the while. The same kind of invitation offering itself at Aidin, where I could hear Greek continually, I immediately accepted. And here I am, shut up among the Greeks, and if I have misspelled any words or made any grammatical errors, lay it to the fact that I am fast losing my English. Would that I could do that or something else to hasten the day when I can talk to these people as I want to. I can sing with them and read the Bible and tracts to them, in their own language, and they actually behave as if they enjoyed my being here.

"I now see why Turkey needs missionaries, and why the Greek work should be taken up immediately. There is here a very fine Greek school, and in most all the cities about here Greek is the household language of most of the Greeks, and is becoming so more and more. I go to the school every day, and sit and hear the recitations, and so accustom myself to the sound of the language, and then after school I spend an hour and a half receiving instructions from two of the teachers, who take English in return. There are some splendid looking boys in the school, and I have picked out several of them for future bodvellies. I hope the Lord will do the same, even if he should take different ones from those I do."

PROGRESS IN SAMSOON.

Mr. Leonard, who has been temporarily laboring in Samsoon, the port on the Black Sea from which so many of our missionaries start for the interior of Turkey, writes March 26 : —

"Notwithstanding many adversities, things are coming into better shape in Samsoon. I have succeeded in leasing a very good hall for a meeting-house in the very center of the city. It had been used as a tobacco factory ; but with cleansing and white-washing it has put on an entirely different aspect, and now subserves a far more useful purpose. The congregation is more than doubled, and we have started a school with a Greek student for teacher.

"We have likewise been prospered in making excellent arrangements at a trifl-

ing expense for the sale of Bibles and Testaments and our other books, in the bazars or central market-place. Here many inquirers congregate, and after the discussions of the day they not unfrequently take to their homes a copy of *Pilgrim's Progress*, *Butler's Analogy*, *Saints' Rest*, *The Anxious Inquirer*, or the Bible itself."

Central Turkey Mission.

THE FEAR OF FAMINE.

LESS has been said about the pressure of want in Central Turkey than of the dire distress in the Eastern portions of the Empire. Mr. Fuller, of Aintab, writing on April 8, reports the spiritual life and progress about them as more than usually encouraging, especially at Adiaman and Oorfa. But he says: —

"The one dark cloud over all this region is the danger of *famine*. Already at Severeck and Oorfa, people are dying of hunger in considerable numbers, and one often meets on the road troops of the most wretched beings fleeing from the actual famine that already exists in the region of Van. You cannot easily imagine what a relief it was to be able to add one half to the sum we are paying our helpers. With this we shall be able to pull through the present difficulties till the new harvest.

"As to what that harvest will be the country is in the most painful anxiety. So far a fair amount of land is sown, and the appearance of the grain is good, but at the time of our arrival at Aintab last Saturday, the indications were most discouraging. Signs of rain appeared frequently in the sky, but it seemed as if the fountains of waters were sealed up. You cannot imagine the utter agony of longing with which men looked to the clouds, some prayed and hoped and waited, some mocked and cursed. At last on Monday the rain began, and for two days we have had a thorough good rain which has fully relieved the present want of the country. One or two more such rains a few weeks later, and the special danger will be passed. Meanwhile we hope with trembling."

Foochow Mission — Southeastern China.

INTERESTING CASES.

MR. WOODIN, of Foochow, reports that he has, during 1879, spent two full months in translating, and has continued to preach twice on each Sabbath. He says: —

"Thirteen have been received to church on profession of faith in my field during the year, besides my eldest daughter, and there are twenty or more inquirers of various degrees of interest.

"There is a most interesting case of an inquirer named Mrs. Haw, living in a hill-fort (or stronghold) in the Western Hills' region of Ing Hok. She has been interested in the truth for some time, has left idolatry, and prays regularly to Jehovah. The Ing Hok pastor's wife made a day's journey to see her last summer. She received her most cordially, entertained her bountifully, and kept her busy two days and nights explaining the truth to herself and friends whom she invited to come there and hear. Her husband, who is a man of property, was also interested at first, but was reviled and threatened, and so turned away. But although suffering reproach and alone in all that region, she still professes to love the Saviour, and boldly recommends him to others. They cannot deny that she is a better woman since she received the truth. She has much to bear, and greatly needs the prayers of American Christians that she may endure unto the end. She is the sole fruit as yet from the Kung-kio chapel work.

"At the Chŏng-Ha chapel, in the former Nang-Seu region, four men were received to the church, all heads of families, and each from a different village. One had been an inquirer for seventeen years, having first heard the truth in the Nang-Seu chapel from the devoted Scotchman, William C. Burns, in 1862. The bitter opposition of his wife kept him from professing Christ, although he says that he has had nothing to do with idolatry during all that time. Another of them is descended from Roman Catholic ancestry, his grandfather having died in that communion; his father is an earnest inquirer. They are farmers and men of some prop-

erty. Another is a man formerly wealthy, but now in reduced circumstances ; he has a promising family, who are well disposed to the truth. The last two were influenced to embrace Christianity, principally by a silversmith who is the fourth one received. He became interested at the Ting-chio chapel. His wife and mother seem favorably inclined toward the doctrine. He is an intelligent man, and gives us much comfort."

Madura Mission.

STEADFASTNESS. PERSECUTIONS.

THE report from this mission for 1879 indicates clearly that there has been no such reaction as many were led to fear might follow the great movement in favor of Christianity which marked the previous year. Of course there have been many cases of defection, and yet all such losses have been more than made up by additions within the year, so that the net gain in church membership has been 166. On the whole the converts are maintaining their Christian profession very well, often in the midst of much persecution. Mr. J. S. Chandler, of Battalagundu, reports one such case of persecution : —

"A man in one village had joined the church, but his wife was indifferent. Her father came to take her away, in order that his family might have no connection with the Christians, and for this purpose he convened the chief men of his caste as arbitrators. They called upon the man to abjure Christianity and return to the religion of his ancestors. He refused to do that, whatever the consequences might be. They therefore decided that he had forfeited his wife, because her father had given her to him when he was a heathen, on the supposition that he would remain so, and that he must give her up to her father. Some one suggested that the woman's opinion be asked, and she was called. She declared her wish to remain with her husband as a Christian, and the council could say nothing against it. The husband was so pleased that he made her take off the cloth she had brought from her father's house and wash herself, and then gave her a new cloth, sending back the old one to her father, with the declaration that he and his wife had nothing more to do with heathenism. The attempt to disgrace by separating her from her husband has made her firm in Christian conduct. All this persecution has driven back three families, but the others have been brought by it on to firmer ground."

SYSTEMATIC BENEVOLENCE.

Every effort has been made to train the congregations to habits of systematic beneficence. The methods employed to effect this are suggested in the report of Mr. Noyes, of Periakulam. They are the following : —

"1. Sunday collections. The contribution box is passed in the congregation every Sabbath morning just before the sermon. This method is regarded with great favor by the people, being considered a part of the religious service. The people very generally contribute in this way, few letting the opportunity pass without giving something, though it may be very little.

"2. Kaliams, *i. e.*, small earthen vessels with an aperture in the top through which money once put cannot be taken out without breaking the pot. These are supplied periodically to every person who will receive one. After having been kept a while they are brought to the church, on a fixed day, and there broken one by one, the contents being announced to the congregation. The amount found in each is usually very small, but in the aggregate they produce a considerable sum.

"3. Tithes of grain. Only a few are able to contribute in this way, most of the people being too poor to possess lands in their own name.

"4. Handfuls of grain. These the wife or mother takes from the daily family allowance, and on the Sabbath brings to the church what she has collected during the preceding week. In the village churches it is not uncommon to see in the front of the pulpit heaps of grain of different kinds. This form of giving is practiced also in the boarding-schools, the boys or girls giving a certain portion of rice, or other grain, which is provided for their meals.

"5. Thank offerings, for special blessings, or vows made in view of special blessings desired. Under this head may be classed the baptismal gifts which are not infrequent among the Christians of some stations."

HINDU BANKERS.

Mr. Burnell, of Melûr, writes: —

"The bankers of the country, many of whom live in this region in costly dwellings, are the special supporters of Hinduism. They are now walling up a tank or reservoir near the temple, with beautiful cut stone. Not distant from their houses in one village I saw teak timber, brought from Maulmain, enough, almost, to make a lumber yard. Their houses cost from very little up to $50,000. The owner of one told me that the one we were then in, occupied by himself and brothers, cost $30,000. Almost the only evidence of civilization in it was an American clock, and this, through bad usage as I suppose, was lifeless.

"These bankers, though so wealthy and enterprising, dress very little, if any, better than common coolies. Although having large business intercourse with Europeans, they are very ignorant and superstitious, and no case has ever occurred of one's conversion. We have made them a subject of special prayer in some of our meetings in the tent. It would seem that if a few of these men were to be genuine subjects of saving grace their influence would be great indeed, causing the wealth that is now used for Satan's cause to be expended for the upbuilding of the blessed Redeemer's kingdom."

North China Mission.

EXPANDING WORK IN SHANTUNG.

A LETTER from Mr. Smith, dated Tientsin, February 20, gives later reports from Shantung than were presented in the *Herald* of last month. Mr. Smith says: —

"I have just returned from a three month's stay at our station in Shantung, the condition of which, in view of the interest apparently developed in this field, you will be glad to know.

"Each of our principal places has a meeting on a week day as well as on Sunday, a practice which has now been continued more than a year with excellent results. The villages desiring meetings are now so numerous, that it has been found necessary to duplicate the meetings on each of the four week days upon which they are held, so that when we have a sufficient number of native assistants we hold sixteen religious services each week. About the time of the Chinese New Year the attendance materially diminishes, but increases again within a fortnight, as this is preëminently the leisure time of the year in the country.

"In Number Seven, our original headquarters in these parts, the condition of things is by no means what could be desired. The Roman Catholic movement in this neighborhood, of which you heard last summer, has had the ill effect of encouraging inquirers after the 'Gospel of Loaves and Fishes, — an evangel peculiarly adapted to the Chinese capacities, and which, once heard, renders the preaching of any other gospel uphill work. Besides this, the members have little disagreements among themselves, which no one can ever ferret out, much less settle, but which, unless they are settled, are nearly certain to bar all future progress in the district in which they prevail. The wider our observation and the longer our experience, the more we come to regard gifts to the church, whether of houses or temples, — such as at Shih Chia Tang, — as white elephants, or even Trojan horses. An Oriental gift is seldom in fee simple, nay, the 'fee' is often so extremely complex that it is hard to see the end of the business. In the case of Shih Chia Tang, no evil has thus far resulted, but we should be slow to regard this as a general solution of the problem of church building.

"At a village on the bank of the Grand Canal, a mile or two from Number Seven, several women went to a meeting distant four miles, for many months. They were urged to go a shorter distance to Number Seven, but feared the 'devils under the river bank,' *i. e.*, the official underlings at

the ferry, who knew their errand in crossing the river, and some of whom, in addition to brow-beating the poor timid souls, actually reported them to a petty magistrate who keeps the peace there with a cohort of about six soldiers. This potentate, however, disappointed the informants, by observing that the Jesus' doctrine is good, and that if he were not in the official business, he would join the sect himself. On rumor of this response, the women 'enlarged their livers,' and have since crossed the river in peace, and attended at Number Seven every Sunday."

"FOR THE SAYING OF THE WOMAN."

Mr. Smith gives a detailed account of several out-stations near Shih Chia Tang, for which we have not room. There are some set-backs in the midst of the progress, yet there is nothing to throw doubt upon the genuineness of the remarkable movement towards Christianity. The way in which the gospel is spreading in the province of Shantung is well illustrated by the following incident: —

"Among the church members at Shih Chia Tang are several women, one of whom had been taught by the preacher there to read sufficiently to recognize the characters in the catechism. One of these women going on a visit to some of her friends, at a village a few miles distant, unlike some Christians in similar circumstances, carried her religion with her. On hearing her account of the new faith, one or two intelligent men from the village called Peach Flower Inn, where she was visiting, were moved to go to Shih Chia Tang, and afterwards regularly to Pang Chia, to inquire what the doctrine might be. The result of their inquiries was an invitation to us to go and preach at their village, and the consequence of this visit was an urgent petition that we should set up a Sunday service there. This we cannot do, but we go every Tuesday instead. Three families of intelligence have given up all their idols, and a father, son, and grandson have been baptized. Their house has become a chapel when we go there, at which crowds gather, and every evening they have a service of a rudimentary nature. The leader is a man of unimpeachable character and considerable intelligence, and from this new center radiating lines of work and avenues of influence are already opening. It is thus the gospel, like other forces, spreads along the line of least resistance."

A BUDDHIST-TAOUIST PRIEST.

The letter from Mr. Stanley, in the last *Herald*, mentioned the conversion of a young priest. Mr. Smith gives an extended account of the history of this young man: —

"At a village situated near this Peach Flower Inn, and not far from Shih Chia Tang, lived a family who were visited two years ago by Mr. Stanley, on the occasion of the first acquaintance with Shih Chia Tang. This family consisted of a husband and wife, and their three sons, the oldest of whom is a singular specimen of that religious, or irreligious, versatility which we so often remark in the Chinese. He was a young man of intelligence, with an inquiring mind. He became a priest of the Buddhist religion, in quest of the true doctrine. For several years he received instructions from an old priest, until he was able to set up in the priest business for himself. Singularly enough, although a priest, he was married, — sham priests they call such, — yet this did not seem to interfere with his sacerdotal functions.

"Becoming at length keeper of an ancient temple quite in ruins, he took a vow, after the manner of priests, to go about the country dragging a heavy chain of iron, to excite the sympathy of the sympathetic. By such means he at length actually succeeded in raising $800 or $1,000, an amount fully equivalent to $10,000 in America. The temple was rehabilitated, and is now the largest in all that region. Becoming, for some reason, dissatisfied with Buddhism, this young married priest, not yet twenty-five years of age, suddenly abandoned this faith, and without the smallest friction became a *Taouist* priest. The learned nonsense of this sect, now degenerated from its original acute metaphysical speculations into superstitions for the expulsion of devils,

he found to be empty, as Taouism teaches that everything is. Having no sympathy with a vacuum, and finding no nourishment in it, he next went back to Buddhism, and became the keeper of a small Buddhist temple, living comfortably on the income of about three acres of land, with which the temple was endowed. His duties were light, and his place a sinecure.

"During the famine relief we occasionally saw him, and in December, 1878, his father was baptized. The next spring the father died, exhorting his family to become Christians. In June the third brother, a mere lad, was baptized at Shih Chia Tang, his mother and elder brother approving. During this last autumn the young priest has been much exercised to know what he should do. His conscience forbade him to keep the temple, but if he gave it up, he had no other support. In the month of December, however, he reached a conclusion in which, strangely enough, he was supported by *all* the members of his family. It was his resolution to give up his living, the gravity of which step can be with difficulty appreciated in a country where consumption is not forever treading on the heels of production, as in China. His second brother, who cannot read, urged him to take the decisive step, his mother and the baptized brother warmly approved, and even his wife, although much alarmed at first, said no dissuasive word."

HIS CONVERSION ANNOUNCED.

"It is not to be supposed that this man would have been turned out of his temple simply because he had become a heretic. All faiths but Christianity and its modifications are amazingly tolerated. And when the young man called together the temple managers, and announced his intention to leave them, there was great indignation expressed. 'Why be a fool?' They were content so long as he kept the place. 'Why throw away your jade, without the prospect of gaining even a brick?' But, having taken his resolution deliberately, he was not to be moved.

"His former master was summoned to exhort him, which he did, but in vain. Indeed, he was hoisted with his own petard, for the young man said, pointing to a motto over the temple door, which read 'Investigate the origin — Trace out the Sources,' 'See! I was your pupil for five years, and this was your motto. I inquired for the "origin" of the heavens and the earth, the sun and moon, the stars and constellations, mountains and rivers, the five grains and the hundred fruits, flying birds and walking beasts, the winds and the frosts, the rain and the dew, gold and silver, brass and iron, the ten thousand things, and man, who is the spirit of the universe. What did you tell me of the "origin" of these things? What are you able to "investigate" or "trace" of their "sources?" Nothing. In place of this I learned a dreary jargon of "sacred books" — the Three Buddhas — the Southern Mountain Great Scholar Greatly Benevolent and Merciful "*P'u Sa.*" That is all. You explain nothing, though you assert much. Look at the Jesus doctrine. It explains the three Harmonies, Heaven, Earth, and Man. It reconciles them. I have had enough of your doctrine. Take it away, and leave me to mine.'

"Then the old man wept over the young one, and the young one laughed at the old one who asserted that the foreigners had fed him with medicine which blinded the eyes of his heart; that at least he hoped for more silver from them than the three acres would yield. Then the young man sacrilegiously broke his iron censer, which is extremely sacred, and thus he defied the Buddhist Pantheon. At this rash act his neighbors were astonished, and 'looked when he should have swollen, or fallen down dead suddenly,' upon the occurrence of which incidents he cheerfully agreed to admit that Buddhist gods are at least stronger than his. They have now 'looked a great while,' and have seen 'no harm come to him,' and some of them, it is to be hoped, may in time 'change their minds' in consequence.

"As for the temple, the young man had the satisfaction of seeing one of his own pupils, and a relative, put into his vacant place. He, himself, after this diversified experience of religions, has settled down to supporting his family by weaving cloth and by farming. He at once took down

his gods, among which was a large sheet of yellow paper, with the character *Fo'h* written in it, — meaning Buddha, — which, in lieu of an image, had been worshipped by the family for fourteen years. His kitchen god and goddess, and a tablet of the god of war, with others, he brought to me at the Shih Chia Tang service, which he regularly attends. His examination for admission to the church was sun-clear, and he and his second brother were received at Pang Chia, with twenty-seven others, on January 11."

THE SEED GROWING IN SECRET.

Mr. Roberts, of Peking, sends an account of several trips made to the outstations in that vicinity. Everywhere he found much to encourage. Near to Hsien Hsien, a place about 184 miles south of Peking, he visited a new village where he had not been before, but to which the missionaries were invited by a letter signed by *fifteen* persons, who desired baptism. The story of what he found is remarkable : —

"I arrived at Hsien Hsien, December 18, and the next day I preached on the streets and sold many books, as there was a fair, and the streets were crowded with men. In the afternoon I went out to the village where our church members live, six miles west of Hsien Hsien, saw them and the inquirers, sang hymns with them, made their acquaintance to some degree, and returned at night to my inn at the city. The next day, with the aid of our helper Hung, whom Dr. Blodget had sent from Peking, I examined the candidates for baptism, and held prayer-meetings with them all day. The day following Sunday, December 21, I was with them all day ; in the morning I preached and baptized four adults (three men and one woman), and two children ; in the afternoon we had a praise-meeting, with exhortation and prayer.

"As this meeting was about closing, a young man came in whom I offered to baptize at once, as I had examined him the day before, and felt sure of his being a Christian. He is twenty-three years of age, a carpenter by trade. His father tries in every way to hinder his being a Christian, and had sent him off on an errand to another village to prevent his meeting with us that day. There were five or six others of whom I felt confident that if I could be with them every day for two weeks, and become better acquainted with them, I should find them fit subjects for baptism. And there was a group of a dozen or so others who were apparently interested, attended the meetings, were very friendly, and of whom I could not help having some hope.

"Those whom I baptized, and, of course, the candidates whom I did not, were entirely ignorant of the gospel one year ago. One year ago there was not a Protestant in the village (there may be some Roman Catholics), but one of their families was receiving kindness and instruction from Dr. Blodget, in Peking. How quickly and widely the interest in the gospel has spread, after that family went home ! There are now in that place eight church members, four baptized children, and many inquirers. Though the number of church members is not so great as at Pai Mu Chiao, the general interest seemed quite as great. I cannot tell you what joy I experienced in baptizing those converts. It was the first time I ever baptized any one, and so it was for me a step forward into the work of the ministry. But for the people the change that was symbolized, and which I trust has taken place in their hearts, was so great, — from such great darkness to such great light, — that I could not but rejoice in their behalf. Then, too, it was a joy to *reap* a little of the great harvest, after the seed-sowing I had done, which, though not long, had been in the midst of such ridicule from the Chinese that I felt as if I could say with the Psalmist : 'Our soul is exceedingly filled with the contempt of the proud.' But the greatest cause of my joy was the fact that the occasion exhibited God's power to extend his kingdom rapidly and beyond the limited range of human agency. Neither Dr. Blodget nor I had ever visited that village ; yet in one year's time the Lord had planted there his glorious church."

GLEANINGS FROM LETTERS.

As to our mission work, we are very much encouraged. Affairs get brighter every day, the Indians better disposed to listen, and never more friendly. I am able to give them a great deal of Bible truth in three languages, and something in a fourth. — *C. L. Hall, Fort Berthold, Dakota.*

— The success of our effort with the Indians is very gratifying; it is better than could have been expected. The majority of those who have taken claims are likely to hold fast. More will from time to time make additional entries. Could we now secure the right sort of white men, farmers and mechanics, who would settle near to and among these Indians, the future will be well provided for. I think that we may congratulate ourselves and the Indians, too, on the fact that the Interior Department has been so ready to respond to the merits of the case. And I must not omit to say that in this land movement, as it is called, Major Schwan, acting Indian agent at Cheyenne Agency, has been enlisted most thoroughly. He has been in the right place, and I knew where to find him on every occasion when he could be of assistance to the effort. — *Thomas L. Riggs, Fort Sully, Dakota.*

— I have just made a nine days' tour on the Passin plain in company with Mr. Melconian, recently from America. Our reception was most cordial in all the villages. Our average audience was fifty. The priests and Armenian teachers seemed to vie with each other to do us honor. One priest invited us to preach in his church, which invitation was, of course, readily accepted. Another priest asked for a Bible, saying he would read it and preach from it in his church. Two villages in which there are no Protestant workers were pressing in their request for teachers. Often we talked and preached far on into the night, and the people were slow to depart. They followed us from house to house, and ten minutes was enough to crowd any room we might enter. Mr. Melconian is an inveterate preacher. I, of course, had to speak through him, using my half dozen Armenian words when I could make them fit. The missionaries have made a decided impression on that plain. I think the harvest time is near. — *Robert Chambers, Erzroom, Eastern Turkey.*

— A short time ago I received three catechists from the Pasumalai Seminary, who had completed their theological studies. In settling upon the villages where they were to labor, we had a conference, at our usual monthly meeting, with the helpers of the station. There was much prayer to God for guidance, and I believe we were guided by God's spirit. This involved other changes, and I trust the catechists will enter upon their work with fresh courage. At the monthly meeting referred to additions were reported in two congregations. So far as my observation goes there is not a more promising work in any of our Indian cities than is now being conducted in Madura. The ladies of the Woman's Board have a work of joy and blessedness before them, and may God give them grace to give it their hearty support. — *John Rendall, Madura.*

— One effect of the "Otis legacy," if I may judge from our own experiences, has been to make pleasant annual mission meetings, and remove from the faces of missionaries the disappointed and careworn looks that were so often, in years back, excited by the repetition of the word *retrench.* The Girls' Boarding School is in a very flourishing condition, and is a great comfort to us. Their last examination was passed with much credit. There has been a marked religious interest in the school for several months past. Many have expressed a determination to follow Christ. We received nine of the elder girls to the church at our last communion season. — *J. E. Chandler, Pulney, Madura Mission.*

— A series of meetings was held at Oodooville last week, commencing on the 24th, and closing Sabbath evening, the 28th. The meetings were well attended, and of the last evening, Brother Howland writes, "the church was crowded, and there was a marked stillness and solemnity through the services. A number of

men and more women came to our rooms for conversation after the meeting. Some seem to have made the decision for Christ." We hope to see further good results of the meetings. — *E. P. Hastings, Jaffna, Ceylon.*

— At Fang Shan Hsien, a city seldom visited by missionaries, I was not so rudely treated as on my visit there with Dr. Blodget a year before. On that occasion I was uncomfortably jostled and followed by the crowds. This time I was recognized as having been there before, and was listened to very respectfully. The pleasantest event of the whole journey was, that, as we were going out one morning to preach in the villages southeast of Cho Chou, a young man came running a long way over the plowed fields to meet us, eager to obtain another book; he said he had read the Truth Catechism, and was interested to know more of the gospel truth. He lives in Peking, and was out there to oversee some farming on his lands. It did me good to see a Chinaman *running for the gospel*, and it suggested the thought that there may be many like him in this great land, who have learned a little about Christ, and are eager to learn more. — *J. H. Roberts, Peking, North China.*

— The telegraph will have taken you the news, probably, long ere this letter is received, that Chung Han has been imprisoned, and at least threatened with capital punishment by the Chinese government. The punishment is inflicted, nominally, on the ground that he returned from Russia without being summoned by the Emperor. The real ground, however, is doubtless his failure to secure by the treaty all which the Chinese government hoped to secure. There is much excitement over the matter here. If the Chinese government should proceed to extremities it may lead to war with Russia, possibly with other western powers. All things are in God's hand, and he will overrule matters for the good of his church. Chung Han has been considered one of the most able, enlightened, and progressive men in China, and deserved a better fate at the hands of his government. The tyrannical spirit of a heathen government is seen in the fact that all his property is confiscated, and his family taken to prison to share his punishment. There must come a radical change in the political state of China soon. I know not, and do not try to guess, by what means God will effect it, but I feel sure there will come a breaking up soon. — *L. D. Chapin, Tungcho, North China.*

— On the 9th of April 282 Gilbert Islanders were landed at the port of Honolulu from the Government immigrant vessel "Hawaii." They are natives of Marakei, Butaritari, Makin, and Banaba (Ocean Is.). The "John Bright," a San Francisco vessel, chartered at Jaluij by the agents of the Hawaiian government, sailed on the same day with the "Hawaii" from Jaluij with more than a hundred more Gilbert Islanders. The "Storm Bird" was to follow in two or three weeks with some 120 more. And so these poor creatures continue to come, very many of them never to return, as death is busy among them. There are probably now about 1,000 of them in this group. It is altogether probable that when the people generally come to know how constant and severe is labor on the plantations the tide of immigration will cease. — *Hiram Bingham, Honolulu.*

MISSIONS OF OTHER BOARDS.

THE GOSPEL IN MADAGASCAR.

In an address before the London Missionary Society, Rev. Mr. Richardson, of Madagascar, stated the following facts: —

"In 1866 we had some 79 congregations in Madagascar — that was the Madagascar which Mr. Ellis knew — and now, sir, in that island we have 1,142. I do not say that every one of those churches has been erected from a pure desire to worship the living God; but there the chapels are built, and the people are

crowding into them day by day. In 1866 there were 13,682 people gathered into the churches, but now we hear that there are more than a quarter of a million assembling Sabbath after Sabbath. In 1866 there were 5,255 church members, now we have 70,000 professed followers of the Lord Jesus Christ. I wish I could say that all these men love the Lord Jesus Christ in sincerity and in truth — I know they do not. Many of them are very ignorant, and many know nothing about the elementary truths of Christianity, but still they do express a desire, however feebly and however imperfectly, to follow the Lord Jesus Christ. Then, again, in 1866, we had 18 schools in the island, with 811 scholars; now we have 890 schools and 50,000 scholars. In 1868, when the barbarian horde came into the church at Madagascar, there were about ten men striving to grapple with that great mass of heathen corruption. Some would say, 'Why did not you give them Bibles?' But where were the Bibles to come from? We had not 1,000 Bibles in the country, and there were not more than 3,000 who who could have read them. There were no schools where we could say that the children could read, and there were no great centers of intelligence to which we could have sent teachers. It was in 1870 when the Testaments were sent out, and it was 1873 before the complete Bible came out. Now we have among our adult population 25,535 who can read, and among our children 25,365; and there are 36,245 complete copies of the New Testament or of the Bible in the hands of these readers."

Mr. Richardson also gave an account of a meeting held in the church built on the "Tarpeian Rock," from which, in the days of persecution, so many Christians were hurled to meet their death.

"We asked the Prime Minister to come and take the chair, and he did so, and the man who twelve years ago would have gone up to his knees in mud to give honor to his idols came into one of our pulpits and posed as chairman of the Missionary Society, and he did it very well, too. His first words in addressing the meeting were, 'Ladies and gentlemen, — As Prime Minister of Madagascar I have no right here, but as a man loving the Lord Jesus Christ, and desirous to promote and further his kingdom, I have as much right here as any one of you.' He said how martyrs prayed in former times, 'When, oh, when shall we have a Christian Queen.' God had sent them a Christian Queen, and they were all desirous of sending the gospel to the heathen. He narrated how they had oppressed the people in former times. He spoke to the evangelists, five in number, who were going out, and said, 'Do not tell the people — put away your idols because we are sent by the Queen.' He said, 'If you use force and compulsion, your work will fail; you will not propagate the principles of the gospel of Peace by any pressure. Go with gentleness, and patience, and perseverance; show the people the better way, and you will win them from their superstitious practices.' The people cheered him to the echo. As the meeting broke up, I met him at the vestry door, and he took me by the hand, and said, 'Mr. Richardson, did you note the enthusiasm of that audience?' I said, 'Yes.' 'Could not I rule the church of Madagascar if I liked?' 'Yes, I am sorry to say you could.' 'Ah,' he said, 'we know better than that; there will be no head of the church in Madagascar, except the Lord Jesus Christ.' We were met in the church built on that rock of hurling, and he went on to say, 'Standing upon this spot years and years ago there were gathered together some officers of the kingdom. My father was there, and a little girl was brought before him. My father looked at that little girl, and said, "Take the child away; she is a fool." The little girl raised herself, and said, "No, sir, I am no fool; but I love the Lord Jesus Christ. Throw me over." My father the second time said, "Take the child away; she is a fool." She said, "No, sir, I am no fool; but I love the Lord Jesus Christ. Throw me over."' Six years ago, when Dr. Mullens preached at the opening of the church, the Queen, the Prime Minister, and all the Court ran away out of the capital; but now, six years afterwards, the Prime Minister comes to that very spot on which we were

assembled, — where that little girl was hurled over, and her body landed on the plain below, — and he said, 'If a little girl in those dark times could give her life for the love of the Saviour, shall we hesitate to give of our substance to send these missionaries to the heathen?' Could there be a grander testimony to the power of the pure gospel than that touching story told by the Prime Minister, the son of the person who had carried out the persecution, and on the very spot where the persecution happened?

"I want to tell you another thing connected with that story. In 1851, a little lad in a South Lancashire town, I saw a picture in the *Juvenile Missionary Magazine* of these people being hurled over the rock. I was only seven years of age, and I said, 'Oh! teacher, if ever I am a man, I will go and be a missionary there!' I forgot all that. I went to college, and in 1868 Dr. Mullens offered me Madagascar. I said, 'Of course, I go to Madagascar, because that story made me a missionary in 1851.' I went to Madagascar, and now here is the remarkable thing. You talk sometimes about chance and coincidence, but I think this is a leading of Divine Providence. When I was chairman of the district committee, standing on the spot portrayed in the picture which had made me a missionary in 1851, I had to give the first missionary charge to the first missionaries sent out by the church of Madagascar. A year after that I had to accompany a second company, and I was within a span of being another martyr of Madagascar; and a year after that I stood and looked up into the face of the Prime Minister as he told me that very story which had made me a missionary. Brethren, necessity is laid upon me that I preach the gospel in Madagascar; and as God is calling me he is calling you — the London Missionary Society — to do the same. God has blessed you abundantly; God has prospered your labors there. Come to the rescue; come to our help. Do not leave us there; do not throw over the island. God is calling you there; Christ is pointing you there. Go in, and possess the land! And, I say, if a little girl, in dark Madagascar, could give her life for the love of the Saviour, what shall you and I give to the Saviour, by whose blood we are delivered from all sin?"

CHURCH MISSIONARY SOCIETY.

THIS Society is rejoicing in the apparent settlement of certain long standing difficulties between its missionaries in Ceylon and the English Bishop of Columbo who has claimed authority over these missionaries. The Bishop is decidedly of the ritualistic party, and his practices gave great offense to the native converts to Christianity as well to the missionaries. A committee of arbitration, consisting of five English prelates, has given advice in the case, and the Society now hopes to prosecute its evangelical work in peace.

Messrs. Wilson and Felkin, of this society, whose names are familiar in connection with missionary work on Lake Victoria Nyanza, arrived at Khartoume, Egypt, on February 18, accompanied by three Waganda Chiefs sent by Mtesa with a letter to Queen Victoria. They are now in England, and Mr. Wilson and the chiefs appeared on the platform at the late anniversary of the Church Missionary Society, in London.

Notes of the Month.

SPECIAL TOPICS FOR THANKSGIVING AND PRAYER.

Thanksgiving for the revivals at the Gilbert Islands and at Marash, and prayer for the extension of the work (pages 241, 242).

Prayers for all who are regarded among the heathen as representing the Christian religion, that they may not misrepresent it (page 264).

DEPARTURES.

May 8. From San Francisco, Rev. Horace J. Taylor and wife, and June 5, Rev. Alfred C. Walkup and wife, for Micronesia.

May 22. From New York, Rev. Myron W. Pinkerton, on his return to Natal, prepared to move for the enlargement of the Zulu Mission in the direction of Umzila's kingdom.

June 12. From New York, Mrs. Margaret E. Byington, on her return to the mission to the Bulgarians, accompanied by Miss Sophia Crawford, who goes to Monastir.

June 12. From New York, Mr. Charles W. Riggs, who is to join the Central Turkey Mission.

ARRIVALS.

Dr. Myron J. Davis and wife reached Sivas, March 25, having resided a few months at Cesarea, that Dr. Davis might render medical service there.

May 25. At Fort Berthold, Dakota, Miss Eda L. Ward.

DEATHS.

April 10. At Kodi Kanal, India, Mrs. Elizabeth A. Noyes, wife of Rev. Joseph T. Noyes, of the Madura Mission (see page 258).

April 22. In Erzroom, Eastern Turkey, Charlotte Bird, daughter of Rev. M. P. Parmelee, aged 4 years.

May 30. Rev. Rufus Anderson, D. D., LL. D. Late Corresponding Secretary of the A. B. C. F. M. (see page 247).

DONATIONS FOR A MISSION TO CENTRAL AFRICA.

Previously acknowledged, see June *Herald*	$1,700 41
Goshen, N. Y., W. F.	5 00
Newark, N. J., J. S. B.	1 00
Harmar, O., Cong. ch., D.	5 00
	$1,711 41

DONATIONS RECEIVED IN MAY.

MAINE.

Cumberland county.
- North Yarmouth, Cong. ch. and so. 10 00
- Portland, St. Lawrence St. ch. and so. 5 53
- West Auburn, Cong. ch. and so. 19 90
- Yarmouth, Cong. ch. and so. 84 60—120 03

Lincoln and Sagadahoc counties.
- Bath, Central ch. and so. 50 00

Oxford county.
- Andover, Cong. ch. and so. 2 25

Penobscot county.
- Brewer, 1st Cong. ch. and so. 7 44

Union Conf. of Churches.
- Hiram, Cong. ch. and so. 2 20

Washington county.
- Calais, 1st Cong. ch. and so. 27 60
- Washington county. A friend, 100 00—127 60

York county.
- Elliot, Cong. ch. and so. 5 00

314 52

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.
- Roxbury, Brigham Nims, 10 00

Grafton county.
- Campton, Cong. ch. and so. 18 00
- Littleton, Cong. ch. and so. 57 50—75 50

Hillsboro co. Conf. of Ch's. George Swain, Tr.
- Mason, Cong. ch. and so. 8 50

Merrimac county Aux. Society.
- Pembroke, Cong. ch. and so. 16 91
- Sanbornton, Cong. ch. and so. m. c. 11 63
- Webster, Cong. ch. and so. 32 00—60 54

Rockingham county.
- Exeter, Union mo. concert, 7 74
- Portsmouth, North ch. and so. 104 35
- Raymond, H. J. Dudley, 4 00—116 09

Sullivan county Aux. Society.
- Lempster, Cong. ch. and so. 3 00

273 63

Legacies. — East Alstead, Asa Kent, by Solon S. Morrison, Ex'r, 100 00

373 63

VERMONT.

Caledonia co. Conf. of Ch's. T. M. Howard, Tr.
- Barnet, A friend, 1 00
- Danville, Cong. ch. and so. 21 42
- East Hardwick, Individuals in Cong. ch. 8 00
- Lyndon, 1st Cong ch. and so. 30 00—60 42

Chittenden county.
- Essex, Cong. ch. and so. 17 75

Essex county.
- Granby and Victory, Cong. ch. and so. 8 00

Franklin co. Aux. Soc. C. B. Swift, Tr.
- Enosburgh, Cong. ch. and so. 26 54

Lamoille county.
- Jeffersonville, "Friend," 14 00

Orange county.
- North Thetford, Cong. ch. and so. 20 45

Orleans county.
- Brownington and Barton Landing, Cong. ch. and so. 36 90
- Glover, 1st Cong. ch. and so. 2 25
- Newport, Cong. ch. and so. 11 58
- No. Craftsbury, Cong. ch. and so. 12 00—62 73

Rutland county.
- Rutland, Cong. ch. and so. (of which 100 from John B. Page, to const. J. H. PAGE, H. M., and 200 from J. M. Haven, to const. H. L. DICKERMAN and J. P. DICKERMAN, H. M.), to const. T. ROSS, R. BARRETT, and W. H. SMITH, H. M. 742 43

Windham county Aux. Soc. H. H. Thompson, Tr.
- Brattleboro, Central ch. m. c. 19.86; H. 2; 21 86
- Westminster West, D. Goddard, 30 00—51 86

Windsor county.
- Chester, Cong. ch. and so. 18 00
- Springfield, A. Woolson, 100; Mrs. John Tolles, 5; 105 00
- Woodstock, 1st Cong. ch. and so. 12 37—135 37

1,139 55

Legacies. — Brattleboro, Mrs. H. M. Linsley, in part, by C. F. Thompson, 67 50
- Craftsbury, Rev. J. N. Loomis, by Rev. C. S. Smith, add'l, 400 00
- Essex, N. Lathrop, by S. G. Butler, Ex'r, 38 00—505 50

1,645 05

MASSACHUSETTS.

Barnstable county.
- Centreville, Cong. ch. and so. 6 00
- Falmouth, 1st Cong. ch. and so. 155 00
- So. Dennis, Cong. ch. and so. 7 72
- Yarmouth, Cong. ch. and so. 50 00—218 72

Berkshire county.
- Hinsdale, A friend, 25 00
- Pittsfield, E. C. 30 00—55 00

Brookfield Asso'n. William Hyde, Tr.
Brimfield, 2d Cong. ch. and so. 9 15
No. Brookfield, 1st Cong. ch. and so. 50 00——59 15
Essex county.
Lawrence, Lawrence St. ch. and so. 50; Sam'l White, 10; 60 00
"Essex Co. Howard," 300 00——360 00
Essex county, North.
Amesbury, Cong. ch. and so. 10 68
Groveland, Cong. ch. and so. 15 14
Newburyport, Belleville Cong. ch. and so., of wh. to const. Mrs. ANNA BOYNTON, H. M. 100; 315 80
Rowley, Thomas Trabes, 1 00——342 62
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.
Beverly, Dane St. ch. m. c. 17 92
Danvers, Maple St. Cong. ch. and so. with other dona. to const. EBEN PEABODY and S. P. TRASK, H. M. 91 95
Lynn, North ch. and so. 11 20
No. Beverly, ch. and so. 6; Rev. E. W. Harrington, 25; 31 00
Salem, Tabernacle ch. and so. 685 14——837 21
Franklin co. Aux. Society. Albert M. Gleason, Tr.
Coleraine, Cong. ch. and so. 10 00
East Hawley, Cong. ch. and so. 12 26
Greenfield, Second Cong. ch. and so. 25 72
Shelburne, 1st ch. and so. 49.28; Benev. Societies, 5.10; 54 38
Shelburne Falls, Cong. ch. and so. 4 78——107 14
Hampden co. Aux. Society. Charles Marsh, Tr.
Springfield, North ch. and so. 30; Hope ch. and so. 29.53; Olivet ch. and so. 23.84; 83 37
West Springfield, 1st ch. and so. 21; Park St. ch. and so. 33.07; 54 07
Westfield, 1st Cong. ch. and so. 71 21——208 65
Hampshire co. Aux. Society.
Amherst, Chr. Union Ag. College, 5 00
Enfield, Cong. ch. and so. 61.00; Edward Smith, 6,000.00; 6,061 00
Northampton, A friend, 100 00
Williamsburgh, Cong. ch. and so. 50 00—6,216 00
Middlesex county.
Ashland, Cong. ch. and so. 27 25
Cambridge, No. Ave. ch. and so. 7 54
East Somerville, Franklin St. ch. and so. 110 00
Newton Highlands, Cong. ch. and so. 51 02
Reading, First fruits, 12 93
Sudbury, Cong. ch. and so. 30 00
Wakefield, Cong. ch. and so. 40 45
Wilmington, C. W. C. 1 00——280 19
Middlesex Union.
Leominster, Cong. ch. and so. 38 38
Townsend, Cong. ch. for Papal Lands, 3 78——42 16
Norfolk county.
Braintree, South ch. and so. m. c. 4 00
Canton, Cong. ch. and so. 11 41
Foxboro, D. Carpenter, 100 00
Hyde Park, 1st Cong. ch. and so. (of wh. m. c. 36.12), 72 91
Norwood, 1st Cong. ch. and so. 66 56
So. Braintree, Mrs. E. Penniman, 51
So. Weymouth, 2d Cong. ch. and so. with other dona. to const. ADONIRAM VINING, H. M. 50 00
Stoughton, Cong. ch. and so. 3 00
Weymouth, 1st Cong. ch. and so. 49 55——357 94
Old Colony Auxiliary.
Lakeville, Precinct Cong. ch. 10 00
Plymouth county.
East Bridgewater, Union ch. 6 00
Suffolk county.
Boston, Shawmut ch. 1,204.18; do. J. P. Nichols, 12; Park St. ch. 277.50; Berkeley St. ch. 197; Old South ch. 150; Immanuel ch. 100; Mount Vernon ch. 95.50; Central ch. 16.14; Eliot ch. 9; Union ch. 4.33; A. T. 2; 2,067 65
Chelsea, 1st Cong. ch. and so. 113.56 (1.25 for Africa); 3d Cong. ch. 16.90; 130 46—2,198 11
Worcester county, North.
Winchendon, No. Cong. ch. and so. 107 54
Worcester co. Central Asso'n. E. H. Sanford, Tr.
Southboro, Pilgrim ch. and so. 25 63
Worcester, Salem St. ch. and so. 38.51; Central ch. for Mr. Pinkerton's work in Africa, 10; 48 51——74 14
Worcester co. South Conf. of Ch's, William R. Hill, Tr.
Uxbridge, John Williams, 5 60
11,486 17

Legacies. — Falmouth, Nathaniel Eldred, by James E. Gifford, Ex'r, 100 00
Newbury, George P. Danforth, add'l, interest, 3 00
Newton, Caleb Wright, add'l, by Mrs. Sarah L. Wright, Ex'x, 177 44
Ware, Mrs. E. J. Gilbert, by C. D. Gilbert and J. H. G. Gilbert, Ex'rs, 2,000 00
Westfield, Miss Mary Leonard, by N. T. Leonard, Ex'r, in part, 200 00—2,480 44
13,966 61

RHODE ISLAND.

Central Falls, Cong. ch. and so. 106 05
Providence, State Farm, Rev. Marcus Ames, 20 00——126 05

CONNECTICUT.

Fairfield county.
Bridgeport, 2d Cong. ch. and so. 67 18
Stamford, 1st Cong. ch. and so. 3 00
Wilton, Cong. ch. and so. m. c. 14 18——84 36
Hartford county. E. W. Parsons, Tr.
Berlin, Rev. J. Whittlesey, 10 00
Bloomfield, Cong. ch. and so. 15 00
Hartford, Park ch. 101.65; Centre ch. m. c. 14.80; Theol. Sem. m. c. 43.27; 159 72
Manchester, 1st Cong. ch. and so. to const. CHARLES E. HOUSE, H. M. 100 00
Marlborough, Cong. ch. and so. 15 34
Plainville, A friend, to const. Mrs. N. E. MOODY, H. M. 100 00——400 06
Litchfield co. G. C. Woodruff, Tr.
New Milford, A friend, 74 00
Watertown, Cong. ch., estate of Tabitha Porter, 7 00——81 00
Middlesex co. E. C. Hungerford, Tr.
Saybrook, Cong. ch and so. 10 79
Westbrook, Cong. ch. and so. for Papal Lands, 3.35; Elihu Chapman, 20; 23 35——34 14
New Haven co. F. T. Jarman, Agent.
Cheshire, A friend, 2 80
Derby, 1st Cong. ch. and so. 22 00
Milford, 1st Cong. ch. and so. 50 00
New Haven, 1st ch. m. c. 8.10; North ch. m. c. 9.65; D. 35c.; 18 10
Westville, Cong. ch. and so. 28 00——120 90
New London co. L. A. Hyde and L. C. Learned, Tr's.
New London, 1st Cong. ch. and so. 42.67; 2d Cong. ch. and so. 14.48; 57 15
Norwich, Broadway ch. in part, 200; 1st ch. Mrs. M. A. Williams, for Papal Lands, 25; 225 00——282 15
Tolland county. E. C. Chapman, Tr.
Andover, Cong. ch. and so. 21 35
Moose Meadow, F. Wilson, 2 00——23 35
Windham county.
Westford, Cong. ch. and so. 5 00
1,030 96

Legacies.— Groton, William S. Eakin, by Rial Chaney, Ex'r, 1,000 00
Scotland, Caroline Barrows, by George Lincoln, Ex'r, 10 00—1,010 00
2,040 96

NEW YORK.

Albany, Geo. C. Treadwell, 250 00
Brooklyn, East Cong. ch. for 1879, 9 49
Gloversville, Cong. ch. and so. add'l, 50
Lansingburgh, Mrs. G. P. Tyler, 2 00
New York, Mrs. C. P. Stokes, to const. P. P. PHELPS, H. M. 150 00
New York, Cash, 100; Mrs. Julia L. B. Nutting, 30; 130 00

Nineveh, Reuben Lovejoy, 400 00
Ogden Centre, Mrs. Mary A. Dyer, 10 00
Panama, D. D. Sweezey, 5 00
Pokeepsie, 1st Cong. ch. and so. 24 54
Troy, Rev. J. P. Cushman, 5 00—986 53

Legacies.— East Bloomfield, Elisha S. Tracy, by Wm. C. Tracy, Trustee, for 1877, 1878 and 1879 for education of students at Harpoot Seminary, 105 00

1,091 53

NEW JERSEY.

Jersey City, ——, 40
Newark, Belleville Ave. ch. 24 45—24 85

PENNSYLVANIA.

Philadelphia, Luke vi. 38, 25 00
Pittsburg, Penn'a Synod C. P. ch. 54 70—79 70

OHIO.

Alliance, Welsh Cong. ch. 3 00
Cleveland, Franklin Ave. Cong. ch. 10 00
Hudson, Cong. ch. 32; Ch. in Western Reserve College 4; 36 00
Lodi, Cong. ch. 9 00
Lyme, Cong. ch. 50 75
Oberlin, DUDLEY ALLEN, to const. himself H. M. 100 00
Rock Creek, Members of Cong. ch. 3 16
Rome, Mrs. Ruth Arnold, 70 00
Tallmadge, Rev. Luther Shaw, 10 00—291 91

Legacies.— Wellington, Matthew DeWolf, part avails of land in Michigan, now sold, 181 81

473 72

INDIANA.

Fort Wayne, Cong. ch. 18 28
Richmond, St. Paul's Lutheran ch. 9 00—27 28

ILLINOIS.

Buda, Cong. ch. 26 00
Chicago, U. P. Cong. ch. m. c. 3 07
Hampton, Cong. ch. 3 47
Marysville, C. T. Morse, 1 00
Matoon, Cong. ch. 5 00
Odell, Mrs. H. E. Dana, 10 00
Quincy, Mrs. E. T. Parker, 10 00
Roseville, 1st. Cong. ch. (of which from L. C. Axtell and wife, 25); 40 00
Roseville, Rev. A. L. Pennoyer and wife, 5 00
Seward, Cong. ch. with other dona. to const. Rev. E. F. WRIGHT, H. M. 30 50
St. Charles, Cong. ch. 17 53
Summer Hill, Cong. ch. 10 00
Tonica, J. C. Heywood, 5 00
Wayne, Cong. ch. 7 00—178 57

MICHIGAN.

Covert, Cong. ch. m. c. 4 83
Hudson, Cong. ch., A friend, 1 60
Ludington, Cong. ch. 12 50
Middleville, Cong. ch. 2 40
Northport, Cong. ch. 9 80
Richland, Presb. ch. m. c. 2 00—33 13

Legacies.— East Saginaw, Charles W. Wilder, by N. H. Culver, add'l (100 prev. rec'd), 82 24

115 37

MINNESOTA.

Cannon Falls, 1st Cong. ch. 5 46
Hutchinson, Cong. ch. 1 62
Minneapolis, Plymouth ch. 28.13; 2d Cong. ch. 9.74; Friends, 10; 47 87
Morris, Cong. ch. 6 06
Owatonna, Cong. ch. 5 40—66 41

IOWA.

Dubuque, Cong. ch. 12 00
Edgewood, N. G. Platt, 10 00
Muscatine, Cong. ch. 22 50
Manchester, Cong. ch. 19 60
Red Oak, Cong. ch. 15 00
Willlamsburg, Welsh Cong. ch. 12 50—91 60

WISCONSIN.

Beloit, 1st Cong. ch. 228 43
Bird's Creek, Cong. ch. 2 00
Caledonia, Mrs. M. Sands, 1 00
Eau Claire, Cong. ch. 40 25
Grand Rapids, Cong. ch. 6 00
Oconomowoc, 1st Cong. ch. 14 90
Pleasant Hill, Presb. ch. 11 53
Raymond, Cong. ch. 5 00
Sparta, Cong. ch. and s. s. to const. Mrs. MARY C. KELLEY, H. M. 100 00
Walworth, D. P. S. Colton, 5 00—414 11

KANSAS.

Leavenworth, 1st Cong. ch. 31 00
Osawatomie, Col. Cong. ch. 10 00
Sterling, Cong. ch. 5 25
Washara, Cong. ch. 7 35
Wellsville, Cong. ch. 8 15—61 75

NEBRASKA.

Ashland, Cong. ch. 4 00
Macon, Cong. ch. 10 00—14 00

CALIFORNIA.

Oakland, 1st Cong. ch. 80 00
San Francisco, 1st Cong. ch. 327.40; Plymouth ch. 155; 482 40—562 40

DAKOTA TERRITORY.

Yankton, 1st Cong. ch. 25 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Japan, Kobe, DeWitt C. Jencks, 225 00
Micronesia, Avails of oil contributed at Mission Stations in 1879, 241 74—466 74

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Mrs. Benjamin E. Bates, Boston, *Treasurer.*

For several missions in part, 6,320 00

FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer.* 2,000 00

FROM WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

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292 71

Donations received in May, 26,907 57
Legacies " " " 4,464 99

$31,372 56

Total from September 1st, 1879, to May 31st, 1880, Donations, $232,970.80; Legacies, $55,645.17 = $288,615.97.

FOR YOUNG PEOPLE.

ZARAGOZA — THE CITY AND THE MISSION.

BY REV. THOMAS L. GULICK, MISSIONARY AT ZARAGOZA, SPAIN.

ZARAGOZA is the last station of the youngest mission of the American Board. This city was named for Cæsar Augustus. You see how the change came;

BRIDGE AT ZARAGOZA.

first Cæsar Augustus, then Cæsarea Augusta, then C-sara Agusta, and so Saragossa, as the English write it, or Zara-goza. The city has about 90,000 inhabitants, and is situated about 176 miles northeast of Madrid, the capital of Spain. Let us take a stroll over the quaint old town.

Here is the massive old stone bridge over the Ebro, the largest river in Spain, as yellow and as swift as the Tiber. Only four of the seven arches of the bridge are represented in the picture. It was built in 1437 A. D., fifty-five

years before Columbus sailed from Southern Spain in search of a new world. That spire you see at the farther end of the bridge is part of La Seo, one of the two ancient cathedrals of which Zaragoza boasts. La Seo has stately gothic pillars within, and as the cathedral is dark and lofty, it looks like a dim and solemn forest of majestic trees.

In four minutes walk from La Seo, on the banks of the Ebro, we come to "La Catedral del Pilar," so called because it has in it an ugly little image of the virgin Mary standing on a jasper *pillar*, and holding a child in her arms; which virgin, child, and pillar, the Catholics say, were brought from heaven by angels,

THE CATHEDRAL OF THE PILLAR, ZARAGOZA.

the virgin herself coming with them to the Apostle James, who happened to be sleeping on this very spot. Of course she told St. James he must build a church there, and afterwards this great cathedral with eleven domes and two towers, said to be the largest in Spain, was built on the same spot. The domes are covered with green, yellow, white, and blue glazed tiles which glitter in the sunlight with Oriental splendor.

The image, surrounded by ever burning lights, and enclosed in a magnificent shrine, is the greatest object of superstitious veneration in all Spain. Hundreds of girls in Spain are named "Pilar," from the "heaven-descended" image and pillar. Thousands of pilgrims come every year from all parts of the country, give their offerings of silver and gold, and kiss the small portion of the jasper pillar which is left exposed for the purpose. The jewelry and fancy shops of the city are full of wood, copper, brass, silver, and gold imitations of virgin and pillar. She is another Diana, and "Great is Diana of the Zaragozians," at least in the opinion of the silver smiths. The oil of the lamp kept

burning day and night by the shrine of the virgin, is said to be miraculous. Cardinal Retz says that he saw here, in 1649, a man who had lost his leg which grew again on being rubbed with this oil. There is a picture of this miracle in the cathedral, with an inscription giving all the circumstances. The 12th of October is the anniversary of the descent of the virgin, and on this day 50,000 pilgrims have been known to flock into Zaragoza. "God alone," says Pope Innocent III., "can count the miracles which are then performed here!" There is a fine organ in this cathedral, and some beautiful carving in wood and stone. It makes one sad to see so much art used to adorn so many falsehoods. We thank God that many thousands of the people now do not believe a word of them. Perhaps more than half confess that Protestantism is better than Romanism, though most of them do not yet have the courage to break away from the church of their fathers, and openly join with us.

LEANING TOWER.

A few steps from the cathedral is the ancient leaning tower of Zaragoza, which, like the tower of Pisa, leans far out from the perpendicular. From its summit there is a fine view of the many-towered city, the olive and vine-clad plains around, the canal lined with poplars and willows, the winding Ebro and the snow-crowned Pyrenees to the north.

CHURCHES AND THE CHAPEL.

Zaragoza has a street called St. Paul's, and on it stands a church of the same name. The church is not so imposing as St. Paul's of London, but it is much older. Its floor is about ten feet below the level of the street, the street having gradually filled up during the centuries that have passed since the church was built. On the great carved doors there are representations of Paul being let down in a basket from the wall of Damascus, and of his falling from his horse when he heard the voice from heaven. Yet few of the children who go to that church know anything about the history of the Apostle Paul!

A few steps from here, on the same street, are the Protestant chapel and schools, in which I am sure the children have learned more about Christ and his apostles in three years than the children who have gone to St. Paul's have learned in three centuries. The other day the priests brought out of St. Paul's church a large image of "St. Anthony," who is represented with pigs running down his legs. Forming a procession they marched with the image, carried on the shoulders of four men, to our chapel. Then halting and turning the back of Saint Anthony to the chapel in disdain, they set him down, while one of the priests kneeled on the sidewalk before the door and pronounced an exorcism to frighten the people away from us and to drive out the evil spirits.

THE RUINS OF SANTA ENGRACIA

Here is a picture of what the French cannon in the siege of 1808 have left of the church of Santa Engracia. This church was begun in the reign of Ferdinand and Isabella, and finished by Charles V. in 1507, one year after the death of Columbus. Above ground only the façade and side walls are now left standing. Over the great door are two arched rows of exquisite cherubs' heads and wings, of pure marble, and as perfect as the day they came from the sculptor's hands. They look the very picture of immortality smiling upon the ruins around them.

The city is surrounded by a wall, and one of the gates, the Portillo, was defended during the war with Napoleon, in 1808, by the "Maid of Zaragoza," of whom you have so often read in your geographies. The old cannon-battered stone gate has been torn down within a year.

The old castle of Zaragoza was built by Moorish kings, and it was afterwards the palace of the kings of Aragon. Here the good Queen Elizabeth of Hun-

gary was born in 1271. Ferdinand the Catholic afterwards gave it to the *Inquisition*, and its dungeons have held many a doomed victim of that terrible institution. One of its chambers has a gothic inscription bearing the memorable date 1492. The first gold brought from America was used by Ferdinand in gilding this room.

Again, after centuries, America is sending gold to Spain, and you may be assured that the gold you are now giving to send the pure gospel to Spain, will do more good than all that was plundered and brought back by Cortes, Pizarro, and her other warriors. The gospel gold will give her sons a celestial city, and build them nobler palaces than all the "wealth of Ormus and of Ind."

A SPANISH GYPSY.

Notwithstanding all the opposition on the part of the priests and the bigoted and superstitious portions of the people, many are leaving the Romish church and are coming to our services. There are several gypsies, like the one represented above, who attend quite regularly. A family of gypsies lives close by our chapel. One of this class, who has been present at our meetings, owns several city houses worth thousands of dollars. From the castle of which I have just spoken, three black-eyed, rosy-cheeked Senoritas, daughters of an officer, come to our school. A soldier comes every morning to bring them to school, and in the evening to take them home to the castle. They are comparatively rich, and always come well dressed. The older one shows much interest in her Bible, and we hope she is a true Christian. But her father, because he is

a "liberal," and sends his children to our school, has had his salary greatly reduced, and he has been sent off to the farthest extremity of Spain. It costs something to follow Christ in Spain, even if one is an officer and lives in a castle.

Do you see that bright, smiling little girl, about seven years old, just coming out of our school, carrying a big book under her arm? Her name is Angelita, "Little Angel." Her father has five children, and he earns only thirty-five cents a day, five cents each for his family of seven. But she was so anxious to buy a Bible that for *six months* she carefully saved, and took to her teacher, every half cent and quarter cent which she could gain, or which was given her by father or friends, denying herself all the little playthings she would like to have had, till at last she was able to buy that greatly-coveted Reference Bible which she now carries so joyously under her arm. If you will question her, I think you will find that she knows by heart twice as many texts as some more favored Sunday-school scholars in America of twice her years. She is a tiny thing; straight as an arrow, clean as a pin, and as lively as a bird. Let us follow her and her two brothers, who also come to our school, up into the garret where they live. Here is their good and loving mother working hard to keep her children clothed and fed. We see the signs of extreme poverty on every side; but these beds, and poor little rooms are as clean as many a rich man's parlor. This poor mother, so gentle and lady-like in her manners, has a Catholic sister who is very well off, but because she is a Protestant her sister will not give her a cent or even speak to her. Four of her beautiful and tenderly-loved children have died, chiefly for want of enough nourishing food. The uncomplaining, cheerful way in which she bears her great trials is a lesson to us all.

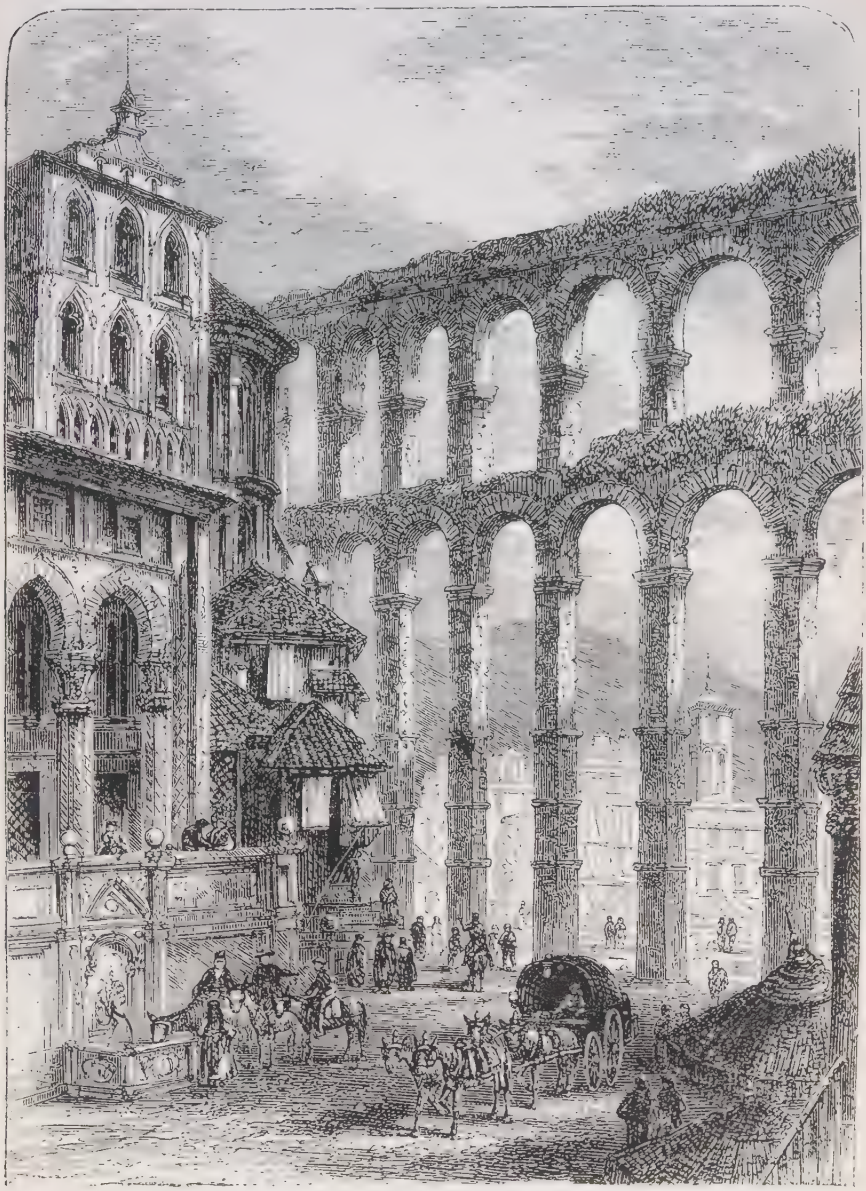
ROMISH PERSECUTIONS.

While there is still a very bitter spirit shown by the Romanists towards all who are inclined towards Protestantism, such persecutions as have been witnessed in Spain in former years are not now permitted. The famous German painter Kaulbach has painted a remarkable picture representing Pedro Arbués, the terrible inquisitor, on the steps of La Seo, condemning a girl of noble family to the stake, while the assistant monks gather up the gold they have stolen from the family. This Pedro Arbués was a rival of Torquemada in blood-thirstiness. At last the people could endure him no longer. Though he used to go surrounded by a strong guard of soldiers, the infuriated populace rushed upon him and killed him in this cathedral, September 15, 1495.

Though the spirit of Arbués is still to be found in Zaragoza, no one can now be condemned to death for refusing to obey the priests. Some of our Spanish helpers have been imprisoned for a brief time, and all the people, young or old, who came to our chapel or schools, are subject to insult and reproach of every kind. Yet we have many who gladly endure abuse and poverty for Christ's sake. Will you not all pray for Spain, and especially for the children in your schools in Santander and Zaragoza?

Here is a picture showing a beautiful specimen of the old Roman aqueduct such as still exist at Terragona, Pamplona, Segovia, and many other parts of Spain. In this aqueduct of Segovia I drank from the stream of limpid water

still running along its summit, ninety-four feet above the valley, as it has now done for sixteen hundred years. This aqueduct was probably built by Vespasian, though the Segovians call it the work of the devil. Here we have



ANCIENT AQUEDUCT AT SEGOVIA.

combined grace and strength, solidity and softness, beauty and utility, the old giving life to the new. May the gospel streams flow as steadily during the coming centuries for the thirsty millions of Spain.

SPECIAL OBJECTS FOR YOUNG PEOPLE.

While it is pleasant to be able to report that there has been of late an increase of interest in the Mission School Enterprise, we are sure that if our young people only knew how far their help would go in aiding these mission schools, they would be much more interested than they now are. Remember that there are connected with the American Board, either directly or through the coöperating Womans' Boards, no less than 34 Boarding-schools for girls, with 1,202 pupils, and 23 Training Schools and Seminaries, in which 724 young men are preparing for Christian service, a large portion of them as preachers of the gospel. Besides this, there are 626 common schools, with over 24,000 pupils, and in all of them the gospel is taught much as it is in our Sunday-schools. Is it not a privilege to have a share in so broad and blessed a work?

But some people, young as well as old, prefer to have some one object for which to give, and so feel that they have a work which is specially their own. There are abundant opportunities for accommodating all such persons who desire to help in foreign missions. If any mission circle connected with the Woman's Boards will raise sufficient funds to sustain a native Bible-reader, or to educate a pupil in any of the mission schools, it can specify any field in which the Board has a mission. Any Sunday-school, or Sunday-school class, or any individual wishing for some specific object for which to labor, can select whichever they may please from a long list of such objects to be found at the Mission Rooms. Just as a specimen of these objects from which a choice might be made, the following are named, with the cost of each: —

Ceylon Mission, 23 native preachers. Average cost, $87.

North China Mission, 4 helpers at Peking. Average cost, $82.

North China Mission, Station Classes at Peking and Pao-ting-fu. Cost, $75 each.

Western Turkey Mission. 33 schools in the Cesarea field. Among those not yet assigned are the following: Istanos ($37), Moonjasoon ($48), Chakmak ($48).

Central Turkey Mission. Students in the Marash Theological Seminary. Average cost, $40.

Eastern Turkey Mission, 30 native preachers in out-stations of Harpoot, partly supported by the people, but needing from $45 to $110 each.

Twenty-three boys' schools in the same region, costing each from $15 to $42. Among the schools not yet taken are these: Geghi ($26), Haine ($22), Chermook ($14), Temran ($42).

Missions in India. Theological students at Ahmednuggur and Pasumalai, costing $40 each.

Many mission circles already have their assigned work. A Sabbath-school *class* has recently undertaken to support a school. Are there not many Sunday-schools desirous of having some special work in heathen lands, that they can call their own, for which they can give and pray? Perhaps some of the old or new friends of the "Morning Star" would like to take a $20 share in the cost of running this vessel, which is now doing such blessed service among the islands of Micronesia. We shall be glad to hear from any who would select some specific work in which to engage, and we shall hope to be able to furnish in return some special letter from the field in which the work is done.

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First Term closes	Nov. 24, 1880.
Second Term opens	Nov. 30, 1880.
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Second Term closes	March 4, 1881.
Third Term opens	March 22, 1881.
Third Term closes	June 22, 1881.

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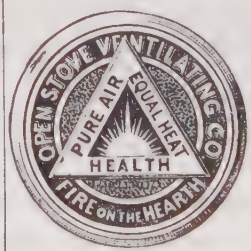

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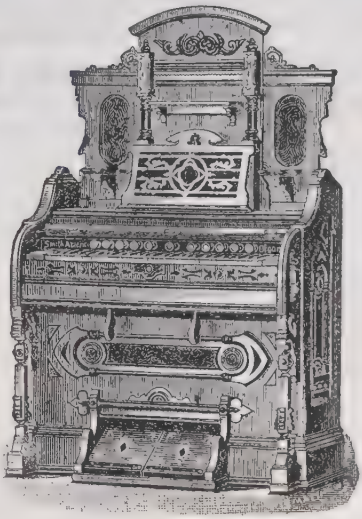

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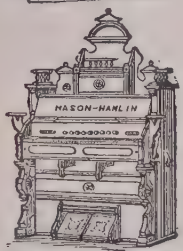

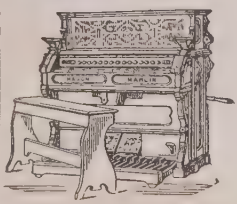

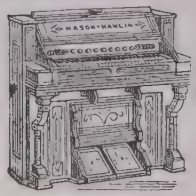

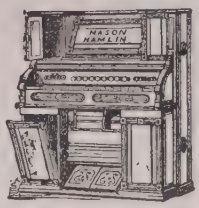

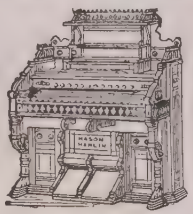

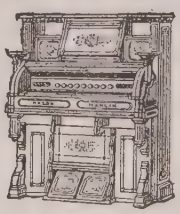

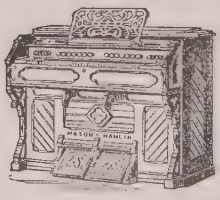

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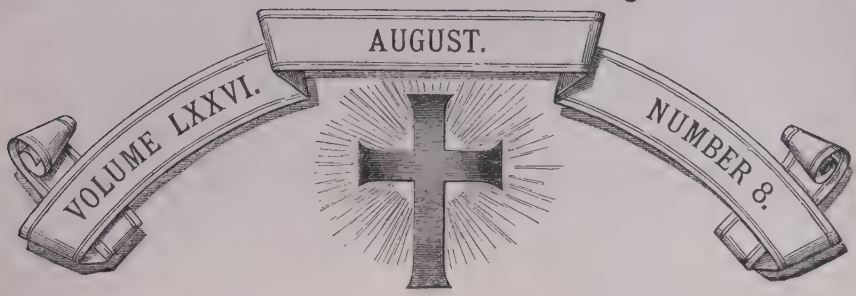

CONTENTS

Editorial Paragraphs 289
China and the Great Nations (*with Diagram*) 292
Fifty Years in China. *By Rev. Henry Blodget, D. D.* 293
Rev. S. R. Brown. — Rev. Justus Doolittle 294
Reasons for prosecuting Missions in Turkey. *By Rev. Cyrus Hamlin, D. D.* . . . 295
Sent into the World 297
Some Reasons for Evangelizing Central Africa. V. *By Rev. John O. Means, D. D.* 298
Letters from the Missions 303
Western Turkey Mission 303
From Dr. Farnsworth and Mr. Parsons.
Central Turkey Mission 304
From Mr. Christie and Mr. Marden.
Eastern Turkey Mission 306
From Mr. Barnum, Mr. Browne, Pastor Kavmé, and Mr. Parmelee.
Madura Mission 308
From Mr. Herrick.
Ceylon Mission 309
From Mr. Howland and Mr. Hastings.
Foochow Mission 310
From Miss Newton.
North China Mission 311
From Mr. Smith.
Japan Mission 312
From Mr. Learned, Mr. Jencks, and Mr. Davis.
Gleanings from Letters 314
From Mr. Tyler, Umsunduzi; Mr. Schauffler, Brünn; Mr. Greene, Constantinople; Mr. Cole, Erzroom; Mr. Allen, Harpoot; Mr. Roberts, Peking; Dr. Pease, Kusaie; Titus Coan, Hilo.
Missions of other Boards 315
Self-support among American Baptist Missions; The Gospel in New Guinea.
Miscellany 317
What is a Zenana? — A Moslem on American Missions. — A Stolen Idol. — Bibliographical: Adventures in Patagonia. — Bushman, a Basuto Christian. — Brahminical Morals.
Notes of the Month 321
Special Topics for Prayer; Married; Deaths; Departures; Farewell Meeting.
Donations for a Mission to Central Africa 322
Donations Received in June 322
For Young People 325
The Armenians (*Four Illustrations*).
Contributions for Famine in Turkey *3d Cover*
Contributions for Famine in Persia *4th Cover*

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MISSIONARY HERALD.

VOL. LXXVI. — AUGUST, 1880. — No. VIII.

WE are glad to announce the acceptance by the Rev. H. C. Hayden, D. D., of Cleveland, O., of the New York District Secretaryship of the Board, as successor of the late Dr. Bush. Dr. Hayden has been for some years a corporate member of the Board, and in his important pastorates at Meriden, Conn., at Painesville, Ohio, and at Cleveland, he has shown such interest in missions and such executive ability as give assurance that he is eminently fitted for the post he has consented to occupy. It is expected that Dr. Hayden will enter upon his new position about the first of October next.

WE call attention to the notice of the Annual Meeting to be found on the last page of the cover. It would facilitate the labors of the Committee at Lowell if those who intend to send in their names for entertainment would do so at their earliest convenience.

THE English *Nonconformist* gives a report of a remarkable series of services held at Antananarivo, the capital of Madagascar, connected with the dedication of a new church erected within the Palace enclosure. The church has been built for the convenience of the Queen and the court, and has become a necessity since Christianity has been embraced by the royal family. On the day of dedication, April 8, two services were held, attended by the Queen and her courtiers, the Prime Minister giving an address upon the progress of the gospel in Madagascar, holding in his hand one of the first Bibles printed in the Malagasy language. For fourteen days following the dedication special services were held in the church, attended by the Queen and Prime Minister, and multitudes of people. Isaiah's prophecy concerning the church, that "queens shall be thy nursing mothers," has never been more literally fulfilled than at present in Madagascar.

WE rejoice to learn from the last number of the *American Missionary* that the Missionary Association is looking forward to the speedy establishment of its Arthington Mission in the Nile Basin. Much information has been obtained, and it points to the planting of the first station near the junction of the Sobat with the Nile, making Khartum the base of supplies. As soon as funds now being gathered in England and America will warrant, the enterprise will be begun.

In a recent paper read before the Royal Geographical Society of London, Rev. Chancy Maples, of the Universities Mission in Eastern Africa, tells how at Matola he met a native, who had on his shoulder an old coat, moldy and partially eaten away, but evidently of English make and material. On asking where the coat came from he was told that it was given him by "a white man who treated black men as his brothers, whose words were always gentle, and whose manners were always kind, whom as a leader it was a privilege to follow, and who knew the way to the hearts of all men." It proved to be Dr. Livingstone's coat, and this was the rude African's description of the great missionary explorer. He had kept the coat for ten years in memory of the giver. The incident reveals not only the character of Livingstone, but also that of the African. These savages have hearts, and men should find the way to them.

What changes in the political affairs of Turkey a day may bring forth no one can tell. A crisis seems imminent. The recent diplomatic correspondence between the British Minister of Foreign Affairs and the Ambassador at Constantinople is remarkably outspoken. Earl Granville informs the Porte that "the only hope for the maintenance of the Turkish Empire lies in a thorough and searching reform of its administration, both at the capital and in the provinces." But while ominous threats of revolution are heard from both the European and Asiatic provinces, the Porte seems stolid and obstinate. Sir A. H. Layard says, in a despatch from Constantinople, that the Sultan "has been persuaded by the fanatical and anti-European party that, as the experiment tried by his predecessors of introducing European institutions and reforms on the European model into the Empire has only ended in launching Turkey into bankruptcy and into a disastrous war, he should now do without Europe, and improve and reform his country upon Turkish and Mussulman lines." This is doubtless the present policy of the Sultan, and, unless speedily changed, his reign will soon end. But it is a time not so much for prophecy as for prayer.

The *Morning Star*, sailing from Honolulu on her annual trip to Micronesia on June 21, carries not only Rev. Messrs. Taylor and Walkup, with their families, to the Gilbert Islands, but also the first portion of the Scriptures translated into the dialect of the Mortlock Islanders. Only the Gospel of Mark is yet ready, the work upon this having been done by Rev. R. W. Logan, at Ponape. These isles are waiting for God's Law.

July and August. — The receipts for ten months have continued to be favorable, showing, as compared with the corresponding period during the past three years, an advance of about twelve per cent. During the two closing months of the financial year, July and August, we need to receive about $120,000 in order to meet the regular appropriations of the year, which depend upon the ordinary donations and legacies. We trust that no church will fail to send in its annual contribution before our financial year closes. As many of our generous donors defer their contributions until the month of August, we cannot but be a little solicitous in relation to the record of that month.

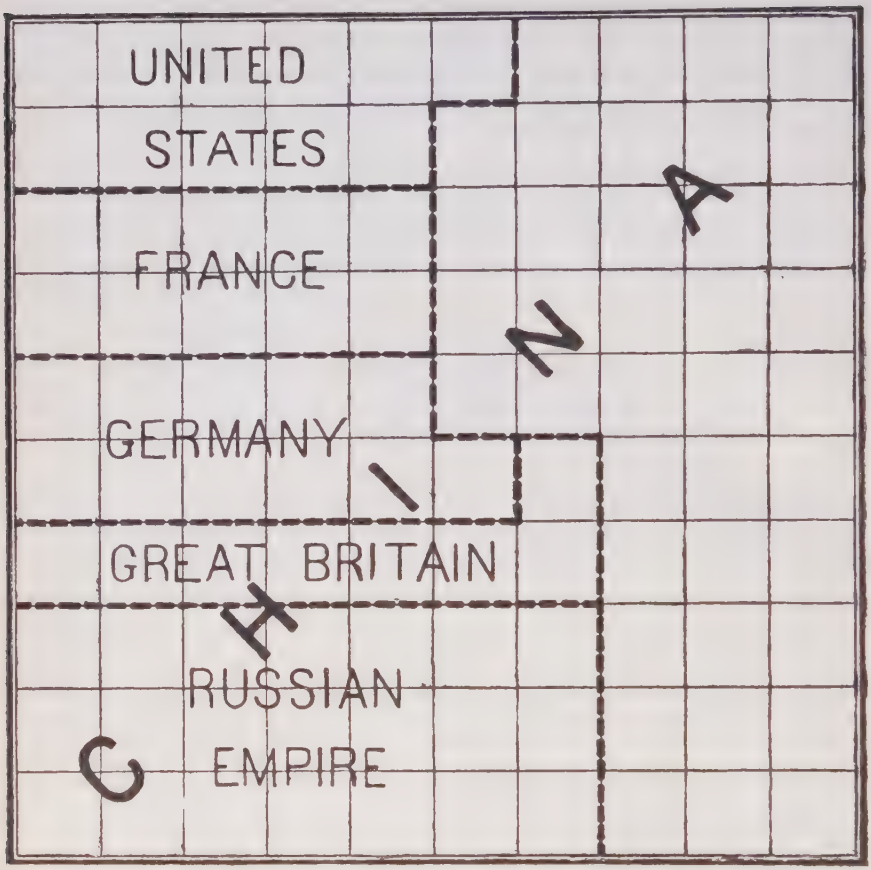
Famine affecting our Treasury. — The reports of the impoverishment of the people from famine in several of our mission fields in Turkey, now coming to us from our missionaries, are largely increasing the calls upon our treasury for assistance by grants in aid to native churches and preachers. We shall need all which our friends can possibly give to enable us but partially to meet these demands. A few special hundreds or thousands just now, as thank-offering gifts, would be very acceptable.

The completion of the translation of the New Testament into Japanese was an event worth celebrating, as was done at Tokio, April 19, by representatives from fourteen of the sixteen missionary societies laboring in that Empire. If the Romanists had given the Bible to Japan three centuries ago, Christianity would not have been driven from the Empire, as it then was. Four Americans have had the honor of being engaged upon this translation, one each from the Reformed, the Methodist, the Presbyterian, and our own American Boards. There has been an increase in the number of Protestant church members in Japan during 1879 of about *sixty per cent.* Surely "his word runneth very swiftly."

The *Missionary Review* refers to a preliminary constitution adopted before the American Board was chartered, as the basis of its persistent assertion that during the first ten or twenty years of its existence all salaries were forbidden to home officers or agents of the Board. That constitution was provisional. It was in force less than two years, during 1810–12. This was the period before any missionaries were sent out. The receipts in 1810–11 amounted to but $1,400, so that all the labors of administration could be easily performed by men who had other remunerative employments. But for the next year, 1811–12, the year in which the charter was given, Jeremiah Evarts, the Treasurer, was paid for his official services the sum of $500, and ever since that date a salary has been given this official. The services of Secretary Worcester were gratuitous so long as he could retain his pastorate at Salem, but as soon as the expanding work at the mission rooms compelled him to withdraw from pastoral services, he received a salary, as the secretaries ever since have done. There has been no change either in the rules or the practice of the Board in this matter since the charter was given.

The British Parliament has been discussing the opium trade again, with the admission on all sides that the trade is justly a reproach to England, but concluding that nothing could be done about it, because the trade yields some £6,000,000 revenue in India. The *London Times*, in commenting on the discussion, says that "the stagnation of missionary efforts is obviously to be explained by the fact that people judge of British sincerity in inviting them into the Christian fold by the persistency with which the British Empire deadens and paralyzes their energies." Yet the *Times* probably represents public opinion in England when it affirms that the moral question involved should not have precedence of considerations about the revenue. Cannot the statesmen of Christian England bring in a budget that shall not have the taint of opium about it?

CHINA AND THE GREAT NATIONS.



The above diagram presents to the eye the facts concerning the populations of five great nations compared with the population of China. Each of the small squares represents four millions of souls. One hundred of these, therefore, or the whole number embraced in the diagram, may stand for China. On this surface the United States takes, approximately, eleven squares; France, ten; Germany, eleven; Great Britain, eight; and Russia twenty-one. The aggregate population of these five nations equals only sixty-one one hundredths of the number of souls in the Chinese Empire.

This diagram was suggested by a pastor, Rev. George N. Marden, of South Weymouth, Mass. Other pastors might profitably use his plan for presenting to the eye an impressive lesson. Let a large diagram of one hundred squares representing China be drawn, in heavy lines, upon blank paper, say three feet square. Then let various sections, perhaps on different colored paper, representing the population of the several nations, be placed on the diagram, as the speaker proceeds. There are few even among intelligent people who will not be amazed at the number of nations required to furnish people enough to equal in number the inhabitants of China. And for China's four hundred million souls there are only three hundred missionaries!

FIFTY YEARS IN CHINA.

BY REV. HENRY BLODGET, D. D., PEKING.

THIS is the Jubilee year of the missions of the American Board in China, and we have much to be thankful for. God put it into the heart of the churches to enter this field, and he has smiled upon their missions here until the present time. There has not been wanting a succession of laborers to carry forward the work, nor has their support failed from the churches at home. During these fifty years God has brought his servants forward from the strait place they occupied at first in the "thirteen *hongs*," on the banks of the Pearl River, outside the walls of the city of Canton, to reside in cities and towns throughout the length and breadth of the land. He has enabled us to remove our printing press for Chinese work from Singapore to Peking; our seminary for boys from Singapore to Foo-chow and Tung-cho; and our seminary for girls from Singapore to Foo-chow and Peking. He has given us, who could not at one time enter the gates of Canton, liberty to go everywhere preaching the Word. An open door is set before us throughout the empire. Only those hindrances remain which must in the nature of the case exist in so great a heathen nation.

Nor have much patience, zeal, and devotedness, abundant and useful labors, been wanting on the part of those who during these fifty years have borne the burden and heat of the day. Not a few precious lives have been gladly laid down in this service. The names of the Bridgmans, and Hunts, of Abeel, Stevens, Macy, Aitchison, and others, will not easily perish from the memory of of their associates, or from the records of the mission.

Much that has been done has been in preparing the way for future effort. The Christian world has been made acquainted with the nature and extent of the field, its difficulties and encouragements. Helps in the study of the language have been multiplied. Stations for labor have been selected, and buildings for residence, for schools, and chapels, have been secured. Methods of work have now become familiar, and more is now doing than at any previous time.

Nor have the precious fruits of souls won to the kingdom of God been altogether wanting. More than seven hundred names are enrolled on the lists of church members. There are two native pastors, and more than fifty native helpers. These are the first fruits of the missions to China. We are thankful for them, and we pray that their graces may increase very greatly, and their numbers be multiplied continually.

This jubilee year suggests a review of the past, and a new departure for the time to come. We have entered upon a new era of missionary labor. What our fellow laborers who went before longed for and sought to attain, God has now given abundantly to us. As our circumstances are changed, so must be the character of our labors, and the results attained. Ours is an age for abundant labors in evangelizing the people, in gathering churches, and in supplying them with a native ministry.

The work of the press at Canton, in the English language, so very valuable in its day, will not need now to be repeated by us. The giving up of old mis-

sions, as at Canton, Amoy, and Shanghai, and taking new ones in their stead, will not again be advisable. Having been first to commence labors in the provinces of Fuh Kien and Chihli, the courtesy of missions will not require of us to remove from our chosen centers of operation. Doubtless additional stations, and perhaps new missions, will be formed. But in general new comers will need to feel that their great work is to be done in building up churches in the fields already occupied.

The "Otis fund" now in hand makes it possible for the Board to plan liberal things for this jubilee year of the Chinese missions. I have already suggested a new mission. The provinces of Honan, Shansi, and Shensi, are before us. The people of Shansi are not hostile to foreigners; the people of Honan are so. Yet they also must be labored for.

We hear with joy of reënforcements coming. Send us men who will succeed at home in winning souls and in building up churches. Their qualities will not be changed in crossing the water, and these are the men the work in China now calls for.

REV. S. R. BROWN, D. D.[1] — REV. JUSTUS DOOLITTLE.[2]

These two names are identified with early mission work in China, though the former spent most of his missionary life in Japan. It is singular that within five days of each other they should have been called from earth. "They rest from their labors and their works do follow them."

Dr. Brown died June 20, at Monson, Mass., the home of his youth, where his mother trained him up for a missionary. When she wrote the hymn, now so familiar, beginning, —

> "I love to steal awhile away
> From little ones and care, ..."

she was not neglectful of her children, as the history of her noble son shows. Who can tell how much the prayers this mother offered during "the hours of setting day" had to do with the success her son achieved on the other side of the globe? Dr. Brown was once an accepted missionary of the American Board, but as at that time the funds were not in hand with which to send him, he was released from his engagement that he might take charge of the Morrison School at Canton, which was the first Christian school in China. Having been compelled, on account of his wife's health, to return to the United States for a protracted stay, he afterwards resumed missionary service in connection with the Reformed (Dutch) Church, when its mission to Japan was commenced. It is but a few months since, in the seventieth year of his age, he returned home as it seems, only to die.

The great work achieved by Dr. Brown has been in connection with education and translation. It was he who first inspired the Chinese youth with the desire to come to this country to receive an education. Yung Wing, the present

[1] Samuel R. Brown, born in East Windsor, Conn., June 16, 1810: removed to Monson, Mass., in early childhood; graduated at Yale College, 1832; sailed for China, 1838; in United States from 1847 to 1859; in Japan from 1859 to 1879; died at Monson, Mass., June 20, 1880.

[2] Justus Doolittle, born in Rutland, N. Y., June 23, 1824; graduated at Hamilton College, 1846, and at Auburn Theological Seminary, 1849; married, in 1849, Miss Sophia A. Hamilton, in 1859, Miss Lucy B. Mills, and in 1866, Miss Louisa Judson: died at Clinton, New York, June 15, 1880.

Chinese Ambassador to the United States, and others were sent by Dr. Brown to the home of his mother in Monson, and hundreds of young men from China, some of them from the highest families of the Empire, have followed them to find a temporary home in the towns and cities of Christian New England. On going to Japan, in 1859, he induced the government to send some of its princes to America, and he was active in securing homes for them where they would be under the best social and religious influences. No one can estimate the value of his services in this direction, for no one can yet foresee what shall be the effect of the return of so many of the flower of Chinese and Japanese youth, who have seen the civilization of the West, and who have learned that the secret source of American life and progress is in the Bible. Dr. Brown's last services were in connection with the translation of the New Testament into Japanese, a labor of many years, in which he was associated with a committee from several denominations of Christians from America now laboring in Japan. This monumental work was just completed, and with it his life's work was done. No mausoleum could furnish so fitting a memorial of this faithful missionary.

Rev. Justus Doolittle was not permitted to continue in service until the last of life. Having deliberately chosen China as his field of labor, he sailed for Foochow in 1849, and toiled in that city and in Tientsin as he had strength. His work was much interrupted by a disease which caused him the partial loss of his voice. During one period of interruption he prepared his *Social Life of the Chinese*, a thorough and valuable work on the details of Chinese life. In 1872 he entered the service of the Presbyterian Board at Shanghai, but was soon compelled to return home disabled. An associate testifies of him that "as a missionary his prominent traits were entire devotion of spirit, definiteness of aim, and thoroughness of detail in execution."

The death of these early missionaries to China reminds us of the small beginnings, and how, when they went to their chosen field, their plans seemed, to many Christians even, to be utterly chimerical. But faith is wiser than the wisdom of the world, and these men lived to see an ingathering of not less than fifty thousand Christian adherents in the Empire which they found so benighted. And these fifty thousand form only a little portion of those who are yet to come into God's kingdom from the land of Sinim.

REASONS FOR PROSECUTING MISSIONS IN TURKEY.

BY REV. CYRUS HAMLIN, D. D., BANGOR, MAINE.

The question has been often asked, Why does the American Board expend so much labor and money in Turkey? Are there not other nations and races of much vaster numbers, as China, Japan, India, holding out far greater inducements to missionary labor? Why spend one third of the Board's income upon the miserable and crumbling Empire of Turkey?

It might be answered, first, that misery and degradation are themselves good

reasons for sending the gospel; that providential access is another; and that success in missionary labor always develops a missfon and calls for more men and more money.

It is in this way that the Board has been irresistibly led to occupy so many strategic points in Turkey.

But we must take a much wider view in order to perceive the stronger reasons for the course which the Board pursues. The nationalities of Turkey have connections with other peoples in such manner that whatever is done for them must have very far-reaching results.

In European Turkey the Bulgarians are only a few millions. They are an excellent race, however, and capable of great progress along all the lines of Christian civilization. But aside from all this they have such intimate connections with Russia, by race, religion, and language, that whatever new life, religious, intellectual, political, enters with any force into them, will be transmitted to Russia, and will there be reproduced, perchance, in greater power. The intercourse is constant. Russians observe and study the new Bulgarian life. They have already found they cannot mold it to their own pattern. They are compelled to examine all its elements; and if they find a spiritual faith elevating the people, producing a purer life, a better industry, a higher intelligence, a truer patriotism, it will through them prove the most effective mission at present possible to that great empire. And when the day of freedom shall come, as come it must, the evangelists of Bulgaria will be the laborers prepared by the Lord of the harvest to go forth into the vast fields that shall then be ripe.

In all this work the church of Christ has her eye not merely upon five or six millions, but upon eighty or ninety millions constituting one of the most powerful empires of the world. That great empire cannot now be entered directly, but it can be approached from various quarters where effective resistance is impossible. It is known already that active influences are going forth in this way, and these influences will increase with every year.

The much larger missions in Asia Minor have still wider prospective relations, although at present restricted chiefly to the Armenians and Greeks.

Turkey is the throne of the spiritual power of Islam. The Sultan is "caliph," successor to the spiritual authority of the prophet. As defender of the faith his authority is supreme. With a word he makes or unmakes the Sheikh ul-Islam. So long as the whole Mohammedan world has a center towards which it may turn, it feels secure. Now success in the missionary work here would carry its influence to "farthest Ind." In the "Instructions," which I received from Dr. Anderson in Park Street Church, December 2, 1838, this idea was forcibly stated. It has existed in the mind of the mission ever since. Events are thickening which herald the approach of the longed-for day. In view of coming events it is no time to weaken, it is the time rather to strengthen, our forces in Asia Minor.

The evangelization of the Greeks and Armenians of Asia Minor is also of very great importance for the same reasons that influence us in European Turkey. They also have close relations with the Russian peoples. They dwell on both sides of the line. They go and come. Their Bibles and evangelical books have been often seized and confiscated. Protests and correspondence ensue. Petitions are sent to the Emperor. Nothing seems to be gained, but in

fact much is gained. Defeat is often success. The truth is brought into the arena of discussion. The confiscated books often get into circulation, are sold by impecunious officers. A preparatory work is done. Many Russian officers, civil and military, are of Greek or Armenian origin. Mellikoff, the dictator, is an Armenian. Everything done for these two races in Asia Minor is to some extent done for Russia.

The missions in Asia Minor and Syria according to the above views, have relations to the whole Mohammedan world of from one hundred and twenty to one hundred and fifty millions, and to all the Oriental churches, including the Russian, numbering in Europe and Asia seventy to eighty millions. It is a great center of the missionary world. It looks north and south and east. Its relations widen from year to year. It is leading the churches connected with the Board, through Bible lands, to a great and noble part in the world's conversion. Let them gird themselves with faith and zeal for the work.

SENT INTO THE WORLD.

It makes a vast difference with any man in the conduct of his life whether he regards himself as a dweller in the world by chance or by appointment. Whatever theories may be held as to God's government of his universe by second causes and by a reign of law, no one who has any faith in a Providence can believe that human souls are launched into being without the direct cognizance and will of God. He ordains that they shall live and where they shall live, so that they are not here by accident but by design. Men are sent into the world.

Now a sending implies not only a sender, but also a purpose on the part of the sender. No wise man performs any grave act without having some definite object in view, and much less can we suppose that God would deliberately send a human being into the world unless he had some particular purpose for him to serve. Either in the individual or through him would God accomplish some beneficent design. And the Scriptures do not leave us in doubt as to what that design is. It is two-fold: first, to bring the individual to God, and then, having done this, to make him an agent for bringing others to God. Doubtless many subordinate ends were had in view in our creation. Diversities of gifts suggest different branches of labor. But we must beware how we mistake any secondary purposes which may be served by us for the great object of our being. We are sent into the world that we may bring the world back to God.

Does any one doubt this? He cannot doubt certainly that the supreme object of Christ's coming into the world was to deliver men from their sins, and to lead them back to God. To seek and to save the lost was the Redeemer's errand. And the same errand he commits to each soul that would follow him. He could say to his Father of his disciples: "As thou hast sent me into the world, even so have I also sent them into the world." Let Christians ponder upon these two brief words, "even so." They refer not only to the presence of men in the world by Christ's ordaining, but also to the purpose for which they are here as similar to that for which Christ came to earth. It is

the highest honor conferred upon the redeemed soul that it may fill up that which is behind, not merely of the sufferings, but also of the labors of Christ. It may seek to complete what he began. Sent into the world as was our Lord, we should remember that he was no more truly commissioned to serve men than we are. He who has sent us has assigned the end for which we are to live. It is the same end for which he himself lived. The pattern which he has left his followers is not merely a pattern of meekness and gentleness and fidelity, though it includes these and all graces. His life is to be our pattern in the great end it served. The purpose which ruled him was the ransoming of human souls from their sins, building them up into a kingdom of God on earth. For this he was sent, and for this he lived and died. Even so are we sent. Let us not belittle our calling in theory, neither let us neglect it in practice.

SOME REASONS FOR EVANGELIZING CENTRAL AFRICA.

BY REV. JOHN O. MEANS, D. D.

V.

THE position possible for Africa to reach, the contribution she may make to the wealth and culture of mankind, the part she may play in the life of the world, is a reason for her evangelization.

Twenty centuries ago he would have been a bold prophet who should have predicted the position that Great Britain holds to-day. Britain was then as low down as Africa is to-day. Wild, warring clans of savages, their bodies daubed with pigments, waded in the fens of Lincolnshire; they observed bloody rites of superstition by human sacrifices among the rocks of Wales. Branded and chained into slave-coffles, they were marched with bleeding feet over the Alps to feed the lions in Roman amphitheatres. In such a state was our ancestry before Christianity came to us and gave us power to become the sons of God.

In modern times great social changes are rapid. Four hundred years have sufficed to give to what was savage America a foremost place in the world's movements. Two hundred years have sufficed to transform India into an empire under a British Sovereign. Our own generation has seen Japan wheel into the line of western civilization. What reason can be given why Africa, under the quickening life and light of the Son of God, may not become a greater Europe or a nobler America?

Omitting for the present further reference to the part Africa may take in the culture of mankind, a few things may be said of the part she may take in the business of the world. The continent is so vast and so fertile that with none of the aids of civilization, no roads, no development of mines and forests, no market for surplus crops, and no facilities for foreign commerce, it easily sustains a population of some two hundred millions. With a stop put to slavery, which has swept the land of its inhabitants as a simoon sweeps the Sahara, with life and liberty secure, the population would be doubled in a few centuries; for it is no exaggeration to say there is more material running to waste, or lying

unused, than would equip two or three Europes. Africa raises her own breadstuffs, and with moderate tillage her surplus would supply the rest of the world. Wheat, barley, oats, thrive luxuriantly through vast breadths of latitude. Millet, Indian corn, potatoes, are at home in the north and south, and in portions of the central uplands. Rice, which is the food of the millions of mankind, and cassava, which is next to rice as to the numbers who depend upon it for sustenance, are grown in all the tropical portions; oranges, bananas, and similar delicious fruits are in wasteful profusion; grapes, figs, and olives are in perfection in certain regions. Coffee is indigenous in Abyssinia; the coffee of Liberia is of such superior quality that plants by the million are transported to Java to supersede in their own soil the famous coffee trees of old Java. So long ago as 1874 a million tons of coffee a year were shipped from Ambriz alone. With the stimulus of civilized commerce Africa might cheapen the coffee of mankind and grow rich in doing it.

From South Africa wool has long been a great export, and there is no limit to sheep raising in other vast territories. Cotton grows spontaneously on the western coast, and is found throughout the interior. The cotton cloth of native make is incomparably superior in strength and durability to the best of America, though the African proves his kinship to the Caucasian by preferring to the home-made the flimsier foreign fabric, because it is fashionable. Hemp, and a variety of grasses and plants for textile use are abundant; among them are many that would provide raw material for new fabrics. European and American manufacturers depend upon Africa for palm oil, and ground nut and castor oil, the collection of which from the forests has only begun since the slave-trade was checked. The clergyman is living in Baltimore who, then a missionary of the American Board, first discovered India rubber running to waste in the forests of the Gaboon. The export of rubber from Zanzibar alone, in 1876, exceeded a million of dollars in value, and the trade is in its infancy. In favored localities sugar-cane grows luxuriantly; tobacco, madder, indigo, orchilla, redwood, camwood, and other dye-stuffs; resins and spices, gums, wax, hides, and similar articles of chief demand in commerce may be had in abundance. The ivory product involves the slaughter of fifty thousand elephants annually. Ostrich raising rivals sheep raising in South Africa, a new source of wealth which is making as great returns as the oil wells of Pennsylvania. Each bird yields annually feathers worth about fifty-five dollars. In Paris an ostrich skin sells, according to the *London Times*, for four thousand dollars, which may be bought in the Sahara on the line of railroad which the French government is now surveying, for two pieces of *Amerikani* worth four dollars.

The mineral wealth of Africa in diamonds, gold, silver, copper, tin, lead, iron, and coal, under the rudest manipulation, is very great.

A virgin continent to the general commerce of the world, the development of this immense portion of the globe is only a question of time; and when this comes the augmentation to the industries of mankind, the riches that will come out of it, the products of the outer world which will go into it and be absorbed by its teeming myriads, stagger computation.

Africa is to make herself felt in the world and give fresh stimulus to business by furnishing employment for the sluggish capital which finds no profitable use in the crowded industries of Europe.

During the last century and since, a great part of the prosperity of Europe has been dependent upon its trade with new continents and islands, especially in supplying them with the outfit which new countries require. Sir Thomas Fowell Buxton, in emphasizing this fact, estimates that five hundred million pounds — twenty-five hundred million dollars — would not be an excessive figure as representing the English capital invested in America; and that the interest from this expenditure amounts to something like one hundred and fifty millions of dollars annually. The English capital invested in India he sets down as more than a thousand million dollars. "There is reason to think," he adds, "that to some extent, at least as far as actual investment of capital is concerned, the work in connection with America and India is accomplished. If that is the case it may prove to be true that a great deal of our future prosperity depends on finding a new continent in which to do the same kind of work."

Africa is this new continent, in which capital is needed to open railroads and waterways, subdue forests, develop mines, and multiply agricultural products. Large sums of money are already subscribed for African railroads. The French Chambers last winter appropriated six hundred thousand francs for the preliminary exploration of a railway from Algeria across the Sahara. Engineers are already camping in the desert. When the road taps the vast trade of the Soudan, it will open to Europe a market of eighty millions of customers.

In perfecting the vast network of water communication through Africa, there is to be absorption of capital with great profits. One marvel of the continent is its immense system of inland waters which only need scientific handling to be great highways of commerce. The ancient Nile measures from its sources to its mouths, as the bird flies, more than an eleventh of the earth's circumference, and drains a basin twice the size of the Mississippi basin. If the obstructions formed by cataracts and by the sedgy islands of rushes which anchor in the sluggish pools of the Upper Nile, are surmounted or removed, there will be easy transportation from the Mediterranean to the deep waters of the Victoria Nyanza far south of the Equator. On the western side of the continent the Niger has its sources among the same mountains from which the Senegal and the Gambia flow to the Atlantic. The distance between the head waters of the Senegal and the Niger is not great. French engineers are making surveys to connect the two rivers; if successful, another highway for commerce will be opened into the heart of the Soudan. For, even up among the Kong mountains the Niger has a stream like the Thames at London Bridge, and thence flows in vast sweeps northward, eastward, and southward, swollen by numerous affluents. One of the principal of these, almost constituting an independent river system by itself, the Binué, has its sources probably away in the east not very distant from the Albert Nyanza. Where Europeans have seen this stream, it rushes majestically through populous territories to its junction with the Niger, and the united waters, under the name of the Quorra, disembogue by hundreds of mouths into the Gulf of Guinea.

Larger than the Niger and more important in the future, perhaps, than the Nile, is the Congo, or Livingstone, which brings such an immense volume of water from its distant spring heads that the ocean is freshened six miles out

from land, and the turbid stream is perceptible thirty miles farther. At a distance of one hundred miles from its mouth, inland, the Congo is three hundred feet deep. Four thousand miles of navigable water Mr. Stanley computes for the Congo. There are obstructions at Yellala Falls, one hundred and seventy miles from the sea, and at Stanley Falls, some fifty miles beyond. Then for eight hundred miles inland there is a strong navigable stream before another series of rapids is reached. Beyond these, there seems to be waterway through the Lukuga River to the great Tanganyika Lake which is within six hundred miles of Zanzibar. From the foot of Tanganyika, a road is practicable, if not a canal, to Lake Nyassa, two hundred and fifty miles southward. Upon Nyassa, Scotch steamers are plying and communication is easy from the lake to the Indian Ocean. The Congo, besides the main stream from the eastern lakes, has great affluents from the south which penetrate and fertilize, and afford transport through, the southern part of Central Africa.

Interlocked with the Congo in its southern feeders are the headwaters of the Zambesi, the Mississippi of Africa, which, starting in the West, and not far from the Atlantic Ocean, streams off across the continent to Mozambique on the Indian Ocean. Commander Cameron and Major de Serpa Pinto both represent it possible so to connect the Congo and the Zambesi River systems as to open transportation from the Atlantic, through the populous and fertile breadths of Central Africa, to the Indian Ocean.

Here are vast undertakings: they are not all chimerical. Steamers are running on the Nile up to Gondokoro; steamers are on Victoria Nyanza, on Tanganyika, and Nyassa, and on the Zambesi. Steamers are on the Coanza and Ogowè, the Niger and Binué, the Senegal, and the Gambia. Mr. Stanley is introducing them on the Congo.

In the various undertakings to open communication and facilitate trade through this fruitful continent, there is opportunity for large outlays of European capital, and some of the enterprises cannot but prove successful.

More than by diverting capital to open communication, Africa is to make herself felt in commerce by the vast amount and rich variety of natural products she will furnish as raw material for manufactures. In the exhaustion of old supplies, commerce is casting about for new products. Paper-stock, to name one illustration, is growing dear while the demands of civilization are increasing. Cheap paper has a direct relation to the diffusion of knowledge and the elevation of society. The discovery of the Esparto grass in Africa is so recent that many do not know of it. This grass, and the inner bark of the famous and venerable baobab tree, now furnish the stoutest paper stock that can be procured. England alone imports fifteen hundred tons of the baobab bark a year, and is just beginning this lucrative business. The raw material of Africa is to multiply ships for transportation, give profits to merchants, build new mills for manufactures, and set whirling machinery which will feed and educate millions of busy artisans in Europe and America.

Africa is already making herself felt by affording a fresh market for manufactures. Here are millions of people who have been buying from outsiders almost nothing. They want vast amounts of the fabrics of civilization, and can make payment in what civilization wants to work up into new combinations.

The imports and exports of a nation furnish a rough estimate of the business which it does with the world at large. The annual business of Great Britain represented in imports and exports is about thirty-two hundred million dollars, or one hundred dollars for each of the population. The annual business of France is about fifty dollars for each of the population : of the United States about thirty dollars. The annual business of the world, represented in the imports and exports of all nations, is about twelve thousand eight hundred million dollars : divided among the nations represented, this gives about eleven dollars to each person. The total annual business of Africa, represented by the imports and exports of Egypt, Abyssinia, Zanzibar, South African States, West African Colonies, the Barbary States, and Algeria, is about two hundred and thirty-five millions, which is one dollar and ten cents for each African, one fifty-fifth of the business of the world, instead of one sixth, as it should be.

Let Christian civilization pervade Africa, and she will take her share in the world's business. In the year 1820 the Sandwich Islanders were pagans ; their commerce was limited to a little sandal-wood and the chance supplies of vegetables to whaling ships. Our missionaries went there, Christian civilization went with them ; to-day there is a civilized kingdom doing a business with the world of three and three quarter million dollars annually, which is more for each of the population than the business of France, and twice that of the United States. Already the change to come over Africa is visible. Since the slave trade was checked in the Gulf of Guinea, the increase of business at Lagos is simply marvelous. Twenty-five years ago a steamer now and then coasted along the shores, chiefly for passengers and mails, obtaining slight cargoes. Now thirty or forty steamships, belonging to English, Scotch, German, French, and Portuguese companies, are running up and down the East and West Coast. The African Company of England alone employs eight steamers.

Africa will not swell her business as did the Sandwich Islands ; when she does, her business will about equal the whole business of the world to-day. We cannot expect Africa for centuries to do as much business for each of her population as France. It is a reasonable and moderate expectation that Africa, pervaded by Christian civilization, with such marvelous resources, will come up to the average per capita of the business of the world. This average of eleven dollars, one third that of the United States, will swell the volume of business and augment the profits of labor and of capital the world over, as the high tide swells the waters of the Bay of Fundy. At the low average of eleven dollars for each of the people, civilized Africa will increase the present business of the world by about two thousand million dollars annually.

The business of the world is to go on when we are in our graves. Steam power is in its infancy. Other propulsive forces are to be discovered. In generations to come the rivers and lakes of Africa are to be highways of commerce. In the movement towards it of our generation there is to be employment of industry, absorption of civilized products, and profit to capital which will vastly augment wealth, and make possible breadth of culture for the human race.

LETTERS FROM THE MISSIONS.

Western Turkey Mission.

WORK IN OUTSTATIONS.

DR. FARNSWORTH reports a visit in the region southwest from Cesarea : —

"On April 15 I returned from a delightful trip of twenty-three days to Nigeleh, Bor, Konia, Ak Serai, etc. Spent but one night at Nigeleh, as the pastor was competent for the work to be done there, and my time was limited. I am very sorry to say that the people of this place have failed to secure a place of worship. Their necessity in this regard is pressing, but their enemies have triumphed hitherto. We expected the brethren to raise $44 for their preacher. They very cheerfully undertook to raise $52, and also $13 towards the salary of the teacher. I spent a Sunday at Bor, and had a very pleasant time. The work is making good progress, the school, taught by one of Miss Closson's girls, is a success, and the people are paying $18, while we expected them to pay only $13, and for 1881 they promise $27.

"My visit to Konia proved to be very timely. The preacher is a very peculiar man. He succeeds, for a time, very well, works very hard, and with success. Then he is not desired, but his work remains. He was really very useful at Chomaklu and at Everek, and we hope his work at Konia will remain. The school, in charge of one of our girls, is doing admirably.

"I spent two days in Ak Serai and found the school prospering under Rebecca. She is a native of that place, has been in the Talas school about two and a half years, and has now proved that she can be a good teacher. The day that I arrived there one of the members of our station class arrived from Cesarea to take the school, and she came on with me to pursue her studies. We have no preacher for Ak Serai, only this boy who takes the school. Had a pleasant Sabbath at Cheltek, the little Greek village of which you have heard. At Nev Schehr I found a new and hopeful work. Have now there a school of twenty-five pupils. It is a very nice town of 25,000 or 30,000 people."

INTERESTED GREEKS AND TURKS.

Mr. Parsons, of Nicomedia, writes, May 15, of a long ride *and walk* which he had taken in company with Garabet, a native helper. On account of the Circassians and the high price of provender, they took but one horse, and he an old lame nag. In two or three of the out-stations serious troubles appeared, and one preacher was found utterly unworthy of confidence. In other sections hopeful signs appeared. Mr. Parsons says : —

"I visited the Greek villages along the Marmora, southwest of Yalova Scala. Between that Scala and the promontory which separates the Gulf of Gemlik from the Marmora, are nine Greek towns. Just around the promontory is another. In four of these villages we found enlightened priests, and in all a readiness to purchase the Scriptures. One priest told me that he and many others were waiting for union with the English church. They were prepared to accept the 39 Articles and the Book of Prayer of that church.

"In one of those villages we found a Turkish official who had years ago obtained a New Testament of us, and now wanted another. The first he had given to another enlightened Moslem. He said bluntly, 'I have seen God.' 'How?' 'In the Gospels.'

"The whole male population of a little Turkish village came together after the evening prayer in the mosque to hear read the Sermon on the Mount. A Turk in one of the Nice villages sent a Bardezag basket-maker to get a Bible.

"One Sabbath we were guests in the family of a Moslem Koord. The acknowledged head of the family, our host, is an Armenian Koord, now a consistent and devoted Protestant brother, seventy years old. This brother is doing a great deal for the Master among Greeks and Moslems. He is a man of upright and unblemished life.

"Hearing of the movement in Kartsi [see *Herald* for June, page 225], that the teacher had been turned out, and that he had gone to Bardezag to get help to open

a new school and a place of worship, I arranged my tour so as to be in Kartsi three several nights. The whole village has been leavened with the gospel. This teacher has the hearts of the people. He was turned out at the instigation of the Vartabed of Nicomedia. He cannot be shut out from the affections of the people and their children. The influence of a good work here will be felt by all the Yalova district.

"The suffering in the country is great. The country is drained of money. The only business going on is in flour. I watched the bakers' shops. Everywhere old coins, ornaments, rings, silver and gold, were offered for bread. The Circassians are robbing and murdering at their sweet pleasure, no one to say *no*. The great coal dealers are selling their horses for fear of Circassians, and dismissing their workmen. This army of colliers are now hungry, and know not what to do to get bread for themselves and their families."

Central Turkey Mission.

REVIVAL AT MARASH.

BRIEF mention was made in the last number of the *Herald* of the commencement of what gave promise of being an extensive revival in the second church of Marash. Accounts received from several missionaries confirm all the hopes then expressed. Mr. Christie, under date of April 19, says: —

"Events have crowded upon each other with such overwhelming rapidity of late that I am not sure I can give any orderly or complete account of them. On Saturday last we began holding sunrise meetings for the young converts, — what in America would be called Inquiry Meetings. At the first one we talked with twenty-five, most of whom were rejoicing in the pardoning love of God. Some were still under deep conviction of sin, and asking what they should do to be saved. The general meeting on Saturday evening was the greatest of the series. About four hundred people were present. The meeting continued two hours and a half, it being absolutely *impossible* to stop it before. The stream of prayer, exhortation, confession, and praise flowed on without pause, a mighty resistless river of divine influence. Representatives were present from all the other churches; a delightful feeling of harmony and love pervaded the meeting, and fervent were the prayers for the work to begin the next day in the first church. Fifteen newly seeking after Christ asked for prayers."

A REMARKABLE SABBATH.

"Yesterday, the Sabbath, was a glorious day. The church kept it as a day of fasting and prayer. Upon going into the meeting-house at sunrise, we found the prayer-meeting already begun. The 53d of Isaiah was read, and the key-note of the day was struck, 'Christ hath died for sinners, and so there is forgiveness for every penitent and believing soul.' In the hand-to-hand work with inquirers which followed, evidence abounded of the blessed Spirit's power in deepening and extending his saving work among us. After an interval of twenty minutes the Sabbath-school convened. The lesson (Matt. vii. 15–29) was most appropriate to the time. A happy hour was spent over it. At its close the church-members were asked to remain. They were like an army that had been called unexpectedly into battle, so sudden and swift had been the coming of the Spirit's visitation, that everybody was taken by surprise, missionaries and all, for that matter.

"It was necessary, therefore, to bring professed Christians face to face with the situation. The Epistle to the Laodiceans was read, and notice was given that this meeting was for Laodicean Christians alone. The spirit of God brought them up, every straggler of them, straight to the front, in the precious season of confession and consecration which followed. I then said, 'Now, brethren, we want your repentance to take the practical turn which characterized that of Zaccheus. These old quarrels of which you have spoken, let them be made up *now*: ten minutes will be given for that purpose.' Then followed a scene to make angels rejoice; men sought each other out, and, with brim-

ming eyes and broken voices, asked and obtained brotherly forgiveness. Neighbors, knowing of trouble between two men, would take them by the hand and bring them together. A time of general hand-shaking and rejoicing followed, and the meeting closed with songs and prayers of thanksgiving.

"At 1.30 P. M. we met the women of the church and congregation in a special meeting. More than two hundred were present, and every moment of the hour and a half was fully occupied. About twenty asked for prayers, among them the wife of the dear young brother, one of our theological students, who is most active as a worker in this revival. Great is the joy in his home now that the ever-present cause of sorrow there has been taken away.

"At 3 P. M. Mr. Montgomery preached from the text, 'Ye are not your own,' the sermon being intended mainly for Christians: the Holy Spirit, we felt, was present to help, in peculiar measure, both preacher and hearer. At the close of the sermon the members of the church rose to their feet as one man, and solemnly renewed their church-covenant with God and with each other. This Sabbath was indeed 'an high-day' to the church; every heart was full to overflowing at its close."

THE REVIVAL STILL IN PROGRESS.

In a letter written ten days later than the foregoing (April 29), Mr. Christie says: —

"It is too early yet to give results, as the work is still going on in great power. The great First Church (the building will hold a thousand people, and has often been *full*) is now being moved to the very foundations. The work began there with confessions on the part of several troublers of the church's peace; then it reached the great body of the membership; and has long been sweeping in mighty power over the impenitent. More than forty persons remained for the Inquiry Meeting one evening of this week, and the work going on in nearly all of them, bears unmistakable signs of the Spirit's regenerating power. In the smaller Third Church, also, the spirit of quiet but deep interest in spiritual things which has characterized the congregation for some months, has at this time received accessions of most cheering power. One Sabbath morning a meeting began there at dawn, and continued without a break for nearly three hours; sixty-eight persons took part in the outpouring of confession, prayer, and praises, which made the scene almost a second Pentecost. In the Second Church the work is now extending to the Armenian neighbors of the people, — a most interesting and desirable result of this hitherto unprecedented spiritual awakening.

"We are of opinion that fully *three hundred persons* have passed from death to life within the past two weeks here, and still the blessed, saving power of the Holy Ghost is being poured out upon us. In many of its features this work of divine grace differs widely from anything ever seen before in these regions; there is a depth, a power, a life in it which astonishes our dear brethren of the churches. The study of God's Word, continued now for many years, and the efforts of preachers in the instruction of the people from the pulpit, have prepared the ground, sown the seed, watered and tended the growing plants, until now the great harvest has come suddenly upon us, and we are called to gather the ripened grain by handfuls."

THE GRACE OF GIVING.

Mr. Marden, writing from Marash, May 10, reports the action of the Marash Christians in response to a suggestion of the mission that they should raise 500 liras ($2,250), for a girls' seminary in their city. The sum was felt to be a large one for them to raise, and yet a few days after the matter was broached to them, no appeal whatever being made, the brethren came with the whole amount subscribed. Mr. Marden says: —

"The people are all comparatively poor and just now the great famine to the east of us has quadrupled the price of food, yet in addition to this donation to the girls' seminary the Protestants of Marash have, during the last few weeks, given $135 in aid of Mustapha, the Moslem convert now in exile; have sent $49 to the famine sufferers in Van, besides support-

ing their own poor and paying their regular contributions to their churches and schools. This $2,250 they give outright, and expect no vote in its expenditure.

"It is well known that Orientals are generally disposed to make plans and bear expense in the education of *boys*, but though many common schools for girls are now supported wholly or in part by native funds, yet I think I am safe in saying that Marash Protestants are the first community in all the Turkish Empire to contribute so large a sum toward the establishment of an institution for the higher education of girls. It marks a new era in the history of female education in this dark land."

Mr. Marden gives briefly his impressions of the revival: —

"The great revival of religion that has been in progress in all three of our Marash churches the past month still continues. Large numbers have professed conversion, and many a wanderer has been reclaimed. Nearly the entire Sabbath audiences have assembled in the different churches day after day for several weeks, and the prayers, confessions, exhortations, and intense interest remind us of the Moody meetings, while there is an absence of all unseemly excitement. The revival in its beginning and in its progress has seemed like the spontaneous springing into life of the good seed that has been sown at different times and in many ways.

"Paul has planted and Apollos has watered, but God is now giving the increase far beyond our expectations."

Eastern Turkey Mission.

Mr. H. S. Barnum, of Van, sends a full account of what he saw in the Western portion of his field during a tour taken early in March. The cold was intense, the snow was deep, and for a portion of the way Mr. Barnum was obliged to travel on a hand-sled drawn by men. In most of this region the spiritual outlook was hopeful. Mr. Barnum says: —

"At Yonjaloo there had been growth since my last visit, fifteen months previous, and there was a movement by which several families, some of them influential, were thinking of coming over to the Protestant community. But the movement was partly, probably mainly, political, and though we shall watch it with interest, we are not very confident as to the result.

"In the Moosh region the greatest encouragement was at the village of Derkevank. A priest had recently declared himself a Protestant, and given up his office. He seemed to me to be actuated by purely conscientious motives; he does not wish employment, and in fact is in no need of it, being in comfortable circumstances. We have the more confidence in him because we have long known of him and regarded him hopefully. His brother has been for years a Protestant preacher. The leading man in the village, until recently the village "rayis" or chief, and one of the most intelligent villagers I have met in our fields, seems also fully committed to the Evangelical cause, as does quite a large and influential faction in the village. Before leaving them I provided them with a teacher for their school, and encouraged them to hope for aid in building the chapel which they propose to commence as soon as the weather permits. The ex-priest offered to give a piece of ground, and the amount they asked from us was not large, — a trifle over fifty dollars. It is too soon to say what will come of this new work, but it is now one of the most hopeful spots in our whole field. The brethren of the near village of Mogoonk also propose to put up a chapel this summer, and at Havadorik I found them drawing stone for a new parsonage. The present one is to be converted into a school-house."

VAN. POLITICAL ARMENIANISM.

"I am thankful that I was permitted to make this tour, not only for the good I trust I was able to do, but also because of the cheering effect upon myself. In the work here at Van there is very little to encourage. The community remains about the same, and we have cut off two members from the church recently, while none have been received for months. There is, perhaps, no city in Asiatic Turkey where

it is so desirable to have a good work among the Armenians. They number 30,000 in the city and many more in the surrounding region. And yet, after seven and one half years of labor the Protestant community barely numbers fifty souls, and the church but twenty-five members. All our efforts to make our services attractive fail to draw in many, and we seem baffled. At the same time we are well aware that the Armenian nation is passing through a critical period of its history.

"Old things are passing away, and new schools, new ideas, new hopes, and new aspirations promise to change everything in a few years. Text books in the ancient dialect are being discarded; several city schools have recently introduced the study of the French language; the ecclesiastics are more and more losing their influence; and there is a strong effort to secularize the property belonging to the monasteries, and apply it to educational and other national purposes. Indeed this has already been done in one instance and, I think, in more than one. Doubtless it is largely this very national awakening which drowns the voice of the gospel preacher. Those most indifferent to religion feel and say that for the political good of the nation it must preserve an outward ecclesiastical unity, and so, as spiritual teachers, we are politely ignored. Would that those who love the work of the Board, and seek to know it in detail, could see as we do the condition of this city, that they might pray with and for us."

KOORDISTAN. SPIRITUAL RESULTS OF THE FAMINE.

Mr. Browne, of Harpoot, under date of May 6, forwards extracts from some letters received from the native pastors in Koordistan, showing how, amidst great distress on the part of the famished people, the spiritual work goes on. The first extract is from the pastor at Tul, who says: —

"Our people are in great misery from this terrible famine. Half of our homes we must feed or they must die, and the number slowly increases. They have sold all their animals, their household utensils, and nearly all their clothes and now they can only pray, and if God sends not his ravens they must surely die. Yet they complain not, but feel that God does *all things* well. Although the dear brethren are scattered everywhere seeking work or food, yet, thank God, he is pushing on his cause wonderfully. This famine is surely bringing the whole village to seek the bread of life. Our large room, which you saw, is overcrowded, and at every meeting many come who cannot enter, but who remain patiently outside. If we had a chapel, even the plainest, large enough, it seems to me that God would give us the whole village. But how can we ask you for this while even our bread we receive from you now! But we pray, for Jesus' sake, think how not only our necessities but God's glory requires a chapel where all the soul-hungry may be fed."

The following is from a letter from Kavmé, pastor at Redwan: —

"Day by day our want and sufferings increase. Oh! it is terrible to see the dear brethren and friends and neighbors suffer for something to eat. We thank God without ceasing for what your churches are doing, but God knows how little compared with our need. Gladly the people buy or beg bread made of cotton seed, which is half the price of that made of barley. But our faith does not stagger that all this is from God's love. You know our church is poor, but beside all they have already given, this week they raised twenty-five liras ($110) more, and they had given the twenty liras which they had gathered for repairing the chapel, to the starving brethren. We have had meetings every day through the winter, and our chapel is always crowded. I try to use God's dealings to impress his truth. Many new families have come out into the truth as it is in Jesus, and new ones are still coming. While our breasts are torn with evident distress on every side, our hearts greatly rejoice at the wonderful progress of God's work. As you told us about how God carried forward his work in India in times of famine like this, so he is working here and about us. Perhaps you have heard of the blessed work in Tul. The great and rich Gregorian,

who has hitherto treated Christ's little flock as Saul of Tarsus did, now comes constantly to the chapel with his family, and uses all his influence for good, speaking and praying too in the meeting. The work is opening also in other places where there is no preacher.

"In Hanük the glorious work goes steadily on, new ones are coming, and nearly all wish to pray and testify to their new love and faith. Seeing such fruits, can you not visit us again this year. God will again surely use it for great good to his work. When I see the work he gives me to do, I say, 'worthless Kavmé, infinite grace!'"

ADVANCE IN EASTERN TURKEY.

Mr. Parmelee, in sending the tabular view of the Eastern Turkey Mission for the past year, says: —

"You will observe a most gratifying advance all along the line. One new church is reported, making thirty-three in all, and 119 new members have been received on profession of faith during the year, making the membership 1,806. The number of preaching places has increased from 107 to 116; the number of pastors from 22 to 24; the whole number of helpers of every class from 181 to 209; the attendants on public worship from 7,898 to 8,470; and the number of Protestants from 11,174 to 11,749.

"But the most marked increase has been in the number of those in schools and under instruction; namely, from 4,227 to 5,194, or nearly twenty-three per cent., and in the pecuniary contributions, which have risen from $5,125 to $7,593, or nearly forty-eight per cent. It is proper to mention here that many causes, prominent among them being bad government, war, and oppression, had operated to reduce the pecuniary contributions of the people from $8,778 reported in 1873, to $5,125 reported in 1878. But the forty-eight per cent. leap which the figures have taken the past year gives hope, unless famine and oppression go on till the people are utterly helpless, that the old standard will be attained, and more than maintained in the future. Rarely, if ever before, have we been able to report no ebb in the onward tide of progress, but this year we can say that in every footing, except that of seminaries and high schools, which would but rarely change, there has been gratifying increase.

"We regard this as an omen of still better things in the future, when the Lord will permit us to see not simply whole communities, but even whole nations, born in a day into Christ's kingdom. There is already a preparation for this which does not appear in these statistics. The Bible has been scattered far and wide, prejudice and opposition have largely disappeared, the benevolent object of the missionary work is becoming better known, and thousands not included in these statistics are, we have reason to believe, coming to a saving knowledge of the truth. It is, therefore, with feelings of peculiar satisfaction and thankfulness to God that we raise our Ebenezer at this point in our journey, and go rejoicing on our way."

Madura Mission.

INTERESTING INCIDENTS.

A LETTER from Mr. Herrick, of Tirumangalam, dated April 29, contains the following incidents: —

"In a village where there are a congregation and a school under my superintendence, the catechist's house and a building adjoining, in which the school was kept and meetings were held, were lately burned, in consequence of a house standing near having been set on fire. A heathen man in the village immediately provided a place for the catechist's family to live in, and also a place for the school, without remuneration. Half the expense of replacing the mission buildings was met by the people.

"In another village, where there is a mission school, I was pleased, when there last, to find that not only the school-boys, most of whom are heathen, but the village accountant, were singing with much interest Christian lyrics, which the schoolmaster had taught them. This teacher is not only a Christian, but a man of low caste. Yet the desire of the people to have their children taught is so great that

they furnish a school-house and a house for the teacher, without expense to the mission, paying $1.00 a month toward the teacher's pay.

"The following incident illustrates a kind of superstition very common among the heathen. Falling in with some people when on a tour, who were starting on a journey just at night, I asked why they did not spend the night at home and start in the morning. They replied that it was unlucky to set out on a journey going in that direction on Friday, and on this account they were leaving home that evening. The belief is very common that it is unpropitious to leave home to travel in certain directions, on certain days of the week.

"A short time ago, while stopping during the heat of the day in an open place near a heathen temple, the following instance of idol worship came under my notice. A stone pillar standing in front of the temple is of a square form toward the bottom, and has an image of a supposed deity engraved upon each of the four sides. A man first walked twice round the pillar swinging a bell. He then rubbed oil and water upon the images, and completed his ceremonies by waving a censer with burning incense upon it before each image."

Ceylon Mission.

EVANGELISTIC LABORS.

Mr. Samuel W. Howland reports the tent-work of the past few months in different parts of Jaffna as having been very fruitful, the people not only coming to the tent for service, but many professing conversion. A series of meetings continuing for a week was also held at Oodooville, where Mr. Howland was assisted by Mr. Leitch and his sisters. Of these meetings Mr. William W. Howland, writing April 16, gives the following account: —

"There were four meetings held daily for four days, preceded by an evening service, with a sermon preparatory for the meetings. There was a daily early prayer-meeting at half past six; a Bible-reading at half past ten in the forenoon; a sermon in the afternoon, and another sermon in the evening. The five evening meetings were especially full and impressive. Effort was made by the Christians to bring in their neighbors, men and women, particularly those who were more or less interested. The last meeting held Sabbath evening, when my son preached upon 'Now is the accepted time,' was crowded, seats having to be brought in for the passage ways; and there was a stillness and solemn attention to the end, such as I have rarely witnessed. Inquiry meetings were held after the evening meetings, for the men by themselves, and for the women, conducted by the ladies, in different rooms of the mission house. Among those who remained to these meetings we have reason to think that serious impressions have been deepened, and some decisions made for Christ.

"One of the afternoon meetings was for the children from the schools. It was an interesting gathering of 450 children, most of them of heathen parents, all instructed in Bible lessons, and listening with attention to the invitation to come to Christ. I think I never saw so many children together so still and attentive to the end of their meeting.

"There were many written requests for prayer sent in during the meetings, for parents, children, impenitent husbands, relatives, pupils, and others. Some of these were very touching. Confessions of sin and requests for prayer were also made personally in the meetings by backsliders and others. One of these was a man who was a church-member and a teacher employed by the mission some twenty-five years age. Having married a heathen wife he was separated from the Christians, and has been identified with the heathen these many years. He has of late manifested signs of repentance, but had not the courage to come out and take a stand as a Christian. One great obstacle has been concern for two unmarried daughters whom the heathen would not take, if he should join the Christians, and who themselves being brought up as heathen, are not fitted to be wives of Christians. He attended the meetings, and at one of the morning prayer-meetings had the courage to arise and ask for the prayers of those present. He

spoke with hesitation, tremblingly, but with apparent sincerity. When he went home from the meeting his wife and eldest son drove him off, asking him what he had to do there ; and he came to the next meeting without his usual food. A Christian neighbor and relative took him home, and his wife now gives him his food, but it is a divided house. A younger son who studies in the English school, and is a member of the class which my daughter hears recite in the Bible, sides with his father. We hope he will be strengthened to continue to stand firm, and commit himself and his daughters to the care of Him 'under whose wings he comes to trust.' I have given particulars of his case as an example of the difficulties many have to meet here in taking a stand as Christians, whose convictions, and sometimes desires, also, are on the side of the truth."

Mr. Howland reports that nineteen were to be received to the Oodooville church at the next communion, on their confession of faith.

A FIVE DAYS' MEETING.

On April 12, Mr. Richard C. Hastings took the members of the theological class to the island of Karadive for a few days of evangelistic work. This is his record : —

"We took up our headquarters in an open school bungalow near the public road, and in a central place of the island. Monday evening a meeting was held especially for the Christians, although at that time as many as ten or fifteen heathen adults were also present. Tuesday morning at 6 o'clock we commenced the work of house-to-house visitation and personal talk on the subject of religion with the people. Most of the Christians of the island engaged with us in this work, going two by two in different parts of the village in which the evening meeting was to be held.

"On account of the terrible heat of the sun at this season, it was unsafe for me to remain out later than 9 o'clock A. M. The others remained an hour or two later. Again, at 4 in the afternoon we started out, this time more particularly to invite the people to the evening meeting. On Tuesday evening there was an attendance of over 110 heathen adults, including eight or ten women. These, with the Christians and school children, made a total of over 150. The attendance of school children at the meetings was comparatively small on account of the festivities connected with the opening days of the Tamil new year.

"Wednesday evening there was a total number present of about seventy, of whom half were heathen adults. Thursday evening the meeting was held at a heathen man's house, or rather just in front of it, and of course the exact number of those present could not well be taken. Nearly one hundred heathen adults were seated before me, and many other heathen in the house and behind the hedges. There were besides twenty children and some fifteen Christians. Friday evening we had our closing meeting, when there were present not far from 140 people, of whom eighty or more were heathen adults. We reached Batticotta late that night, having spent nearly five days of very pleasant, and, I trust, profitable work, though it is, of course, too early to speak of results."

Foochow Mission — Southeastern China.

A HOPEFUL OUTLOOK.

MISS NEWTON writes from Foochow, April 23 : —

"It does seem as if the Holy Spirit is brooding over us, waiting for our faith and that of the churches at home to claim a rich blessing upon us. There seems to be an unusual interest at present among the women. The New Year's tide of visitors has hardly ceased, and I cannot believe the truth sown among them is all lost. The women sometimes stay long and listen earnestly, perhaps buying books to take home with them, and some have been persuaded to go to church, although it is considered so improper a thing for them to do. One woman who lives at some distance, heard a little of the truth and persuaded a boy to lead her to the church that she might hear more. This was some months ago, and she has hardly missed a Sabbath since, though some-

times it has been very rainy. Her husband seldom comes, but she says they have put away all their idols, and she seems to be receiving the truth in her heart.

"We have now twenty-four pupils in the school, four of whom are women who are very anxious to learn to read, and they are making commendable progress. All four have unbound their feet, and it is sometimes amusing to see the earnestness with which they urge other women to do the same. One is the wife of one of our helpers; a second is from the Lang-pwo field, and the other two are widows. We are already giving them some practice among the women who come to the house or to whose houses we go, and we trust they will all make useful workers. One of these women, her mother-in-law, and three of our school-girls, were received to the church at the last communion. It would have done your heart good to see the quiet attentive audience which *filled* the church that Sabbath. In fact, our audiences are very good in numbers nearly all the time, though sometimes many are from Dr. Osgood's hospital."

North China Mission.

A STATION IN SHANTUNG.

Mr. Smith reports that at the recent annual meeting of the North China Mission, it was voted to locate permanently some members of the mission in Shantung. Two years ago the reported church membership in all that region was 44; one year ago it had increased to 185; now it is 327. Mr. Smith rightly says that a work of this size, with the promise it gives for the future, should not be managed with a lever 180 miles long. Mr. Stanley, under date of April 9th, gives some account of what he had just seen in Shantung: —

"In addition to the evangelistic work, I attended to the erection of a small Chinese building, for our better accommodation when there. This necessarily occupied a good deal of my time, but not to the neglect of the spiritual house. Inquirers were met almost daily at the different appointments. The baptisms amounted to seventy-seven on profession, and eight children. There are, perhaps, thirty or more inquirers scattered through the villages.

"At Ta Chi-Tswang, the interest has become almost an enthusiasm. I baptized twenty persons from this village, nearly or all of whom are wives, children, or near relatives of former members. The truth seems to be taking hold in this village as it has not in any other, in extent and depth. If it continues thus, which may God grant, we will ere long see a Christian village there. At Pang-Chia, too, we have been permitted to gather some fruit, after long waiting. This was the first village entered by the truth on the east side of the canal, the home of a useful helper, our headquarters for famine relief, and later for gospel work, and we felt tried that apparently no impression was made. But several other families have now been reached; ten persons have been baptized during the winter, and we hope several others are feeling the influence of the truth in their hearts. The principal families still stand aloof; but the heads of the families either sent me their cards, or called in person, this new year. Other indications of an increasing friendly spirit are not wanting.

"The growth of the last few months has been almost entirely towards the west and southwest. I visited one new village, about two and one third miles beyond any other village to the west. One man in this village (*Forestville* by name) had been twice examined before; and now, in the presence of a large number of his neighbors, sustained a good examination, and was baptized. Gathered from various villages, thirty-one were baptized at Shih-Chia-Tang at one time (two children), and twenty-four at Ta-Chi-Tswang (four children).

"The general aspect of the work in Shantung is very encouraging. There is a friendly spirit; we are well received everywhere. No serious difficulty of opposition or persecution has yet arisen. Our danger is more from the lack of genuine repentance and holy living on the part of the Christians. During the year twenty-one have been excommunicated. What the work needs there is constant over-

sight and systematic work, such as will aid the Christians and bring them up to a higher standard of Christian living. I consider this as of greater importance at the present juncture than the adding to our numbers. With a church educated in mind, heart, and conscience, and wisely directed in earnest Christian effort, I have no fear but that the heathen will be reached."

Japan Mission.

ADDITIONS. THE TRAINING SCHOOL.

MR. LEARNED writes from Kioto under date of May 4 : —

"Last Sunday the three churches here held a united communion service, and five new members were received by baptism. One is a young man from the school, two are from the city, and two are from Kameoka (ten miles west of us), where Mr. Hori of the senior class has long been doing earnest work.

"Our special theological class show great interest and zeal in their studies, and I understand that the most of them are purposing to come again next year. They have lectures on zoölogy twice a week, and lessons in music, also, twice a week; apart from that all their time is given to theological and biblical studies.

"The religious condition of the school is our chief concern. We have much to encourage us, and also now and then things that greatly grieve us. Just now we mourn the loss of two of the younger boys who fell into sin, the sin so common in Japan, and had to be dismissed from the school. Also, a few of the older ones have been more or less under the influence of a man who was formerly in the school, and they seem to be in some danger of being led astray. On the other hand it is a pleasant fact that ten in the younger classes have agreed to have a special time of prayer each day at noon, for themselves and the school, each one also praying and working especially for some one of his fellow students. I hope their number may increase."

INTERESTING ITEMS.

Mr. Jencks, of Kobe, gives a few general items from his note book : —

"The number of acres of cultivated land in Japan amounted in 1878 to 10,695,760; a gain of about ten per cent. on the previous year. This is about the same as the improved land in Indiana and one half of that in Illinois. A population nearly equal to that of the United States is fed from the produce, scarcely any meat being eaten by the multitude. The emperor is reported as giving 1,000 yen for the rebuilding of a temple for the Hongangi sect. This sect are now selecting those acquainted with Hebrew in order to send them to Ceylon to study the Buddhist doctrines. Of what Hebrew has to do with Buddhism I am ignorant.

"Five persons united with the Mimoto church at Osaka, May 2. Seven united with the church at Imabari, April 4, while Mr. Atkinson was there; six joined at the previous communion, and their numbers have nearly trebled during the first seven months of its existence.

"The Government Bureau of Religion of the Home Department have notified the Osaka Province that as the reappearance of cholera this year is doubtful, the priests are to instruct the people to take good precautions themselves, and not leave matters altogether in the hands of Providence."

TRAVELING TO KIUSHIU.

Messrs. Atkinson and R. H. Davis have paid a visit to the island Kiushiu, and the following extracts are given from Mr. Davis's report : —

"Dr. Berry and Mr. Atkinson visited Fukuoka on Kiushiu, for two or three days in December, 1878, and at that time there was not a believer there. Their stay was short, and accomplished nothing of importance. It was only a tour of inspection. We left on Monday, April 19, and reached home again on Wednesday, April 28. We went down on a large Japanese steamer in about thirty-one hours, but were fifty-three hours in returning by a small Japanese steamer, which greatly belied its name, 'Lightning Communication Steamer.' We had a room six feet by six feet, but only five feet high, intended for four first-class passengers. One of the discomforts of our trip was our food at the native hotel. Compared

with other places and times we were very fortunate in our place and manner of entertainment. Nevertheless, I want to say, that you may understand some of the difficulties of our work, that if I was compelled to live on such fare for a week, it would take me a fortnight, if not a month, to recover from the effects of it. I am not alone or peculiar in this respect, in the mission. But our stomachs are not made after the same order as the native article. What to them is a great delicacy is sometimes to us almost offensive. Therefore our visitations to our outposts ought to be *brief* and more frequent. We ought also to have men nearer to our Kiushiu outposts than Kobe."

FUKUOKA. THE SPIRITUAL WORK.

"Fuwa san has been in Fukuoka about five months. The occasion of his going there was to help and hold together those who, having become interested while in Kobe jail as political prisoners, had returned last spring to their old homes in and around Fukuoka and Hakata. These two cities are separated only by a river, the former being an old castle town, and had a united population in 1877 of 42,687. This is about 1,200 more than in the three adjoining cities of Kobe, Tamondori, and Hiogo. They are pleasantly located on a bay opening out to the north. A fine ridge of mountains surrounds the city on all the other sides, but at a distance of from five to ten miles. The enclosed plain between the city and mountains is carefully cultivated, and is fairly rich and productive. When an open port is made on Shimonoseki Bay, there is talk of opening a railroad between these cities and that place.

"The number of men that returned to Fukuoka and Hakata has somewhat diminished from lack of deep interest, due to the fact that they had no one to teach them for more than half a year. They had been but imperfectly instructed while in prison at Kobe, and many temptations of every kind immediately surrounded them on their liberation and return. Still Fuwa san has kept a few together, and has striven to instruct them more perfectly and strengthen them, and he now seems to have five men who are truly believers and ready to stand by him and work with him. But they are still weak, and even Fuwa san needs frequent assistance from some one of us. Mr. A. preached three times, and I once spoke publicly by aid from Fuwa san, and once gave a private talk to the believers. Congregations averaged over one hundred, and some seemed interested and purchased copies of Mr. Davis' Life of Christ and of portions of the Scriptures. Our visit did them good, if it did no more than show them that we are one with them in this thing, and to open the way for future visits.

"Fuwa san returned only on the day of our arrival, from a visit to Kumamoto, his old home and the place of his conversion and schooling under Captain Janes. This is just in the heart of Kiushiu, near the eastern coast of the bay that runs into that island so deeply. He had also recently visited Hango, a village not on the map, but only about twenty-two miles from Kumamoto. He reported six or seven *men* who believe in Christ at Hango, and who are instructed by Sakai san, also one of Captain Janes' boys, who studied a short time at Kioto, and who wishes to study still further into these truths. Fuwa san further reported four or five women in Kumamoto, the relatives of Ise san, the pastor at Imabari, Shikoku, who believe, and who very much want a native evangelist to come to instruct them, and would like to have a visit from some of us missionaries. Both Fuwa san and Ise san say it would be possible for missionaries, one or more, to get into Kumamoto, if they came under a physician's wing, as Messrs Cary and Pettee went to Okayama.

"I also inspected Shimonoseki with reference to taking it as a new station, as soon as it shall become an open port, if ever the treaties be revised so that it may be opened to us, and I came home feeling that we ought to have, as early as possible, a strong station at or about the west mouth of the Inland Sea, so that we may work the Western end of this island, and also the north coast of Kiushiu, for nearly one hundred miles. But *where* are the *men?*"

GLEANINGS FROM LETTERS.

At a meeting of native preachers and some of our number, held at Adams, April 14, there were present, besides Messrs. Rood, Pixley, and myself, several preachers, including Benjamin Hawes, Usihlonono, Daniel, Rufus Anderson, Thomas Hawes, and Umbiana. Such subjects as the following were discussed: "What is faith?" "How can we raise the tone of piety in our churches?" "Church discipline;" "Abrahamic covenant;" "What can we do to spread Christianity among other African tribes?" I was pleased with the interest manifested by the native preachers when discussing the latter subject. I shall be sadly disappointed if we do not find men ready to go with Brother Pinkerton — men of the right stamp. — *Josiah Tyler, Umsunduzi, Natal.*

— I am exceedingly thankful to be able to tell you that for some weeks past we have had distinct proof of the Spirit's influence on some hearts. Especially in the "Home" for girls, from the Krabschitz Institution, and elsewhere, who are pursuing their studies further in Brünn schools, has the Lord's presence been felt. Those who had before given themselves to God have been greatly quickened, and others converted, so that the whole atmosphere of the "Home" is one of Christian love and of prayer. — *H. A. Schauffler, Brünn, Austria.*

— The new Turkish budget contains the amount demanded for the Sultan and imperial dependents for 1880, including, however, no minister. It is 1,300,000 Turkish liras ($5,720,000), some one hundred and fourteen times the salary of our President, while the revenue of Turkey is less than one fifth that of the United States! And all this, while thousands upon thousands in the four quarters of the land are on the point of starvation, nay, dying. — *J. K. Greene, Constantinople.*

Famine. — The famine is coming to be something most alarming. Refugees from regions where it is worst are reaching our city daily, famished, footsore, and, in cases, well nigh naked. Some we hear of who have fallen down to die of hunger and exhaustion by the wayside. Not a day passes but we have many at our doors begging, for God's sake, that we do something to assuage their hunger. The other day some twenty-five wild Koords, mostly women and children, crowded into our hall, and ate from the plain soup we were able to put before them. Thus do we often heap coals of fire on such rank enemies of Christianity and civilization. — *R. M. Cole, Erzroom, Eastern Turkey.*

— The ten men to graduate from the college next fall are all needed for a year and a half in the college or in the proposed high schools in various places, after which time we hope that some of them will be ready to begin a theological course. There may also be a few from the class of '81, but the men of that class seem better adapted for some other kind of work than for preaching. The class of '82 gives promise of furnishing a good number of strong, earnest workers. We surely have great reason for encouragement in the young men the college is likely to produce in the first four or five years of its history. — *O. P. Allen, Harpoot, Eastern Turkey.*

— It was a joy to find that all whom I baptized at Hsien-Hsien last December, are faithful and true, regular in attendance at meetings, and adorning their profession by honest Christian lives. I judge this to be the case from the testimony of our native helper Hūng, and from that of the other church members, as well as from what I saw and heard while there. The number of inquirers has increased to about twenty. They listened to the preaching very attentively, and were heard saying, as they were going out, that they believed seven tenths or eight tenths of what they had heard. — *James H. Roberts, Peking, North China.*

— We hear good news from Ebon. As was anticipated, our coming away seems to have given an impulse in the right direction to both Christians and outsiders. Four schools are in successful operation; backsliders have been returning; only one church member has required

discipline since we left; and new and zealous efforts have been made in the cause of temperance. Our location here is a delightful one. This fact grows upon me daily. And it seems, in every respect, well adapted for this very use. I am perfectly satisfied with it and with the progress of our enterprise thus far. Only here, as at Ebon, we need more of the influence of the Holy Spirit. — *Dr. E. M. Pease, Kusaie, Micronesia.*

— The time for our annual meeting is near. On the 28th we are to leave for Honolulu, and I am now calling the whole roll of this church, and inquiring after every individual member. I find that 64 have died during the past twelve months, and 15 have been added on profession of faith. The whole number gathered from the beginning is 12,104 on profession, and 811 by letter. Of these 8,180 have died, 3,545 have been dismissed to other churches, and about 400 are absent in different parts of the islands and of the world, without letters of dismissal. Many of these are on the sea, and many in other parts of these islands are useful men and women, doing honor to their Christian profession. Our monthly contributions for Christian objects are not yet fully reckoned up, but they cannot fall below $125 to $130 per month. — *Titus Coan, Hilo, Sandwich Islands.*

MISSIONS OF OTHER BOARDS.

SELF-SUPPORT AMONG AMERICAN BAPTIST MISSIONS.

In a paper on the "Signs of Promise in our Missions" presented at the late annual meeting of the American Baptist Missionary Union, Dr. Murdock, the secretary, says: —

"There is another omen of special promise suggested by a careful survey of our missions, which is, their rapid strides towards self-support. Indeed, the larger number of our mission churches have for some time been self-supporting so far as concerns the observance of the worship and ordinances of the New Testament. For the most part they build their own chapels, support their own preachers, and provide for the other expenses connected with church life and growth. And, in addition to all this, these poor Christians give large sums for educational and missionary purposes. The churches in Burmah alone gave for these purposes last year about Rs. 85,539, or more than forty thousand dollars. This is mainly the overflow from the fountains of self-support. The mission-fields that have been left for years without missionaries have preserved the visibility of their churches, as in the case of Tavoy, and are found in a state to advance as soon as the voice of a leader is heard among them. The less than two thousand Karen Christians of Henthada found last year a hundred and forty-one recruits, and contributed Rs. 5,367, or more than twenty-five hundred dollars, though only a feeble woman has had the oversight of them. The Karens of Toungoo have done nobly, both in the way of accessions to the churches, and contributions for evangelical purposes, though the missionary force amongst them was reduced almost to its minimum. These disciples have sprung from an immortal seed: they are living branches of the living Vine.

"The churches in Bassein are already more than self-supporting: they are self-propagating. They have become builders of institutions which are destined at once to consolidate, perpetuate, and extend their spiritual and moral force. More than thirty-one thousand dollars, contributed to lay the foundations of their prosperity on a broader and firmer basis, evinces the aggressive power of the gospel in them. A considerable portion of the money contributed by them within the year has been expended for missionary labor. Twelve itinerants supported by them have been at work in the district of Bassein; and five more of their mission-

aries are laboring in Upper Burmah, among the Ka-Khyens and Shans around Bhamo. Besides these missionaries, there are native evangelists near Toungoo, and in Karennee, under the support of the Burmah Baptist Convention. Feeble missionary churches are thus becoming compacted into vigorous and effective missionary bodies."

THE GOSPEL IN NEW GUINEA.

A portion of the address by Rev. J. Richardson, of Madagascar, made at the anniversary of the London Missionary Society in May last, was given in the July number of the *Herald*. From the address on the same occasion by Rev. Mr. Macfarlane of New Guinea, we give the following extract: —

"What has been the effect of the gospel in New Guinea? I contend that if we had not done anything more than open up six hundred miles of coast line, and established thirty mission stations, and gained the confidence of the people at all those places, that would have been something for seven years' work. But we have done more than that. There are four languages reduced to writing — that is something; we have six books translated into them, we have catechisms, and I had the pleasure, before I left, of giving the people the whole of the Gospel of St. Mark in their own language. Chapels have been built, and altogether there is very great encouragement to go on with the mission. Take our station at Murray Island. In 1871 one of the Lefoo men built a canoe and went across to Murray Island to introduce a missionary amongst people who were then strangling their children, and living in heathenism and idolatry. That was only seven or eight years ago, and now, eighteen months ago, having heard that in the South Sea Islands they collected all their idols together and burned them when they did not believe in them, I had the pleasure on coming back from a five months' cruise on the coast to find that these people had collected their idols together and said that as they did not believe in them any more they wanted them to be burned. These people are not only rising in the scale of education, but they have a court-house, they have their magistrate, and they have appointed a man as king. They have established a number of laws, they have twenty of their best young men appointed as policemen. I shall never forget the first night I landed, and I should like to compare it with the last night before I left. I remember the feeling that came across me that night. I could see the fires through the grove of cocoa-nut trees; I could hear the drums beating; and I heard sometimes the shrieks of women. I knew that there was heathenism and cannibalism all round. Ah! but as I sat on the veranda of my little house at Murray Island the night before I came to this country, you must try and understand what my feelings were then. I was coming home to my own country and family; the opening up of the mission had been mostly accomplished, and here I was sitting on the veranda of this house, and I saw a fire in the cocoa-nut grove, just as I had done on that night before I landed. And as I sat there, and thought of the work that had been accomplished during the six or seven years, there was a sound that came warbling up the hill — it was not the shriek of women, but it was one of Moody and Sankey's hymns. These people were engaged in their evening worship, and after the singing of the hymn and prayer, and the talking of the teacher, then came about two hours of singing, for they are very fond of it; they know nearly all Moody and Sankey's hymns. All this has been accomplished within eight years. It was twenty years before the missionaries of Tahiti had their hearts cheered by knowing that a native was praying to the true God. We have not had to wait twenty years for that in New Guinea. There were two young men down at Dowan, about a mile and a half from the main; one of them was speared by the young chief to follow his father's spirit into spirit-land, but the other one became very serious and anxious, and made many inquiries from the teacher about the progress of Christianity in the South Seas. One day he walked out very thoughtfully, and the teacher suspecting that he was going out to pray, and being very anxious to know if there was a man in New

Guinea who had begun to pray, went after him, and followed him until he came to a banana plantation. There he saw him kneel down under one of those trees; he clasped his hands, and this was his prayer, 'O God, we hear that Thou art the great God, the true God, the only God. My heart is dark, the hearts of my countrymen are all dark; have pity on us and give us light.' I was exceedingly touched when I heard it, and greatly delighted, because I look upon that as New Guinea on its knees asking God for the greatest of all blessings — that he would give light."

MISCELLANY.

WHAT IS A ZENANA?

BY MRS. MURRAY MITCHELL.

I APOLOGIZE to those who know, for explaining that the word is a compound of two Persian words, "Zanān-khānā," which means simply, the house of the women. Now, I think the name is significant, — *the house of the women.* This suggests that there is also *the house of the men.* It looks strange, indeed, to us with our happy united homes, so loved and prized, to think of two separate homes under the same roof, one for the fathers and brothers and sons, and another, and quite separate, for the mothers and daughters and all the female relations. So it is in Bengal.

What above all else constitute the strength and glory of our country? Certainly our Christian homes. But poor India has no home, — or rather it has a divided home, and no home-life. "Home, sweet home!" "No place like home!" — these are words which have no echo in India; they touch no chord in a Hindu's heart. Ere long, however, this boon will be given to India through the influence of our Zenana work: we shall, with God's help, train the women; and the women make the home.

A lady who paid a short visit to Calcutta told me, only yesterday, that nothing she saw had impressed her so much or so painfully as the miserable surroundings of the women in the zenanas. I don't wonder that she should have felt thus. One glance into their bare, ugly, comfortless rooms would fill any heart with a great pity, and, I think, a longing to help to make them different. There is nothing in the real zenana to make life lovely or attractive; nothing to interest, nothing to amuse, nothing to look at, nothing to do!

The Hindus live together after a patriarchal fashion. Grandfathers, sons, and sons' sons are all found dwelling under the old family roof-tree. The sons bring home their young wives to their mother's zenana, and hence it is that so many women are often found living in the same house, — the mother and all her daughters-in-law, aunts also, — and always among them, the poor, disconsolate, despised widow.

It is not the case, as some have imagined it to be, that the large number of women residing together arises from polygamy. Polygamy is allowed by Hindu law, but is seldom practiced, except by the Koolin Brahman.

Every woman has an apartment for herself and her children. These rooms generally open off a veranda facing inward to a court. One room is a type of all the rest. It has a little matting on the floor, a low cot or bedstead at one end, bare dingy walls, and a small, high, grated window, affording hardly a glimpse of the beautiful, attractive world outside. It may reveal a streak of the pure blue sky overhead, but that is all. The verandas, off which the doors open, look on to a court, or perhaps to a garden, with a few sickly, dusty trees, and a little tank of water in the center, in which the women perform their ablutions.

And hard by, divided from the zenana only by a little door somewhere in the wall, are the apartments of the men, which often present a startling contrast to those of the women. You would probably find in them every comfort, every luxury, —

handsome furniture, soft carpets, pictures, books, means of agreeable occupation, pretty sights within and without. But no woman is ever seen in this paradise, as it would seem to her. She is "*purdah-nusheen*" — living behind the screen or curtain; and, according to Hindu etiquette or law, it is a disgrace for a high-born, high-caste woman to be seen by men with her face uncovered, or to be found outside her own zenana. When her betrothal takes place — generally at the age of eight or nine — she disappears into her prison-home, for the zenana is no better, and comes forth no more, except it be to be carried in a shut-up palki to the Ganges, to wash her sins away in the sacred waters; or to do pooja (idol worship); or perchance to visit another zenana as dreary and dark and miserable as her own. And, observe, the young child-wife does not live any longer with her own mother. From the time of her marriage she belongs absolutely to her mother-in-law; she lives under her roof, and she is subject to her in every sense. If the mother-in-law is kind and good the young creature may be comparatively happy; but if she is despotic or hard-hearted it will be very different. In any case, the stringent rules of Hindu etiquette, with which she has to comply, bind her in what many feel to be intolerable bondage.

I have spoken chiefly of Bengal; but though India is large, having many nationalities, creeds, races, languages, one thing is true of every part and every people, — woman does not receive the place which God intended she should occupy. Everywhere she is ignorant, and more or less degraded, enslaved, and unhappy. All the hundred and twenty millions of Indian women *need* our help, and are crying out to us in their need, "Come and help us." — *Monthly Record* of Free Church of Scotland.

A MOSLEM ON AMERICAN MISSIONS.

THERE was published in *The Christian Age* of London, of the date of April 7, a long letter from Constantinople, which purports to have been addressed to an American friend by a Mohammedan official who had been inspecting the work done throughout Turkey by Americans. Our missionaries in Constantinople report that they know nothing about the origin of the letter, save that they well remember the visits of the Turkish official. After extended statements concerning the results achieved by the press and the schools and colleges, the writer concludes as follows: —

"My letter is already very long, but I must add some thoughts which have crowded themselves very persistently upon me the last few days. These enterprises of your countrymen, together with what Americans, aided by British and other contributions, did for the relief of suffering during the famine of last year, have convinced me — 1. That Christian philanthropy is something we Moslems neither know nor practice. 2. That the religion which produces such fruits as these is adapted to the wants of men. 3. That your countrymen are the very best friends of Turkey, if the value of friendship be tested by what it *does*. 4. That the work of your countrymen in this country is already too strong to be destroyed by any human power. 5. That their work is as sure to spread as a tree is sure to grow; it has vitality in it. 6. That your countrymen here administer their trust and do their work in a manner exactly opposite to the principle of government administration. Our theory is that the people exist for the government, the whole country for its capital, and all time, past and future, must converge to the present, to avert present calamity or enhance present enjoyment. Our proverb is, 'Let my enemy live a thousand years, so he be a thousand miles away.' But your countrymen believe in work for *the people*. They make Constantinople a great fountain from and not towards which all streams flow. Indeed, they have drained the reservoir here to water betimes the distant vineyards and gardens where the better (spiritual) soil is found. With them the present is nothing, except as it is a dawn of promise for a coming day, a starting-point of labor for a better future. Your countrymen are opening up oases in all our desert land, when the day

shall come that our people, as well as the Christian nationalities among us, shall seek the benefits of such schools as your countrymen have founded; when our sons and daughters shall be educated after such method and in such spirit; when our intellectual and moral life shall be molded by the teachings of your schools and press, and an actual religious freedom has made it possible for us candidly and fearlessly to seek for *all* the elements of power in the institutions your country has given ours, there will be more reason for general joy than when, just as I close my letter, all faces are radiant and jubilant while the booming of cannon is announcing our great annual feast which commences on the morrow.

"Very truly and sincerely yours,

"SADUK EJNEBI.

"CONSTANTINOPLE, 30*th of Ramazan*, 1292."

A STOLEN IDOL.

THE *Friend of India* gives an account of a recent theft of an idol by a Hindu priest. The whole affair illustrates the degradation of both priests and people under Hinduism: —

"The Hindu community of Calcutta, more especially those residing in Baugh Bazaar, will learn with surprise of the theft of an idol known by the name of 'Muddun Mohun,' on Saturday last. As the history of this idol may interest some of our readers we subjoin the following: 'Muddun Mohun,' which is a century and a half old, was originally the property of the Rajah of Bistopore, who about one hundred and twenty-five years ago, being in want of money, pledged it with one Gocool Mohun Mitter for Rs. 25,000. Some time after the Rajah in question, being in need of more money, asked for and obtained a further sum of Rs. 25,000. Later on, the Rajah wanting to redeem the idol, Baboo Gocool Mohun Mitter refused to part with it, offering him another, and a gold one, in its place. The Rajah declined this offer, and recourse was had to law. By an arrangement ultimately arrived at, Rs. 50,000 more was paid to the Rajah in full of all demands, and the idol became the property of Gocool, on whose death it reverted to Baboo Jodoonauth Mitter, the present owner. This Baboo kept the idol in his *Thacoor Barree*, permitting worshipers access to it. Another idol, named *Radica*, was shortly after introduced into the house and united to 'Muddun Mohun.' The happy pair possessed a zemindaree, and a garden, which jointly yielded Rs. 5,100 annually, and was spent over their decorations and other requirements. A Brahmin of the Ooryiah caste, named Mahadeb (Panhah), was retained to perform the ceremonies, and to generally look after them. This man's cupidity led him last Sunday to conceal himself in the house, and to clandestinely remove 'Muddun Mohun,' and bury 'Radica' *pro tem.* in a vacant house adjoining. While going along the road with his booty, Mahadeb happened, unfortunately, to fall under the observation of a policeman, who arrested him on suspicion, and took him to the local thannah, where the discovery was made. He now awaits his trial."

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Adventures in Patagonia. A Missionary's Exploring Trip. By the Rev. TITUS COAN, with an Introduction by Rev. Henry M. Field, D. D. pp. 319. New York. Dodd, Mead, & Co.

WE think it will surprise many of the present generation of missionary readers to learn that the veteran missionary whose name is so identified with Hawaii once made an exploration of Patagonia, under the direction of the American Board. It is remarkable that Mr. Coan, now in the eightieth year of his age, should be able to give to the world this interesting record of what he saw in that still unfrequented region. The expedition went out in 1833, Mr. Coan having been called, while a student in Auburn Theological Seminary, to undertake, in connection with Mr. Arms, an exploration of the country north of the Straits of Magellan, with a view to the establishment of a mission. Having been landed on the coast of Patagonia the first difficulty was to find any human beings. The few who were subsequently found were utterly degraded, though not markedly cruel. Mr. Coan spent more than two months in seeking to learn of the

country and its inhabitants, passing through scenes so strange and desolate that it is remarkable he can describe them so calmly. So far removed was he from all familiar sights and sounds, that at one time on hearing, to his surprise, the crowing of a cock he was filled with most delightful sensations. After the fullest investigations possible the expedition returned with its report, and the conclusion was reached that Patagonia land was so desolate, and the people so few and scattered, that an attempt to establish a mission was unadvisable. In the light of today we can see the wisdom of that Providence which turned the steps of Titus Coan from Patagonia to the Sandwich Islands.

BUSHMAN — A BASUTO CHRISTIAN.

Africa, the Quarterly Journal edited by Major Malan, contains notices from the pen of Mr. Coillard of some of the native Christians connected with the French Evangelical Mission in Basutoland. We make room for the following account of one of the men, named Bushman, who volunteered to accompany Mr. Coillard in his missionary expedition to the Zambesi and who died while on the journey.

"Bushman was a Basuto, and not a member of the tribe whose name he bore. He came to us at Leribe in 1866, a naked heathen boy of repulsive appearance, in quest of work. All his relations were thorough heathens. He became attached to us, and when we were expelled by the Boers and were compelled to seek refuge in Natal, he followed us. When from Natal we undertook a long journey to our station at Motito, near Kuruman, Bushman would not part with us. He led our oxen and tended them with a care that gave us the greatest satisfaction. His mind was very sleepy. He had, as yet, not been able to read fluently, and not a ray of the grace of God seemed as yet to have penetrated into the darkness of his soul. Perhaps we were mistaken. He, however, did his work faithfully.

"I once sent him to Kuruman. The patriarch of Kuruman, Dr. Moffat, used to gather his household every morning for worship, and each in turn read his verse. Bushman took a book, but when, after having listened patiently to a dialect which was not familiar to him, Dr. Moffat went to look where he was reading, behold, he had a spelling book upside down in his hands. Looking in Dr. Moffat's face, he said with the greatest gravity, by way of explanation: 'I was exhorting you!'

"Light dawned in his heart: he saw his sins. He saw also the Saviour; he became a new man. He broke off entirely with his heathen parents, who did all they could to ensnare him. He applied himself diligently to learn to read. His progress was very slow indeed, but his efforts were at last crowned with success. He grew in knowledge and in grace. In 1870, a young man of the Bapeli nation, who had been converted at Leribe and had remained there for instruction, desired to return to his tribe and preach the gospel. His name was Jonathan. We sent Bushman with him. The journey was long and perilous, for those regions were still disturbed by war. He remained several years doing what little he could, evangelizing in his humble way and teaching what he knew. We called him back at last. Though he was twenty-five years old, such was his craving for learning that he sat at school with little boys all the morning, working the rest of the day to support himself. He gave us great satisfaction; his earnestness, his perseverance, and his modesty made him a place in our little community.

"While thus living at home he received his call to join the Mission to the Zambesi. He accepted it seriously. A few days after our departure, when we arrived at Harrismith, he said to me, 'Sir, I wish you would buy me a warm coat.' 'What for, Bushman, we go to warm climates, and you are well clothed?' 'Sir, those oxen are the Lord's; it is my work to tend them night and day, so that they keep fat and draw the wagons, and bring the Gospel in Baniailand. I need a coat for the night watches.' He got his coat, — one of his own choice, — and good was the use he made of it. When we were on the move he led his oxen. Whenever we stopped, day or night, hungry, tired, cold,

or wet, he never waited for an order; he knew his work. He was bent upon doing it thoroughly, studying to show himself approved unto God. Though there were other lads, he allowed them to be employed in something else. Those forty-eight bullocks were his special care. He did not mind anything, the roaring of the lions, the denseness of the darkness, or the thickness of the forest. He never spoke of his fatigue, and never complained of hunger. It was touching to see him by day after a long march, follow his cattle with his New Testament under his arm, and at night with a staff in his hand, always calm and happy.

"When we arrived at Baniailand we found everybody, even little boys, armed to the teeth. No one there dreamt of coming down the mountain, to tend the goats or till the ground, without his bow and arrows, his assagaies, and his formidable bowie-knife tied to his left arm, ever ready for use. The life of a man is very cheap there; we have seen it sacrificed for a mere trifle. The Baniai were astonished to see Bushman venturing in the field unarmed: he would answer them smilingly, 'I fear nothing, for I have a Shepherd who watches over me; nothing can hurt me.' He would go day after day, with his book and his staff, doing cheerfully the work which he considered the Master had specially entrusted to him. During that long journey I never once had occasion to reprimand him, or to remind him of his work.

"On one occasion we were attacked by hundreds of savages. He kept by his oxen with his staff in his hand, and had I not used my authority to call him back when some of them were taken by force, he would have tried to save them even though he should be killed.

"Thus he worked for eight or nine months. One day we were startled by a change in his features, he could not eat, and for the first time complained of fatigue. All in the camp were more or less depressed, for after a captivity of three months in Matebeleland we were expelled, and had our faces turned towards Basutoland. He was too tired to tend his oxen. He was ill. Fever had broken out amongst us. Bushman's illness made alarming progress. We once stopped a whole week expecting him at every moment to breathe his last. His time had not yet come. After reaching Schoschong he seemed to revive, but he never deceived himself. 'I do not belong any more to you,' he would say, when pressed to go to the preaching, 'I am on my way to heaven; I have done with prayer; now I praise.' He sank rapidly, and in a few days his soul departed to be with Christ."

BRAHMINICAL MORALS.

A CURIOUS illustration of Brahminism has been lately furnished at Rahuri in the Deccan. A Brahmin and one of his sons united in putting to death another son, with whose wife they had both carried on an illicit intrigue. The Brahmins of the place put the father out of caste, but kept secret the crime of which he had been guilty. As the man put out of caste was a rich sawakar, the attention of the police was drawn to the matter and evidence of the murder obtained, and in consequence the father and son have been sentenced to death. As we have often pointed out, Caste is an *imperium in imperio*, and not only so, it considers its rule the highest. The Brahmin punchayet at Rahuri should be arraigned on a charge of abetment. — *Bombay Guardian.*

Notes of the Month.

SPECIAL TOPICS FOR PRAYER.

For a blessing upon the "Morning Star" in her present voyage to Micronesia and for the people she is to visit.

For Van, and the missionaries in that region who ask for our prayers (page 306-7).

For Turkey, that impending political changes may result in the furtherance of the gospel.

MARRIED.

May 22. At Erzroom, Rev. William N. Chambers to Miss Mary F. Bliss, both of the Eastern Turkey Mission.

May 31. At Kobe, Japan, Rev. John T. Gulick to Miss Frances A. Stevens.

DEATHS.

June 15. At Clinton N. Y., Rev. Justin Doolittle (see page 294).

June 20. In Luzerne, N. Y., Alfred O. Treat, M. D., son of the late Secretary Selah B. Treat, from 1867 to 1874 a missionary physician of the American Board in North China.

DEPARTURES.

July 17. From New York, Rev. Lucius O. Lee and wife, and Miss Myra Barnes, from Michigan; also Miss Minnie C. Brown and Miss Laura Tucker, from Missouri. These five persons are on their way to join the Central Turkey Mission.

FAREWELL MEETING.

On Wednesday, July 14, a service was held in Pilgrim Hall, Boston, with reference to the early departure of the following persons recently appointed as missionaries in connection with the American Board: Mr. and Mrs. Lucius O. Lee, Miss Mira L. Barnes (Michigan); Miss Minnie C. Brown, Miss Laura Tucker (Missouri); Miss Harriet Newell Childs (Mass.), going to Central Turkey. Miss Emily C. Wheeler (Turkey and Mass.), going to Eastern Turkey. Mr. James C. Robbins (R. I. and Hampton Institute), going to Dakota Mission. Mr. W. W. Bagster (California), Mr. W. H. Sanders (Ceylon and Mass.), going to Bihé, Central Africa. Mr. and Mrs. E. H. Richards (Ohio), going to Umzila's Country, East Africa. Mr. and Mrs. George A. Wilder (South Africa and Mass.), going to Zulu Mission.

DONATIONS FOR A MISSION TO CENTRAL AFRICA.

Previously acknowledged, see July *Herald*,	$1,711 41
Neponset, Mass., Trinity ch.	7 14
Newton, Mass., "Economy with the blessing of the Lord," J. W. D.	1,000 00
Bristolville, O., Cong. ch.	7 00
Claridon, O., Cong. ch.	2 00
North Bloomfield, O., Cong. ch.	4 00
Concord, Ill., J. J. Thorndike,	1 56
Honolulu, S. I., L. K. Bingham,	5 00
	$2,738 11

DONATIONS RECEIVED IN JUNE.

MAINE.

Cumberland county.
Auburn, High St. Cong. ch. and so. 250 00

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.
Gilsum Cong. ch. and so. 19 00
Marlboro, H. M. N. 8 00 — 27 00
Grafton county.
Bristol, Cong. ch. and so. 5 57
Hanover, Dartmouth Religious Soc. 100 00 — 105 57
Hillsboro co. Conf. of Ch's. George Swain, Tr.
New Ipswich, Cong. ch. and so. 4 34
Pelham, Cong. ch. and so. 79 60 — 83 94
Merrimac county Aux. Society.
Pittsfield, Cong. ch. and so. m. c. 21 54
Strafford county.
Dover, 1st ch. and so. 100 00
338 05

VERMONT.

Bennington county.
Bennington, 2d Cong. ch. and. so. 54 93
Orange county.
Newbury, 1st Cong. ch. and so. 9 90
Randolph, 1st Cong. ch. and so. 9 00
Thetford, Jona. Farr, 10 00
Vershire, H. Colton & Son, 10 00 — 38 90
Rutland county.
Clarendon, A friend, 5 00
Pittsfield, Cong. ch. and so. 21 39
Rutland, A friend, by Rev. J. G. Johnson, 1 00 — 27 39
Washington county Aux. Soc. G. W. Scott, Tr.
Barre, Cong. ch. and so. 60 00
Windham county Aux. Soc. H. H. Thompson, Tr.
Brattleboro, Cen. ch. m. c. 15.10; H. 2; 17 10

Windsor county.
Ludlow, Cong. ch. and so. 17 25
Norwich, Cong. ch. and so. 7 38
Woodstock, 1st Cong. ch. and so. 24 94——49 57
247 89

MASSACHUSETTS.

Berkshire county.
Hinsdale, Cong. ch. and so. 171 75
Pittsfield, South ch. and so. 26 00
Sheffield, Cong. ch. and so. 7 50——205 25
Bristol county.
Attleboro, 2d Cong. ch. and so. 64 00
Easton, Ev. Cong. ch. and so. 30 65——94 65
Brookfield Asso'n. William Hyde, Tr.
Brookfield, A friend, 30 00
Dukes and Nantucket counties.
Vineyard Haven, A friend of Missions, 500 00
Essex county.
North Andover, Cong. ch. and so. 60 00
Essex county, North.
Ipswich, 1st Cong. ch. and so. monthly offering, 5 00
Newburyport, North Cong. ch. and so. 26 09——31 09
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.
Beverly, Washington St. Cong. ch. and so. 30; Dane St. Cong. ch. and so. 9.50; 39 50
Lynn, Chestnut St. Cong. ch. and so. 9 40
Salem, South Cong. ch. and so. 271 00
Saugus, Cong. ch. and so. 55 00——374 90
Franklin co. Aux. Society. Albert M. Gleason, Tr.
Deerfield, Cong. ch. and so. 30 00
Northfield, Trinitarian ch. and so. 13 38
West Hanley, Cong. ch. and so. 10 00——53 38
Hampden co. Aux. Society. Charles Marsh, Tr.
Blandford, Cong. ch. and so. 37 58
Feeding Hills, Cong. ch. and so. 11 13
Monson, Cong. ch. and so. 58.80; do. m. c. 15.50; do. M. Chapin, 5; 79 30
Palmer, 2d Cong. ch. and so. 26 79
Springfield, Memorial ch. and so. 99 92
West Springfield, Ashley School and Charitable Fund for Foreign Missions, by Samuel Smith, Tr. 150 00——404 72
Hampshire co. Aux. Society.
Amherst, 1st Cong. ch. and so. 75 00
Enfield, Edward Smith, 100 00
Granby, 1st Cong. ch. and so. to const. J. H. Barton, H. M. 150 50
Hadley, Russell ch. m. c. 13 30
Northampton, Edwards ch. m. c. 17.94; Nathan Sears, 25; 42 94
Plainfield, Mrs. Salley Pratt, deceased, by E. B. Pratt, 23 00
Southampton. Friend, 5 00
So. Hadley Falls, Cong. ch. and so. 41 00——450 74
Middlesex county.
Cambridgeport, Pilgrim ch. m. c. 7 04
Everett, Cong. ch. and so. 14 68
Framingham, Plymouth ch., A friend, for Africa, 25 00
Lowell, Eliot ch. and so. 46 00
Malden, 1st Cong. ch. and so. 41.64; M. Kent, 1; 42 64
Melrose, Orth. Cong. ch. and so. 64 31
Natick, Cong. ch. and so. 26 00
No. Chelmsford, Cong. ch. and so. 21 00
Sherborn, E. C. A. 25 00
So. Framingham, A friend, 15 00
West Somerville, ch. and so. 6 00——292 67
Norfolk county.
Braintree, 1st Cong. ch and so. 14 02
Brookline, Harvard Cong. ch. and so. 281 29
Canton, Cong. ch. and so. 15 03
Grantville, Cong. ch. and so. 68 81
Milton, A friend, 10 00
Randolph, 1st Cong. ch. and so. 241; do. m. c. 63.37; 304 37
Sharon, Cong. ch. and so. 33 69
So. Weymouth, Union Cong. ch. with other dona. to const. Mrs. C. R. Waterman and Miss C. S. Reed, H. M., 119 55
Walpole, Orth. Cong. ch. and so. 42 38
Wellesley, Wellesley College, 5 00
Weymouth, 1st Cong. ch. and so. 2 00——896 14
Old Colony Auxiliary.
Fairhaven, Sarah Pope, 15 00
Plymouth county.
Abington, Cong. ch. and so. 14 55
Bridgewater, Central Sq. ch. 70 00
Campello, Cong. ch. and so. 100 00
East Marshfield, 2d Cong. ch. and so. 3 60
Marion, Ladies' Miss'y Meeting, 5 00——193 15
Suffolk county.
Boston, 2d ch. Dorchester, 1,417.74; Village ch. Dorchester, 53.13; Union ch. 3.62; do. Mrs. E. C. Ford, 20; A friend, 20; A. T. 5; 1,519 49
Worcester county, North.
Winchendon, North Cong. ch. and so. add'l, 15 00
Worcester co. South Conf. of Ch's, William R. Hill, Tr.
Westboro, Cong. ch. and so. 95 48
5,231 66

Legacies.— Medway, Rev. Caleb Kimball, by Mrs. Kimball, 100 00
Williamstown, Lucy Young, add'l, by Mrs. Lucy C. Lincoln, Adm'x, 55 47——155 47
5,387 13

RHODE ISLAND.

Providence, Central Cong. ch. and so. 2,300 00

CONNECTICUT.

Fairfield county.
Danbury, Eli T. Hoyt, to const. J. W. Perry, H. M. 100 00
Greenwich, 2d Cong. ch. and so. 87 36
So. Norwalk, C. M. Lawrence, 1 10
Trumbull, Cong. ch. and so. for Papal Lands, 11 00——199 46
Hartford county. E. W. Parsons, Tr.
Berlin, 2d Cong. ch. and so. 18 88
Glastenbury, 1st Cong. ch. and so. 200 00
Hartford, Rev. O. E. Daggett, 25 00
No. Manchester, 2d Cong. ch. and so. to const. Royal J. Allen, H. M. 137 00——380 88
Litchfield co. G. C. Woodruff, Tr.
Roxbury, Cong. ch. and so. 15 81
Thomaston, Cong. ch. and so. 29 00
Wolcottville, Cong. ch. and so. 37 62——82 43
Middlesex co. E. C. Hungerford, Tr.
Middletown, 1st Cong. ch. and so. 72 03
New Haven co. F. T. Jarman, Agent.
Guilford, 3d Cong. ch. and so. 33 68
New Haven, 1st Cong. ch. m. c. 8.58; Davenport ch. 9; North ch. m. c. 4.75; Howard Ave. Cong. ch. 34.00; 56 33
Northford, Cong. ch. and so. 20 00——110 01
New London co. L. A. Hyde and L. C. Learned, Tr's.
New London, 1st Ch. 100 08
North Stonington, A friend, 20 00
Old Lyme, 1st Cong. ch. and so. 7 25——127 33
Tolland county. E. C. Chapman, Tr.
Andover, Cong. ch. and so. add'l, 35
Mansfield Centre, Charles H. Learned, 5 00
Somersville, Cong. ch. and so. 50 00——55 35
Windham county.
So. Killingly, Cong. ch. and so. 6 00
———, A friend, 5 00
1,038 49

Legacies.— Union, Rev. Sam'l O. Curtiss, by George Curtiss, Ex'r, int. in part, 9 00
1,047 49

NEW YORK.

Belmont, L, A. Hickok, to const. Harriet E. Waters and Mary G. Hart, H. M. 200 00
Brooklyn, Clinton Ave. Cong. ch. (of which from Julius Davenport, 200; A. S. Barnes, 100; E. Holmes, 75; Henry Elliott, 50; Charles Glatz, 10), 1,080.11; 1st Presb. ch. A friend, 12.50; 1,092 61

Buffalo, 1st Cong. ch. R. W. B.	250 00	
Eaton, Cong. ch. and so.	20 00	
Elizabethtown, Mrs. Cornelia Noble,	25 00	
Franklin, 1st Cong. ch. and so.	35 52	
Honeoye, 1st Cong. ch. and so.	54 00	
Jamesport, J. E. Phelps,	2 50	
New York, A friend, thro' Rev. Dr. Cheever, 250; Mrs. J. L. B. Nutting, 10; I. J. 10;	270 00	
North Bergen, Rev. S. Carver,	90	
Perry Centre, Cong. ch. and so	25 00	
Steuben, 1st Welsh Cong. ch.	11 97	
Walton, 1st Cong. ch. and so.	70 35	2,057 85

NEW JERSEY.

Orange, Trinity Cong. ch. to const. HARVEY R. HALSEY, H. M.	188 28	
Plainfield, Mrs. Oren Johnson,	10 00	198 28

PENNSYLVANIA.

Brady's Bend, Welsh Cong. ch.	5 00	
Gibson, Friends,	25 00	
Kingston, Welsh Cong. ch.	10 00	
Philadelphia, Central Cong. ch. m. c.	13 82	
Pittsburg, Penn'a Synod Cumb. Presb. ch. 18.07; Rev. T. Edwards, 1;	19 07	
Sugar Grove, Mrs. K. Weld, 2.00; George Lewis, .90;	2 90	75 79
Legacies. — Philadelphia, James Smith, by Frank P. Pendleton, in part,		9,000 00
		9,075 79

OHIO.

Ashtabula, Cong. ch.	30 00	
Chatham Centre, 1st Cong. ch.	27 00	
Cleveland, Madison Ave. Cong. ch	2 00	
Elyria, E. DeWitt,	35	
Pomeroy, Welsh Cong. ch.	9 00	
Springfield, Cong. ch.	11 20	79 55

INDIANA.

Michigan City, Cong. ch.		50

ILLINOIS.

Amboy, Cong. ch.	30 00	
Aurora, N. E. Cong. ch.	25 00	
Buffalo, J. A. Mason, to const. Rev. L. Y. HAYS, H. M.	500 00	
Bunker Hill, Cong. ch.	31 20	
Chicago, N. E. Cong. ch. 576.93; U. P. Cong. ch. m. c. 10.23; Lincoln Park, Cong. ch. 76.40; Plymouth ch. 101.30; T. S. Hubbard, 100;	864 86	
Chesterfield, Cong. ch.	7 00	
Elgin, Cong. ch.	10 95	
Elmwood, Cong. ch.	52 00	
Evanston, Cong. ch.	29 25	
Glencoe, A. H. Hovey,	80	
Godfrey, Mrs. John Mason,	10 00	
Granville, Cong. ch.	18 50	
Greenville, Cong. ch. of wh. fr. Rev. A. Crawford, 5;	6 15	
Griggsville, Cong. ch.	37 15	
Homer, Cong ch.	9 40	
Joy Prairie, Cong. ch.	69 25	
Philo, William Keeble,	10 00	
Plainfield, Cong. ch.	13 80	
Toulon, Cong. ch.	17 00	
Verona, Cong. ch.	2 17	
Waukegan, Cong. ch.	6 09	
Wyoming, Cong. ch.	4 75	1,755 32

MICHIGAN.

Ann Arbor, 1st Cong. ch.	32 00	
Detroit, 1st Cong. ch.	391 56	
Olivet, Cong. ch. m. c.	8 96	
Richland, 1st Presb. ch. m. c.	1 19	
Salem, 1st Cong. ch. and s. s.	15 00	448 71

MISSOURI.

Independence, H. N. Pixley,		2 00

MINNESOTA.

Excelsior, Cong. ch.	21 00	
Minneapolis, Plymouth ch. 37.28; 1st Cong. ch. 27.62;	64 90	
Waseca, C and K,	19 00	104 90

IOWA.

Bear Grove, Cong. ch.	7 25	
Belmond, Rev. J. D. Sands,	1 00	
Chester Centre, Cong. ch.	27 00	
Council Bluffs, Cong. ch.	51 28	
Granvillo, Benjamin Sackett,	4 00	
Grinnell, Cong. ch. to const. HENRY LAWRENCE, H. M.	119 00	
Maquoketa, Cong. ch. Miss. Soc.	5 45	
Prairie City, 1st Cong. ch.	5 00	
Quasqueton, A friend,	5 00	
Waterloo, Cong. ch.	15 00	239 98

WISCONSIN.

Arena, Cong. ch.	7 00	
Hartford, Cong. ch.	6 20	
Hydes Mills, Rev. J. P. Sparrow,	1 00	
Platteville, Cong. ch.	39 00	
Potosi, Cong. ch.	11 70	64 90

KANSAS.

Bushnell, Cong. ch.	83	
Garden City, Cong. ch.	2 00	
Union, Cong. ch.	2 73	
White City, Cong. ch.	3 00	8 56

NEBRASKA.

Camp Creek, Cong. ch.	3 08	
Omaha, 1st Cong. ch.	42 85	45 93

CALIFORNIA.

Murphy's, Cong. ch.	5 00	
Oakland, Plymouth Ave. ch. 5.25; Martha L. Newcomb, 100;	105 25	
Santa Cruz, Cong. ch.	7 00	117 25

OREGON.

Albany, Cong. ch.	7 00	
Portland, 1st Cong. ch.	40 00	47 00

FOREIGN LANDS AND MISSIONARY STATIONS.

China, Kalgan, Rev. W. P. Sprague	10 00	
Turkey, Van, Dr. G. C. Raynolds and wife,	50 00	60 00

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Mrs. Benjamin E. Bates, Boston, *Treasurer.*

For several missions in part,	6,320 00

FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer.* 1,000 00

MISSION SCHOOL ENTERPRISE.

MAINE. — Waterford, Centre S. S. Penny cont. 5; York, 1st Cong. s. s. 5;	10 00
NEW HAMPSHIRE. — Alstead, 2d Cong. s. s.	10 00
VERMONT. — Hartford, Cong. s. s. 10; Georgia, Cong. s. s. for Pastor Shubert's sch. 10; North Bennington, Cong. s. s. Green Bank Box Asso. 40; Northfield, Cong. s. s. 10;	70 00
MASSACHUSETTS. — Cambridgeport, Prospect St. s s. 15.45; Peabody, Rockville Cong. ch. 10; South Weymouth, Union Mission Circle, 10;	35 45
CONNECTICUT. — 1st Cong. s. s. for Harpoot,	30 00
NEW YORK. — Millers Place, Cong. s. s. 7.61; Sherburne, 1st Cong. s. s. 51.74;	59 35
ILLINOIS. — Bradford, Infant class, s. s. 3.50; Bunker Hill, Cong. s. s. 10;	13 50
MICHIGAN. — Calumet, Cong. s. s. for Kioto Training School, 20; Olivet, Cong. s. s. 10;	30 00
WISCONSIN. — Delavan, Cong. ch. s. s.	16 79
	275 09

Donations received in June,	22,307 70
Legacies " " "	9,164 47
	$31,472 17

Total from September 1st, 1879, to June 30th, 1880, Donations, $255,278.50; Legacies, $64,809.64 = $320,088.14.

FOR YOUNG PEOPLE.

THE ARMENIANS.

WHAT is known in history as Armenia is a region somewhat larger than New England and New York combined, and yet the scholars in our schools cannot find so much as the name of Armenia in some of the best books of geography which they study. The reason for this is that Armenia, though very important historically, is no longer a nation by itself. At present it is only a part of Turkey, and it has come so fully under the authority of the Turkish Sultan at Constantinople that it is difficult to give any exact bounds which mark it off from the rest of Turkey.

Armenia lies in the eastern part of Asia Minor, south and southeast of the Black Sea. From Constantinople you must travel some six hundred miles towards the sun-rising to reach its western border, and then you must go on four hundred and thirty miles before you come to its eastern border. It is a fine mountainous country, with several large rivers, among them the Euphrates and the sources of the Tigris. Near the center of this region is the famous Mt. Ararat, where the ark rested, and many suppose that the Garden of Eden was somewhere within the boundaries of Armenia. On this account the region is sometimes called the cradle of our race.

ARMENIAN PRIEST.

THE HISTORY OF THE ARMENIANS.

The people themselves claim that their race sprung from a great-grandson of Noah, named Haig, and hence they call themselves Haiks. The race is certainly a very ancient one, and it was well known long before the time of Christ. Some of the Armenians say that the gospel was brought to their ancestors by the Apostle Thaddeus only a few years after Christ died. But whether this is true or not, it is certain that Christianity became the religion of the state in the beginning of the fourth century. This was accomplished through the influence of Gregory,

called the "Illuminator," who was a remarkable man, and is still held in highest esteem by Armenians, as a saint and a teacher. The Bible was translated into the Armenian language as early as A. D. 411, and the people still possess copies of it in their churches, holding it in great reverence. But since that early day the language has passed through such changes that the old Armenian is not understood by the people, and the Bible, though they have it in their hands, is practically in an unknown tongue. Oftentimes the priests themselves do not understand the words they use; they only repeat the sounds which they have heard. The Armenians were conquered by the Mohammedans in the year 837 A. D., and ever since have suffered, oftentimes in terrible ways, from the oppression of their masters. The whole race is now estimated at about four million souls, but they are widely scattered; probably not over a quarter part of the four millions live within the bounds of Armenia. The rest of them are to be found in Russia, Persia, and India, as well as in Constantinople and other parts of Europe.

A BISHOP

THE ARMENIAN FAITH.

Though the Armenians claim the name of Christian, they know little or nothing of the gospel as Jesus taught it. In some respects they are like the Roman Catholics, and one section of them acknowledges the authority of the Roman Church. But the orthodox Armenians are followers of Gregory, and so are often termed Gregorians, and the head of their church, called the Catholicos, lives at Echmiadzin, not very far from Kars, in Russian Armenia. They reverence the Bible, though, as may be judged from the fact that they have it only in their ancient language, which they do not understand, they are but little influenced by its teachings. They believe in the worship of saints and of pictures and of the cross. They confess to their priests and practice penance, but they reject in theory the doctrine of purgatory, though many of the common people seem to believe in such a state. They celebrate the mass, and hold that the bread used in the sacrament is literally changed into the body of Christ. But forms of service do not make men holy, and the Armenian church has been very corrupt. What good could be expected to come from a religion which consists in worshiping in a church where the priest stands with his back to the people, and mumbles over words which the audience cannot comprehend, and of which, possibly, he himself does not know the meaning? As a body they are as ignorant of Christian truth as they would be if they had never heard the name of Christ. It is sad to think of so many who have the Bible in their hands, but who do not know the power of the gospel.

ARMENIAN WOMEN NEAR KARS

ARMENIAN ECCLESIASTICS.

There are said to be *nine* grades of ecclesiastics among the Armenians, but we give pictures in this number of only three of them. The priest, on the first page, has on his street dress, a loose robe made with flowing sleeves. He wears a bell-shaped cap, and carries a string of beads in his hand. These priests, unlike the Romanists, are not only allowed to marry, but are obliged to marry. Every village has its priest, and in the cities they abound. They never preach or teach, but merely keep up the formal services in the churches, baptizing and marrying the people, and burying the dead. The *vartabeds*, a name often met with in letters from our missionaries, are like the Romish monks, not living among the people, as the priests do, but usually gathered by themselves in monasteries. The *bishop* is represented in the picture with his staff, or mace, which is the symbol of his authority over the priests. He ordains them and rules them as he pleases. But over him is the *catholicos*, whose chief business seems to be to ordain the bishops and to prepare the *meiron* or *holy oil*, which the inferior clergy must buy of him. This oil is supposed to have wonderful power, since in its preparation the reputed arm of St. Gregory, who died some 1400 years ago, is plunged into the vessel containing the ingredients, and when this is done, the whole mass is said to begin at once to boil. This oil is sold at a great price, and the revenue from this source supports the catholicos. The *patriarch*, represented above, is an official residing at Constantinople, through whom the Turkish authorities govern the Armenian Church.

PATRIARCH AT CONSTANTINOPLE.

In 1831 the American Board began its missions among the Armenians. The first church was formed in 1846, but already there are 6,000 church members. The Armenian ecclesiastics at the outset were bitterly hostile to our missionaries, but latterly many of them have shown a better spirit. To say nothing of the changes effected outside of the Armenian church, the reformation within is very marked. Now the priests are compelled in many places to preach, for since the Protestants came the people demand instruction. The Scriptures in the modern language are read more and more, and Christian schools are rapidly multiplying. Great as have been the results already achieved, we confidently look for yet greater things among the Armenians within a few years.

CONTRIBUTIONS RECEIVED FOR FAMINE IN TURKEY.

Bangor, Me., Prof. D. S. Talcott $2.00
Bethel, Me., T. H. Chapman 10.00
" " 5.00
Bridgeton, Me., "A reader of the Mirror." 13.00
Cumberland, Me., Cong. Ch. and Soc 23.00
Foxcroft, Me., Rev. Amasa Loring 2.00
Hampden, Me., Cong. Ch. and Soc 10.00
Lebanon Centre, Me., A Friend 5.00
Oak Hill, Me., Mr. Thornton 10.00
Orland, Me., Joseph Smith and Wife 5.00
Portland, Me., State St. Cong. Sab. Sch. 30.00, Mr. and Mrs. Henry M. Payson, 10.00, Mr. Woodbury S. Dana, 10.00, for Mrs. E. E. Bliss 50.00
Portland, Me., Mrs. C. W. Brooks 25.00
" " F. Southworth 3.00
West Auburn, Me., Master Sammie J. Cogswell 1.00
" " " Miss Sophia A. Shaw 1.00
Wilton, Me., Mrs. A. Russell 1.00
Winthrop, Me., Two sisters of Cong. Ch 6.00
" " Mrs. Stephen Sewall and Mrs. A. P. Snow 10.00
——— Me., "A check" 250.00
Bristol, N. H., Cong. Ch. ..... .50
" " A Friend 1.00
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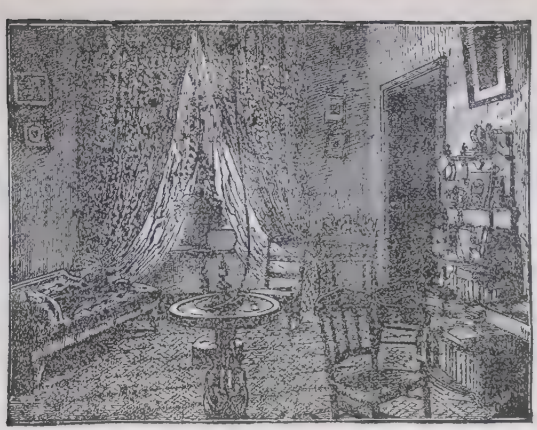

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American Board of Commissioners for Foreign Missions.

The American Board of Commissioners for Foreign Missions will hold its Seventy-First Annual Meeting in the city of Lowell, Massachusetts, on October 5th, 6th, 7th, and 8th.

The opening session will be held in Huntington Hall, Merrimack St., on Tuesday afternoon, October 5th, at three o'clock.

The Annual Sermon will be preached in the same place at 7.30 o'clock P. M.

The citizens of Lowell and vicinity will most cordially entertain the corporate and honorary members of the Board and pastors of Congregational churches (with their wives), Missionaries of the Board, officers of the Woman's Boards of Missions, and professors and students in theological seminaries.

A train will leave Lowell for Boston after the evening sessions and return in time for the opening session each morning, to accommodate any who may wish to avail themselves of this opportunity. Persons included in the above invitation, who are to remain through the day only, will be furnished, upon their arrival, with dinner tickets, on application to the Chairman of the Committee on Entertainment.

Soon after September 6th cards of hospitality will be sent to each applicant and to his host, hence it is hoped that application by those intending to be present will be forwarded to CHARLES A. STOTT, Chairman of the Committee on Entertainment, at a date as early as possible prior to September 4th, which is the limit to applications. Each applicant is requested to acknowledge the receipt of the card of hospitality. Should any applicant fail to receive a card of hospitality prior to September 20th, he is requested to write again. Should any applicant be unable to attend, will he please notify the Chairman of the Entertainment Committee at once.

Reduced rates, it is expected, will be secured on most of the railroads making connection with Lowell and Boston, announcement of which will be made later by the Transportation Committee.

Any information applicants may desire to receive, which will be of service to them in deciding upon attendance at the meeting (especially from those at a distance), will be gladly and promptly furnished upon application to the Chairman of the Committee of Arrangements.

CHARLES D. BARROWS,
Chairman Committee of Arrangements.

ARTHUR K. WHITCOMB, *Secretary.*

LOWELL, *July* 12, 1880.

THE MISSIONARY HERALD

SEPTEMBER, 1880.

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CONTENTS

Editorial Paragraphs 329
The Woman's Board and its Auxiliaries 332
Missionary Comity in the Sandwich Islands 333
Some Reasons for Evangelizing Central Africa. VI. *By Rev. J. O. Means, D. D.* . 335
The Interior Provinces of North China. 338
The Debt We Owe 340
The English Church Mission on Lake Nyanza 340
Shall it be Exclusion? *By Rev. S. R. Riggs, D. D.* 343
Letters from the Missions 347
Japan Mission 347
From Mr. Pettee, Mr. J. D. Davis, Mr. De Forest, and Mr. Atkinson.
Ceylon Mission 349
From the Annual Report.
Madura Mission 350
From Mr. Washburn.
Eastern Turkey Mission 351
From Mr. Dewey.
Western Turkey Mission 352
From Mr. Bowen, Mr. Perry, Dr. Farnsworth and Mr. Parsons.
Gleanings from Letters 354
From Mr. Kilbon, Amanzimtote; Mr. Marsh, Philippopolis; Mr. Hubbard, Sivas; Mr. Barnum, Van; Mr. Ament, Pao-ting-fu.
Missions of other Boards 355
The Scotch United Presbyterian Missions; The Free Italian Church; American Baptist Missionary Union (The Teloogoos).
Miscellany 357
The Queen of Madagascar. — Intemperance in Japan. — Woman's Influence in India. — American Missionaries among Bulgarians. — Facts about the Jews.
Notes of the Month 361
Special Topics for Prayer; Arrivals; Departures.
Donations for a Mission to Central Africa 362
Donations Received in July 362
For Young People 365
A Picture that made a Missionary (One Illustration). — African Princes in England (Two Illustrations).
Contributions for Famine in Turkey and Persia . . . . . *First Advertising Page*
Donations for Armenia College *2d Adv. Page*

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Rev. E. K. ALDEN, D. D. }
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Communications relating to the pecuniary affairs of the Board should be sent to the Treasurer; subscriptions and remittances for the MISSIONARY HERALD, to the Publishing Agent.

MRS. ELIZA H. WALKER, having care of Missionary children, may be addressed *Auburndale, Mass.*

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LEGACIES.

In making devises and legacies, the entire corporate name of the particular Board which the testator has in mind should be used, as follows: —

"The American Board of Commissioners for Foreign Missions, incorporated in Massachusetts in 1812."

"The Woman's Board of Missions, incorporated in Massachusetts in 1859."

"The Woman's Board of Missions of the Interior, incorporated in Illinois in 1873."

PUBLICATIONS.

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The MISSION QUARTERLY FOR YOUNG PEOPLE. Sabbath-Schools, Mission Circles, or individuals sending contributions for the MISSION SCHOOL ENTERPRISE, shall receive, gratis, on application, the *Mission Quarterly* for 1880, at the rate of forty copies for each $10.00 contributed; all the copies to be sent to one address.

Pamphlet Sketches of the several missions of the Board, 30 cents for the set.

Leaflets for free distribution may be obtained at the Mission Rooms.

THE

MISSIONARY HERALD.

VOL. LXXVI. — SEPTEMBER, 1880. — No. IX.

FINANCIAL OUTLOOK. — The contributions for eleven months aggregate: From Donations, $287,674.33; From Legacies, $66,878.98; Total, $354, 553,31. In order to meet that part of the appropriations for the year, for which provision must be made from the regular contributions and legacies, we need to receive at least $85,000 during the month of August. Of this amount we must look for about $75,000 from the donations of churches and individuals. This will require only about $8,000 in advance of the average donations during the month of August for several years, with the exception of last year when there was a decline of over $26,000 below this average. We have no reason to anticipate another such unfortunate decline the present year. The indications of the first eleven months are all against it. We only desire that churches and individuals contributing to the Board will make sure that their donations are forwarded to the treasurer before the financial year closes, *his books being kept open for this purpose until after the first Sunday in September.* During these last days we are accustomed to look for the final ingathering from churches which have not previously sent their full donations for the year, also for the regular or special gifts of some of our largest donors, and for the personal thank-offerings of many who desire thus to express their individual consecration to the great missionary work. All these contributions are imperatively needed that we may honorably meet our obligations and successfully close the year. May God's blessing rest upon every giver, and accompany every gift!

ATTENTION is called to the notice, upon the last page of the cover, of the Annual Meeting to be held at Lowell, Mass., commencing October 5, at 3 P. M. We learn that the committees appointed for the purpose are making admirable arrangements for the entertainment of the large number of guests expected. The hall where the meeting is to be held can accommodate an audience of nearly 3,000, so that the enthusiasm of a great assembly may be anticipated. Let the meeting be preceded and accompanied by special prayer for the presence and guidance of the Divine Spirit.

ON the day on which the "Morning Star" sailed from Honolulu on her eighth trip to Micronesia, three vessels left the same port in quest of laborers, expecting to find them among the Micronesian Islands. A fourth vessel was soon to follow. These labor ships are effecting great changes in the population of many islands in Polynesia.

The *Monthly Record* of the Royal Geographical Society reports that eleven Jesuit missionaries, who left England last January to form a mission in Central South Africa, had settled in Lobengule's kingdom, with the permission of the king. Another Jesuit expedition is reported as to leave Gubuluwayo in May last, on a visit to king Umzila. It is to be hoped that our missionaries now on their way to Umzila's kingdom may not find themselves forestalled by these Jesuits.

It is with deep sorrow that we have received tidings by ocean-cable that Rev. Justin W. Parsons, our faithful missionary at Nicomedia, Western Turkey, has fallen by the hand of assassins. The only particulars yet received are that his murderers have been arrested and have confessed their crime. The letter from Mr. Parsons given in this number of the *Herald* indicates the unsettled state of society in the region where he was laboring, and also shows the courage and devotion of this servant of Christ in the midst of manifold perils. It is now many years since a missionary of the Board met his death by violence. May it be long before there shall be need of chronicling another similar event.

The Directors of the London Missionary Society, on the receipt of the intelligence of the death of Rev. Dr. Anderson, gave expression to their sense of the worth of the late secretary, and the value of his services. In the resolutions, kindly transmitted to the officers of the American Board, they say: "Of his broad-hearted Christian sympathy the directors of this society have had many proofs, the influence of which they have often felt, and to which they now bear grateful and affectionate testimony. In the results of his long continued official work, in the instructive and stimulating missionary literature which was the product of his long experience, wide knowledge, and busy pen, and in his varied and indirect influence on outside and distant missionary circles, he still lives a power for good, and though dead yet speaks for mans' blessing and the Divine honor."

A sprightly paper claiming the largest circulation of any New England daily says, in a recent number, that "the average cost of a heathen convert was some time ago estimated at $50,000." This estimate must have been made at least as long ago as the Dark Ages. It is just as near the truth as it would be to say that the price of a copy of the aforesaid daily was a little over five dollars instead of two cents. Each statement is only two hundred and fifty times too large. The wonder is that it had not occurred to the writer who made this "estimate" that the *three thousand million dollars* it would require to secure the sixty thousand converts of 1878 in Southern India was a pretty large sum for the churches to raise in one year, besides all they expended in other parts of the world. If the number added this year to the mission churches of the American Board should equal those of last year, we shall, according to this vivacious statistician, need a hundred million dollars at once. We shall be glad to receive this sum, but shall be thankful if the treasurer can report somewhat over a half million. If the narrow conception of the work of missions be adopted, and the whole outlay be reckoned as devoted to making converts, ignoring the preparatory and educational work which looks to the future, then, according to the experience of the American Board, the cost of each convert has been, on the average, not far from $200.

It may be well to recall attention to the fact that after $166,000, or more than one sixth of the entire Otis legacy, had been taken to supply the deficiency in the receipts of the year 1878–79, the Board, at its last annual meeting, determined to rely for the future on current receipts for current expenses, and to devote the remainder of the Otis legacy to the enlargement of evangelistic and educational work, and to the establishment of new missions, especially in Africa, looking confidently to the churches for that continued increase of contributions which such enlargement must require. During the past year these expectations have so far been fulfilled that, should the month of August yield something over $85,000, the ordinary expenditures will be met by the ordinary receipts, and the Prudential Committee will have the privilege of reporting that the Otis legacy has not only not paralyzed, but has actually stimulated the benevolence of the churches, by opening before them still wider fields, and greater possibilities of success. But for this purpose it is essential that this month of August should not fall short of its predecessors, and that not less than $85,000 should be received.

The Baptist Missionary Magazine reports a worthy member of a large church in New England as saying: "We have an excellent man for our pastor; he preaches able and faithful sermons; he is interested in everything relating to the financial and spiritual welfare of our church; but we never hear, either in his praying or his preaching, about the great commission, the perishing millions in heathen lands, the laborers abroad, or about anything connected with the work of the Lord outside of our own church and congregation. Some of us are distressed over this state of things, but we fear to say anything, lest we give offence." We venture to suggest that in such a case parishioners should not be over anxious about giving offence. They should speak kindly to their pastor of what they would like to hear. Pastors sometimes hesitate about dwelling upon missionary themes, because they imagine their people do not like such topics. We recall a recent instance in which a pastor deplored the apathy of his people on the subject of missions, and asked for some aid in stirring them up. A few days afterwards some of these very people, not knowing what had been said, asked for similar help in the stirring up of their pastor. We believe that if the preacher's heart is in it, he can speak on no subjects with greater interest or profit to his hearers than on such as relate to the great kingdom of God on earth.

The announcement of a *fourth* German edition of Professor Christlieb's volume on Protestant Foreign Missions, with additions and amendments, has caused the Congregational Publishing Society to delay issuing its edition, in order that the recent changes may be incorporated into the work. We have had the privilege of looking over the proof-sheets of this edition and find that the translation, prepared originally under Professor Christlieb's supervision, has been revised and improved, and that, what is of greatest value, a new and very copious index has been added. We understand that the book will be issued about the first of September, and we are sure it will be wanted by all intelligent friends of missions.

THE WOMAN'S BOARD AND ITS AUXILIARIES.

The Woman's Board of Missions was incorporated under the laws of the Commonwealth of Massachusetts in the year 1869. The third section of the act of incorporation reads as follows: "The object and purpose of this corporation shall be to collect, receive and hold money given by voluntary contributions, donations, bequests or otherwise, to be exclusively expended in sending out and supporting such unmarried females as the Prudential Committee of the American Board of Commissioners for Foreign Missions shall, under the recommendation of the Board of Directors of this corporation, designate and appoint as assistant missionaries and teachers for the Christianization of women in foreign lands; and for the support of such other female missionaries, or native female helpers in the missionary work, as may be selected by the Board of Directors, with the approbation of said Prudential Committee."

The seventh article of the Constitution formed under this act of incorporation contains these words: "Any number of ladies contributing not less than ten dollars annually, may form a Society, auxiliary to the Woman's Board of Missions, by the appointment of the necessary officers, who shall constitute a local Executive Committee; the particular name and terms of membership, to be fixed by each Society for itself."

It will be seen from the language employed in the act of incorporation, that the ladies of the W. B. M. are not at liberty in their corporate capacity to engage in any missionary work at home or abroad except that which is under the care of the A. B. C. F. M. Of course they must work in the same direction through their auxiliaries. So far as these are auxiliaries to the W. B. M., they are auxiliaries to some work which is under the care of the A. B. C. F. M. They may engage in as many other forms of benevolent effort as they choose, in behalf of foreign missions through other instrumentalities, or of home missions, of city missions, of freedman's aid societies, of temperance associations, of various departments of philanthropy and reform. But as auxiliaries of the W. B. M. which has been chartered for a specific purpose, they are committed to some form of work which is under the care of the A. B. C. F. M. Upon this matter the ladies of the Executive Committee of the Woman's Board have no option. They are held to a specific channel of benevolence by the fifth article of their constitution, which is in these words: "The Executive Committee shall have full power to do all matters and things necessary to carry into effect the objects and purposes of this Society, as set forth in the Third Section of its Act of Incorporation." This third section of the Act of Incorporation which requires that all contributions shall be devoted to work under the care of the American Board, cannot be violated without forfeiting the charter under which the W. B. M. was incorporated. This explains the earnestness manifested by the executive officers of the Woman's Board in maintaining the principle that their auxiliaries as such are held to the definite work for which they were constituted. They deserve, and when the principle upon which they act is understood, they will receive hearty commendation for their fidelity to their trust. We doubt not that they will be sustained by the cordial cooperation of pastors and churches in their honorable endeavor.

MISSIONARY COMITY IN THE SANDWICH ISLANDS.

It will be remembered that about twenty years ago, the English Society for the Propagation of the Gospel inaugurated a movement by which it hoped to bring over to its High Church theories and practices the people of the Sandwich Islands who had, in such good degree, been civilized and Christianized through the labors of the missionaries of the American Board. A bishop of Honolulu was consecrated in England, with imposing ceremonials, and was sent to the Islands, accompanied by several clergymen. A magnificent cathedral was designed by eminent architects, and its foundations were subsequently laid. This movement was coincident with a period of religious coldness among the Hawaiian churches. There had been, as was natural, some reaction from the intense fervor which characterized the converts on their first coming, as they did by thousands, from their wild heathenism into a new and strange life. There certainly could have been no time more opportune than that chosen by the S. P. G. for inaugurating its movement in the Sandwich Islands.

This divisive effort was begun amid protests from every quarter. Heedless of the argument that missionary comity demanded that a work commenced and prosecuted by one missionary organization, a work which in its salutary influences was the wonder of all beholders, should not be interfered with by another society, the bishop and his clergy began to tell the simple-hearted Hawaiians that the religion that had broken the power of their superstitions, had clothed them and civilized them, that had told them of the one God and Father, and led them to worship and trust in Jesus Christ as a divine Saviour, was after all not the true religion. They were taught that this religion lacked apostolic sanction and sacramental grace. It need not be said that all this was very confusing to the poor untutored people, nor that many of them were impressed by the high claims made, and by the showy ritual presented them. The missionaries who had found on Hawaii only benighted savages, and who had, through God's blessing, after long and patient labor, brought them into Christian churches, were greatly annoyed by the interference with their efforts, and for a while this Anglican movement threatened very serious results to the missionary work in the Sandwich Islands.

We should not, after so long a period, have alluded to this sad chapter in missionary history, and on which we certainly have no desire to dwell, did it not seem a duty to show how Providence seems to have rebuked a movement so devoid of Christian comity. The last Annual Report of the Society for the Propagation of the Gospel, says that the Bishop of Honolulu "has deemed it right to make known in very plain terms what is his position." That position, all must admit, is unpromising and uncomfortable enough. The interest in the movement, both in England and at the Islands, has lost its life. It is confessed that not a penny has been forthcoming from Hawaii for the support of the bishop, and he has been compelled to draw upon his personal resources for his maintenance. "The sumptuous cathedral has not risen many inches above the ground, and the fund for its erection is at a stand-still, if it be not exhausted." In the statistical tables the number embraced in the congregations is given as 150, and the communicants as 70.

It is little less than amusing to find the bishop, in the midst of this wail over his own position, declaring "that every day is opening out fresh opportunities for the mission, that the religion which the islanders received from the descendants of the Pilgrim Fathers has lost its power, and that unless the people for whom the English church twenty years ago professed so ardent a sympathy, are to fall a prey to emissaries from Utah, or be drawn into the Church of Rome, his own hands must be strengthened."

Unquestionably if all conserving power must come through him, his own hands do greatly need strengthening. Would it not be well for him to fairly notice, even if he does not coöperate with, certain agencies at work about him?

While we are writing there comes to our table the Annual Report of the Hawaiian Evangelical Association for the year 1879–80, presented at its recent meeting held June 1–7. This report gives a list of fifty-six churches embraced in the Association, having an aggregate membership of between seven and eight thousand souls. All but seven of these churches are ministered to by pastors or stated supplies. A large proportion of these ministers are native Hawaiians, who are faithfully doing the Lord's work. Some of these churches, of course, are weak, but others are vigorous and aggressive. One of them has recently raised $14,000 for a new edifice. Another has built a new church in place of one destroyed by fire. A third has a present membership of nearly 1,200, whose benevolent contributions during the year amount to over $1,500. Still another reports that "notwithstanding the efforts of Papists, Mormons, and Anglicans, there has been no defection from the Evangelical faith." As an evidence of the vitality in these churches it may be mentioned that the Sabbath-schools connected with them have recently raised $1,200 as a thank-offering to the missionary who had prepared helps for them in their lessons. The churches have not been selfish, but broad in their sympathies. They have labored faithfully for the Chinese coming among them, and have recently contributed about $6,000 for a Chinese church at Honolulu. They have sent several of their native ministers as foreign missionaries to pagan Islands in the Pacific, where they are laboring with marked success. For this, its Foreign Missionary work, the Hawaiian churches have contributed within the year, $1,428.96: probably not less than $75,000 from the beginning. The Theological Institute at Honolulu is educating and sending forth native preachers both for the home field and the foreign missionary work.

While it is true that there is great need of a new spiritual quickening among the Evangelical churches of the Sandwich Islands (where is the church that does not need such a quickening?) it is an utterly random statement to say that "the religion which the islanders received from the descendants of the Pilgrim Fathers has lost its power." The gospel which was first preached in Hawaii, and which redeemed it from barbarism, is still mighty there. If it is not winning such triumphs as it did forty and fifty years ago, it is because those triumphs were almost unprecedented in the history of Christianity, and because the field itself is limited. In the uplifting of a barbarous people who are enduring the strain of temptations connected with the incoming of the vices of civilization, and the starting of new and profitable industries leading to a secular rather than a spiritual life, many trials and delays were to be anticipated. These trials

and delays have come, and they will be repeated, no doubt, until a better day shall dawn on God's church in every part of the world. But on the whole the work on the Islands has gone on grandly. Only let us pray for the coming upon those infant churches of a larger measure of the Spirit's power.

The report of the Propagation Society, to which we have referred, concludes its allusion to the Sandwich Islands with these words: "It is gratifying to know that the Society's aid has saved an interesting mission from extinction, and the mother church from the full weight of reproach." We venture to suggest that the only reproach upon "the mother church" in this whole affair, is that brought upon it by this society in its needless interference, against all protests, in a field long occupied and well tilled by another body of Christian laborers. And we cannnot help thinking that the Providence of God in its dealings with this intruding body, has emphasized the protests, made early and late, against that interference. We say this not at all in bitterness, but in the interests of missionary comity in the present and in the future.

SOME REASONS FOR EVANGELIZING CENTRAL AFRICA.[1]

BY REV. J. O. MEANS, D. D.

VI.

The removal of obstacles and the happy convergence of divers regenerating forces make the present a hopeful time for evangelizing Africa.

An almost insuperable obstacle has been the foreign slave trade. Missionary efforts courageously carried forward with cheerful sacrifice of life and treasure have been thwarted by the slave traffic.

At the outset this accursed traffic made the *missioners* its servitors and accomplices, and so destroyed their religious influence. The Capuchin fathers in the sixteenth century went to Congo and Angola in slave ships, as chaplains and guests of slave captains. Many of the fathers grew rich in slaves. Father Merolla tells us that the Vicar-general of Loanda had six thousand slaves at his command, with whom he designed to force his son's promotion to the priesthood. As soon as the old Vicar was dead, the Chapter of Loanda thundered out an excommunication against the son, then a deacon, "to the end he might be obliged to restore what his father had so unjustly got:" "all which," adds Father Merolla sadly, "served to little or no purpose." The good father also recounts how he himself gave a slave to Ferdinand Gomez, a slave-trader, "for having given me a flask of wine for the sacrament."

The Portuguese government required slaves to be baptized before they could be exported to America. On the wharf at St. Paul de Loanda ten years ago was shown the stone chair in which the bishop sat and baptized by boat loads the poor wretches as they were rowed on board ship. The government collected its tax, the pious ecclesiastic received his fee, and the slaves had their first induction into the white man's religion. It did not prejudice the African in favor

[1] There is an erratum on page 299, line 12, of the previous number of the Herald: "a million tons" should read "a thousand tons" of coffee, etc.

of this religion. To this day, among the natives of Angola, "Christian" means "white man," and "white man" there has always been a slave-trader. Instead of asking why the religion of the *Missioners* disappeared from Angola, the wonder is that it ever gained foothold.

In a different way the slave-trade has thwarted Christian teachers in later years. For a long time the only vessels visiting the coast were slavers, or those which carried cargoes to supply slave-factors. The early Protestant missionaries must needs go in these vessels or not go at all. It was not a happy introduction. The observant pagans classed in the same category the missionaries brought in the cabin of the ship and the powder and rum brought in the hold. The slave-traders knew the difference: they saw what would become of their livelihood if pure Christianity gained a footing; they fought it to the death. It was too strong for them. Christianity has killed the foreign slave-trade, and in killing it has swept out of the way the great obstacle to the civilization of Africa.

Ignorance of the interior and the difficulty of penetrating it, have obstructed missionary work: and these obstructions are now removed. Until recently the interior has been unknown. Missions have been confined to the low mangrove regions of the sea-coast, where the miasma has been a belt of fire against inland advance. Now information about the mysterious depths has been obtained and has quickened enthusiasm. At great cost, openings have been made to salubrious uplands where are found tribes ready for instruction.

The gulf which separates most new and great undertakings from success, has been bridged by the lives of heroic pioneers. The preparatory steps to the final occupancy of our own American continent were the costly sacrifices of the men who came to Virginia and Carolina and New England, and the sweeping away of settlement after settlement by disease and starvation and savage wars. The graves at Sierra Leone and Monrovia, Mombasa and Ribe, the glorious dead who have fallen all along the Niger and the Nile, in the sands of the Sahara, around Bagamoyo and Kongonè, on the Shiré and Lake Bembo and Victoria Nyanza, and at Mpwapwa, do not outnumber the graves on Burial Hill in Plymouth, and the dead who counted not their lives dear unto themselves that Christianity might be planted in America. It may be that Africa could not be evangelized till after these awful preparatory experiences.

It is now most propitious also that divers regenerating forces are converging for the elevation of Africa: commerce and science and religion are bringing their combined resources to bear upon it. There is no conflict between science and religion here, except to see which shall most heartily welcome and cheer on and coöperate with the other.

Commercial Europe has the African fever. Great Britain, France, Germany, Belgium, Italy, Portugal, are alive with projects to reap the rich profits of which keen business men see the gleaming. Italian companies are planting trading stations and planning agricultural experiments southeast of Abyssinia, near the entrance of the Red Sea. British capitalists are projecting railways from the Zanzibar coast towards the great lakes; two gentlemen have already constructed fifty miles of carriage road from Dar-es-Salaam inward. An express company has arranged transportation at a regular tariff from Zanzibar to the great lakes. The African Trading Company of Glasgow has steamers on the Zambesi and

Shiré and on Lake Nyassa. A French Syndicate has obtained from Portugal a concession of leagues of territory on both sides the Middle Zambesi, with the grant of forests and mines which promise munificent dividends when all is in working order. German houses are enlarging their business on the West Coast; German steamers ply on the Coanza and the Congo, as do French steamers on the Ogowè, and English on the Quorra and Binue. The West African Trading Company is surveying four lines of railway from points on the Gulf of Guinea inland, to the Wassaw gold mines and other rich openings for business. British trade at Lagos and on the Gambia, and French trade on the Senegal, are expanding marvelously. From the Senegal eastward, surveys are in progress for a railway to tap the trade of Timbuctoo and the Mandingo countries. The project of flooding a section of the Sahara is by no means renounced. From Algeria the French mean to have the first railroad across the desert to the fruitful and populous Soudan: four routes are now under preliminary examination by the government. Egypt for years has been extending her authority over thousands of square leagues on the Upper Nile, to absorb the trade of eastern Soudan, the Niamniams, and Monbuttos, and the great lakes.

Not every gold seeker who rushed to California in 1849, or to the Australian and South African gold fields, became a millionaire. But those movements benefited these countries and the world at large. The multitudinous commercial ventures in Africa cannot all prove brilliant successes to the first promoters. They will blaze paths and open highways by which in due time commerce will enter and bring the continent into full fellowship with the world's business.

More marvelous than the adventures of commerce are the adventures of science in Africa, and more enthusiastic her efforts, and her expectations of success in civilizing Africa. The Geographical Societies of England, Belgium, Germany, France, Italy, Austria, and Portugal give the largest space in their proceedings to African matters. Special African sections have been organized, exclusively devoted to this continent, with separate funds and members and journals. Twelve international African exploring and scientific associations are already constituted. In France and Switzerland, in Italy, in Germany, periodicals treating solely of African explorations and intelligence have sprung up within three years. In the Trocadero at Paris the government has set apart spaces for a permanent international exhibition of agriculture, antiquity, art, and ethnology peculiar to Africa. The number of separate exploring parties in different portions of the continent within half a dozen years, is between sixty and seventy. There are now exploring twenty-eight companies, comprising probably twenty-eight hundred persons, in charge of Russians, Germans, Austrians, Italians, Swiss, French, Spanish, Portuguese, Belgians, English, and Americans, pushing inquiries, making scientific surveys, and zigzagging across, and up and down, the continent.

Science is not merely sending reporters to spy out the richness of the land and gather information as a basis for scientific theories, and to talk over in the clubs of London and Berlin, Brussels and Paris: science is attempting a new thing under the sun, to establish relief stations in the interior of the continent; centers of information and of help for travelers, merchants, and missionaries. The practical outcome of the grand international conference of men of science

in 1876 at Brussels, under the instigation and presidency of the King of the Belgians, was to undertake the formation of a series of stations, where should be found an astronomer, a naturalist, and other scientific men, and several skilled artisans, with stores and instruments, to furnish recruiting places for explorers, traders, teachers, or whoever might need them. The number of scientific relief stations formed and forming is already a full dozen.

In complete sympathy with these commercial and scientific movements, giving and receiving from them aid and comfort, religious organizations are devoting their energies to the evangelization of the neglected continent. Some account of these was given in the *Herald* of last November. The regions are so vast, the people so numerous, that all organizations have room enough for all they can do without interfering with each other: and with some recent sad exceptions, the several Christian bodies are concentrating their energies in the supreme effort to make these millions know the love of God, and the eternal life in Jesus Christ our Lord.

In the extinction of the foreign slave trade, the greatest obstacle, in the preparatory sacrifices of the past, in the convergence of commercial, scientific, and religious endeavors, is there not something to kindle the enthusiasm, brace the energies, and feed the devotion of Christians, to strike a great stroke for Africa now?

But what has this to do specially with Central Africa?

Central Africa is the citadel. Central Africa is the stronghold of slavery and superstition. Central Africa is untouched by the blessings of the gospel which has made glad isolated portions of the sea-coast. By pushing into Central Africa Mohammedanism will be checked and rolled back. When Central Africa is evangelized, the way will be opened and the day dawn for the aggressive movement upon Mohammedanism. It seems a great task for Christian faith and works, to attack Islamism and heathenism all up and down the continent at once. The wise strategy seems to be, first to carry the central heathenism, and then with swollen volume sweep down upon and overwhelm Islamism. Mohammedan Soudan and Mandingoland and Foulah land need the gospel; we must give it to them: we can give it to them by giving it to the vast and mighty paganism of Central Africa.

To all the reasons we have named for evangelizing the continent comes back what seems to many a crushing reply: that the climate and the people of Africa make her civilization hopeless.

This objection remains to be considered.

THE INTERIOR PROVINCES OF NORTH CHINA.

[At the recent annual meeting of the North China Mission, a sub-committee was appointed to consider what new stations ought to be taken by the mission. It had already been determined to designate certain missionaries to reside in the Shantung field, and the sub-committee, consisting of Messrs. Goodrich, Pierson, and Sprague, reported in favor of also opening a station at Hsian-fu, the capital of the province of Shensi. A portion of their report is here given.]

Your Committee had thought to recommend for occupation other stations in the province where we now labor. There are still great wants and long gaps in

Chihli. The mission, however, in considering the crying wants of the great interior provinces, still destitute of the gospel, desire us to call the attention of the American Board and the American churches to this subject. These wants we have long and deeply felt. It is said that the three provinces of Shansi, Shensi, and Honan, alone equal in population the great field in the interior of Africa which is now being divided up for evangelization among the Christian churches of the whole world!

At present we desire to suggest that the next advance of the American Board in China be in the Province of Shensi, a province hitherto unoccupied except by the Roman Catholics, and *one Protestant missionary*, of the China Inland Mission, located a few months since in the southwestern part of the Province, not far from Kansu and Szchúan. The capital of Shensi, Hsian-fu (Singan as written on the map), is one of the largest and most flourishing cities in North China, ranking at least third in size, and being a point of great strategic importance.

From Peking it is reached by two great roads, one through the departmental cities of Paoting, Chengting, Táiyuan, Ping Yang, and Púchou, and the Yellow River. This route was traveled by three members of our mission in 1874, in a litter and on pack mules. Another route, which avoids one mountain range, runs south from Peking to Chinan, and from west-southwest to Hsian-fu. The city itself is on the great highway to the Provinces of Kansu and Szchúan. It should be added that Hsian-fu is a place of great historic interest, being "renowned as the capital of the empire in the Táng dynasty." It is also celebrated as being the place where an ancient monument of the Nestorian Missionaries in China, bearing date 781, was discovered. This tablet still stands in the suburbs of Hsian-fu.

We now recommend that in this jubilee year of American Missions in China, and when a large sum of money is specially set apart for the commencement of new work, that the American Board secure, as soon as possible, two ordained missionaries and a physician, all of them men fitted to inaugurate a great work in a new field, in the very heart of China, these men to be further reënforced by two other ordained missionaries. Our suggestion is that Hsian-fu be taken at once, be soon strongly manned, and that the plan be to carry on Christian work vigorously in all its departments of preaching, teaching, and healing the sick in that great center. If the distance by land from the nearest water communication on the Han River seems long, it may be remarked that it is very short as compared with the roads reaching to the heart of Africa, and the difficulty of reaching it incomparably less. The American churches cannot contemplate the thought of leaving the interior of China without the gospel because of the added cost or difficulty of the undertaking.

We desire in this paper, not only to ask for the planting of a new mission by our own Board in the interior of China, but also, through the American Board, to send an appeal to all the Mission Boards, and the whole church of Christ, to attempt for China what is now attempting for Africa. We believe the time has fully come when the church, which has been at work on the fringes of this country for half a century, should undertake the regeneration of the whole of China.

THE DEBT WE OWE.

After an evening service on a recent Sabbath, a stranger called upon a person connected with the American Board, and abruptly said, "I owe a debt which I would like to pay to you." The manner of the stranger heightened the wonder his words had excited. He was apparently in humble circumstances, and it was not difficult to believe that he was in debt, yet he owed no money to the person he addressed. When asked to explain, he replied, "Oh! it is not an ordinary debt, but God has been so good to me, and I owe him so much! I thought I could perhaps pay part of my debt to him through you." And he at once handed over $100 to be used for Africa. The amount seemed so large in view of the manifestly humble circumstances of the donor, that he was questioned as to his ability to make such a gift. Were there not some dependent upon him? Did he not need the funds himself? It came to light that he had a family of children, and that his trade was one from which few would suppose he could earn anything more than a bare support. Yet he answered cheerfully, "Yes, I am able to give this, for I have it. It does not belong to me. I owe it all to Him?"

Would that all Christ's redeemed people apprehended as clearly as this man the debt of love they owe. If we would but look back to the pit whence we were digged, and then to the height of privilege to which we are raised, if we would measure the distance between what we are and what we might have been — we could not fail to see that we owe not merely our property but ourselves to the Lord. We are not properly mindful of the grace which blessed us in our birth and training, and gave us our homes and our Christian institutions. We do not reflect as we ought upon the wonders of that personal ministration in our souls by the Holy Spirit, when he applied to us the redeeming work of Christ. The very vastness and multiplicity of our mercies prevent us from recognizing them clearly. Lesser gifts might impress us more because more definitely bounded and so more readily discerned. If the Spirit of God should make us apprehend with clearness the vastness of Christ's love and work for us, there would come upon us such a sense of our indebtedness that we should cry out for some precious thing to give him in return. A burden of obligation would rest upon us, though not a burden involving pain, except when the obligation is declined. A debt of love differs from other debts in this that it imposes no sorrowful weight, and every gift which is made because the pressure of such a debt is felt, brings only peace. The tears of the humble stranger as he offered his hundred dollars for Africa, were tears only of joy that he was able to respond with such a gift to God's unutterable love. What shall a redeemed soul not give to him who died to give redemption?

THE ENGLISH CHURCH MISSION ON LAKE NYANZA.

Unusual interest has been awakened among all friends of missions in the efforts made to plant the gospel in the kingdom of Uganda, in the very heart of Africa. The undertaking was bold in the extreme. Had it been for

earthly rewards it would be called brilliant. It will be remembered that Stanley, the explorer, while on his marvelous journey across the continent, sent forth a message calling in the name of Mtesa, the Emperor of Uganda, for Christian teachers. A response was instantly made by the English Church Missionary Society. Neither the funds nor the men were wanting for the work, although such an experienced traveler as Sir Samuel Baker declared, at the time, that no one in his senses would think of sending a mission to Mtesa. Convinced of the universal need of the gospel, and of the power of this gospel over even savage people, the missionaries went to Uganda and were welcomed. Their reports concerning Mtesa have attracted special attention to this African monarch, and have made his name familiar in all parts of the world. He seems a strangely interesting character, sometimes exceedingly docile and child-like, and at another time capricious and cruel. There appear to be in his make-up the elements both of a noble monarch and of a savage despot. He will hear the gospel for a while, and appear deeply moved by its message, when suddenly a refluent wave of his old pagan superstition will apparently obliterate all good impressions.

The latest intelligence from Uganda presents one of the strangest of the many vicissitudes through which the mission has passed. The July number of the *Church Missionary Intelligencer* contains letters the first of which give more cheering news than any before received. The king, the chiefs, and people were eagerly welcoming instruction, portions of the Scripture were being rapidly printed, and there was a general desire to learn to read. The old cordial relation with Mtesa, interrupted by the coming of the Jesuits, seemed to be restored. But suddenly another reaction has set in. Letters written at the beginning of the year bring the unwelcome tidings that the king and court have resolved to return to their pagan religion. An ancient superstition concerning Mokassa, the reputed god of the Lake Nyanza, whose spirit, or Lubare, is supposed to become incarnate, has been revived, and for the time being, at least, holds sway over people. Though aware of the folly of this superstition, Mtesa has yielded to the pressure from his chiefs, and has rejected Christianity, as he not long since rejected Mohammedanism. This whole story is so full of interest that we give extended extracts from the letter of Mr. Mackay, dated Uganda, January 7 : —

"For several months I have found the word Lubare more or less in every one's mouth. Many spoke of the name with awe, while others refused to say anything good or bad of such a being. At last I learned that the lubare was really a spirit, but was personified in an individual — an old woman — who lives on the lake. Month after month a lot of half-caste traders here had been trying to get away to Unyanyembe, but each time they went to find canoes they returned to the capital. It appeared that the lubare was about to pay a visit to this quarter, and no communication was to be allowed on the lake till the spirit returned home. Then I heard that the lubare was expected to be able to cure the king of his sickness — now of two years' standing — by a single word or wish, but that it was necessary for the king to be taken to see the witch (who personified the spirit).

"One day at court I introduced the subject of the lubare, and had a long conversation with Mtesa. He joined heartily in considering the matter, and translated all I said to his chiefs. I put it that if the lubare is a god, then we worship two gods in Uganda, — Jehovah and Mokassa, — while, if the lubare is only man, then there are

two sovereigns, namely, Mtesa, who had repeatedly ordered the traders to be supplied with canoes, and Mokassa, who refused to allow the canoes to start. The result of this talk was that next day an order was sent to Gabunga — head chief on the lake — to send away all the traders at once, whether Mokassa consented or not. At a subsequent meeting of the court, at which I was not present, it was agreed that the best plan would be to give the lubare some cattle, etc., and let her go back the way she came. She was by this time within a few miles of the capital. The following Sunday I took up the subject of witchcraft in the chapel after prayers, and showed them, from a host of passages in both Old and New Testaments, how God looks on all sorcerers with abhorrence. Many of the chiefs were then present, and the general feeling seemed to be in favor of what I was teaching from the Word of God. Another week passed — the new moon being meantime visible — and I saw no movement being made either to bring the lubare to court, or to send her away. Next Sunday very few of the chiefs were in chapel; but other people as many as usual. It was the Sunday before Christmas, and we had for our lesson the wonderful story of how God became man to save a lost and ruined world. I did not then know, but learned afterwards, that the chiefs who were absent from service had been engaged till late the previous night in building three houses in the king's inner court, for the reception of not only the lake goddess Mokassa, but also for the other mainland tutelary deities, Nende and Chibuka.

"On Monday I was at court, and had another long conversation with Mtesa on the folly of turning from the worship of the living God, and paying homage to sorcerers. The king said he knew it was wrong, but he did not know what to do, as his mother and other old people wanted to bring these persons to his court. 'Shall I tell you, Mackay,' said Mtesa, 'what I think of all these maandwas [sorcerers]?' I replied, 'Tell me.' 'Well, I believe that what you say is true, and that every lubare is a liar, and deceives the people only to get food.' After a little more talk I said that we could not hinder him from entertaining at court any one he pleased, only the adoption of Christianity was altogether incompatible with witchcraft. I noticed that several of the older chiefs present seemed much displeased that the king should assent to my words, and talk disrespectfully of the lubare. I heard that later in the day there had been a gathering of the older chiefs, when they had an audience of the king, and had told him that we were come to take possession of the country, and were trying to alter the national institutions, so as to be conformable with those of our country, as a preliminary step to conquering them altogether! I should have mentioned that in the forenoon council, at which I was present, the king decreed that the arrival of the lubares was not to take place next day as had been arranged, while meantime he deputed two old chiefs to go to his mother and the other old people at Nabulagala (I believe keepers of the royal graves), and say that he (Mtesa) did not want the lubares at court; but he would like to have their reasons for bringing these persons to see him.

"Next morning early we were all three summoned to court. On arriving we saw a great concourse of chiefs. All old and sick seemed to have been collected. We sat a couple of hours in the chapel before the king opened baraza. After all were seated I was called forward, and was told that the result of the deputation to Namasole (the king's mother) yesterday was, that she (Namasole) and the keepers of the royal graves wanted me to go and explain to them why I had told the king that it was wrong to bring the lubares to court. I replied that I would not go to see them; that we were ready to pay all respect to the king's relatives, but we knew no other court in Uganda than this one; that we had come from a far country, at the king's request, to teach the knowledge of the true God; that we used no compulsion, and left the king and every one else perfectly free to worship either our God or the lubare. The tone of the whole assemblage was unmistakable, and Mtesa had his finger on its pulse. It

was an hour of the power of Satan, and the king gave out, '*We shall now have nothing more to do with either the Arab's religion or with the white men's religion; but we shall return to the religion of our fathers.*' Every one assented, with a simultaneous motion of the hands, and the usual 'Nyeanza.'

"It was a hasty decision, and I knew was liable to modification. I therefore kept my seat in front of the king. Some chiefs began to say that they wanted white men to work, others that they did not want them at all, while others said that we had been sent by our queen to spy out a new land. Talk continued for some time, and the excited tone seemed to cool down. When the court rose we walked quietly home, and have not been since at the palace (now over a fortnight). The next morning after we were summoned to court, as I have narrated, we heard the drums of the great procession of Mokassa pass near our ground, on her way to the palace. So far as I can get information, the only feat performed by her and the other deities at court was a prodigious drinking of native beer, accompanied with dancing and singing prophetic (!) songs. Another lubare, called Wamla, who lives near Unyoro, has also been at court a few days ago; but I believe they are now all gone, while their sacrifices and enchantments have effected nothing, for the king is sick, as before. That fact does not shake the faith, however, of those who have been taught, from infancy, to look up to these beings as possessed of divine powers.

"I have reason to believe that many, including chiefs of high rank, look on all this witchcraft as a complete system of folly; but they are as yet afraid to dissent from the general voice. Many of themselves have told me so. At present we are at a standstill, but it cannot be for long. There will be a time of persecution here, and we cannot tell what form it will take. But we feel an unshaken confidence in the certain word of our departing Master, 'Lo, I am with you alway.' Darkness must vanish before the light, and the triumphs of Christianity in the past more than fully warrant our assurance that it will triumph here, — perhaps in a future very near."

This story is a sad one, and yet we share in the hope of the intrepid missionary that the near future may reveal the triumph of the gospel in Uganda. The history of this mission suggests what may be the experience of all Christian enterprises in Africa. How often did it happen even among the Israelites, God's chosen people, that their kings suddenly forsook Jehovah for Baal. Can it be expected that undisciplined and superstitious savages shall at once exhibit steadfastness and consistency of character, though they may be much impressed by the truths of the gospel? Patience will be required. Ground once gained may often seem to be lost, but it will be regained. He shall reign, in Africa as elsewhere, whose right it is.

SHALL IT BE EXCLUSION?

BY REV. S. R. RIGGS, D. D., SISSITON AGENCY, DAKOTA.

It was not probably foreseen what would be the results of the plan, adopted ten years ago, of dividing up the Indian populations of the country, and assigning the different portions to the care and Christian culture of the different religious denominations. The object that stood out most prominently in the beginning, was the securing of a better class of men for Indian Agents. If the selection was made by the secretaries of missionary boards or societies, or by the best men of any religious organization, it was quite reasonable to expect that

the agencies would be filled by a better class of men. In this regard the plan has been somewhat successful. Within the personal knowledge of the writer there is certainly now a much better class of men filling the various positions of Indian Agencies than there was twenty years ago. But to my knowledge, there have been a good many incompetent men, and some dishonest ones, nominated by religious and missionary societies. And when this is the case, it makes it much more difficult to carry on the proper work of Christianization among the natives than if the Agent were in no sense a representative of the Christian church, but only a government official. In quite a number of actual cases the native Christians have been the first to call attention to the discrepancy, and ask the question if good men are so scarce in the Congregational and Presbyterian churches that they cannot afford enough for Indian Agents.

With these facts and failures before us we have, for several years, believed that the plan of giving the nomination of Indian Agents to the religious denominations should now be abandoned. It has done some good service in giving a better class of employees to the government work among the Indians, but it has built up *a wall of exclusion* around the agencies, as will appear farther on, which is entirely inconsistent with the ideas of religious liberty entertained and practiced all over our Christian land.

No doubt a second benefit, contemplated by this plan, was to secure the active interest of religious and missionary organizations in the education and civilization, if not evangelization, of the Indians. In this, too, there has been a measure of success. Certain religious organizations, that we could easily name, have been stimulated, by having the nominating power, to greater efforts in cultivating the field placed under their especial care. This is as it should be. Some societies refused to take upon themselves the selection of an agent for a place where they were not already doing missionary work, or where they could not hope to enter upon it in the near future. But other societies do not appear to have felt the obligation to properly cultivate the field which should go along with the nominating function. Some of them to-day, while they are doing little or no strictly missionary work, stand as the dog-in-the-manger, to keep everybody else out of *their patch*.

This brings us, in the third place, to the inquiry, whether the principle of excluding from agencies all except the denomination which has the nominating power is a proper and legitimate outgrowth of the plan; and if so, whether, on that ground alone, if there were no other, the combined Christian sentiment of the country should not demand its immediate abandonment. Some of the men in office, as Commissioner of Indian Affairs, within the last ten years have not understood it to mean *exclusion*. But of late the order of the office means that.

It is now full forty-five years since the American Board commenced its mission among the Sioux, or Dakotas. Everybody probably knows that, in the good providence of God, no Christian mission among the aborigines of this country has been more successful than this. By the members of this mission the language of the Dakotas has been reduced to a written form, — school-books and others, including the entire Bible, have been prepared and printed in this language. Multitudes of the natives have been taught to read and write. Mul-

titudes of them have professed the Christian faith, and adopted the habits and customs of civilized and Christian men and women. It is not too much to claim, that, in the first twenty-five years of our missionary work among the Sioux, we had prepared the way for the effective working of our Episcopal friends, in this field, as well as for our own progressive work.

All this and more, that might be claimed, would, probably, be accepted without question. Perhaps it was because the secretaries of the American Board preferred to do evangelistic work, rather than that which is partly political, that the share of agencies supposed to belong to the Congregationalists was handed over to the American Missionary Association. The Sissiton Agency was then in the hands of the Episcopalians. But the Dakota Mission of the American Board occupied the entire field, having a full half dozen organized churches with native pastors. The manifest unfairness, that this agency should be kept in the hands of another society, began to be seen in the latter part of 1871, and the nominating power was turned over to the American Board, and by it afterwards transferred to the A. M. A.

At that time we had stations at the Santee and Yankton Agencies, as well as at Sissiton. In the division the Santee fell to the Friends, and the Yankton to the Episcopalians. The American Board afterwards established a station near Fort Sully, in advance of mission work commenced by the Episcopalians, who had the nomination in this Cheyenne Agency. So far the rule of exclusion was not mooted. The Devil's Lake Agency was tendered to the American Board, but declined by its missionaries, because we were not then in a condition to occupy it as a mission station. But between this Agency, which was afterwards assigned to the Roman Catholics, and the Sissiton Agency, there were some natural affinities. Many of our Christian people at Sissiton had friends living at Devil's Lake. A few church members had gone there and settled. From time to time letters came to us missionaries, asking for books and teachers. And so, in answer to those requests, in the summer of 1875 Rev. Solomon Toonkanshaecheya and Samuel Hopkins visited Devil's Lake, on their way up to the Dakota settlement in Manitoba. Three years after, or in the fall of 1878, the native Dakota Missionary Society employed Rev. John Eastman, pastor of the Flandreau Church on the Big Sioux, to go up to Devil's Lake and spend a couple of months in teaching and preaching. He found what appeared to be an open door for native educational and evangelistic work, and at the next annual conference of their mission churches the Executive Committee of the Society was instructed to select and send up a missionary to the Dakotas of Devil's Lake Agency. Accordingly, the Pastor of Brown Earth Church, Rev. Daniel Renville, and his wife, obedient to instructions, proceeded to that place in the month of October last. Mr. Renville continued through the winter — a winter of deep snows — to teach and preach the gospel, and with marked success, as it appears to us. He found five persons who were members of the church on the Sissiton Reserve, and seven others, on examination, were counted worthy to be baptized and received into Christian fellowship. To these twelve persons he administered the communion, but did not formally organize them into a church. Before Mr. Renville's return to his church at Brown Earth, in May last, a communication was sent to us, signed by sixty of the men of that band, asking that he might be ordered to remain there, as their teacher in letters and religion.

In the mean time, however, the Agent appears not to have favored his visit and his work, as from the beginning he refused to issue provisions to Mr. Renville and his wife. Thereupon A. L. Riggs wrote to the Commissioner, asking that the Agent at Devil's Lake be instructed to furnish rations, as had been done on other agencies, to native teachers. To this Mr. Hoyt replied, January 3, 1880, ordering his withdrawal, on the ground that "it is against the rule of the Indian Office to allow teachers of one denomination to intrude on the field held by another."

From this *order*, and against this *rule* of the Indian Office, the Directors of the Native Missionary Society appealed to the Secretary of the Interior, submitting that this ruling was a limitation of religious liberty, contrary to the spirit of the age, and denying the right of the Indian Bureau to create and maintain religious monopolies. The Directors, moreover, emphasized the fact, that it was manifestly unjust to the Presbyterian and American Boards of missions, who had done so much to uplift the Sioux Indians, that they should now be confined to a single Agency.

To this appeal Secretary Schurz made no official answer, but called the attention of the new Commissioner of Indian Affairs to the subject. Mr. Trowbridge thereupon submitted the case to the Secretaries of the various nominating bodies. Replies were received from NINE; "*two* of whom were noncommittal, *one* favored the removal of all restrictions to the missionary work of the societies among Indians, and *six* gave unqualified approval to the recent ruling of the office, that the various denominations confine their missionary operations among the Indians to the reservations assigned them."

Thus fortified the Commissioner declines to reverse the former ruling of the office. But for our comfort and consolation he adds: "I beg to assure you, however, that it has never been the intention of the office to make the ruling retroactive, and that the success of the long-continued and important missions of the A. B. C. F. M. among the Indians is highly appreciated."

We might write under this, "Small favors thankfully received." We certainly are very grateful to the Honorable Commissioner, that "the office" does not propose to order us away from the Santee, the Yankton, and the Cheyenne Agencies.

But *we* are forbidden by the Department to preach the gospel at Devil's Lake, at Brule, at Red Cloud, at Spotted Tail, at Standing Rock, and other Agencies in the Sioux Nation, or even to send our native pastors to do this work. What then becomes of the command of the Lord Jesus: "Go ye into all the world, and preach the gospel to every creature!"

This is not a complaint against the action of the government. Under the circumstances, Commissioner Trowbridge could not have made any other ruling. Perhaps it should have been foreseen that this "plan" would work *exclusion* to all but the denomination to which an agency is assigned. It was not so understood in the beginning. The arrangement was made to promote education and to secure a better management of Indian matters generally. But now that it has become EXCLUSIVE, in regard to religious work, "THE PLAN" should be abandoned. Indians have rights, in this matter, that we are bound to respect.

LETTERS FROM THE MISSIONS.

Japan Mission.

BIBLE DISTRIBUTION.

MR. PETTEE, of Okayama, writes on June 12: —

"The work of the hour in all the stations is Bible distribution. We are feeling it in common with other places. The New Testament is translated. One edition is already on the market, and others are to follow. The people are calling for it. Country stores are sending in their orders. How to circulate it wisely and in connection with evangelistic work is *the* question before all mission councils of the land. Here in Okayama we felt that our one store on a side street was not meeting the demands of the work. A hint to our Japanese friends was sufficient, and in a few days a large Bible sign was thrown out in front of a prominent store on the main street, just opposite the post office. The proprietor has no special interest in Christianity, but his business was running behindhand, and he had the enterprise to make this new venture merely for the sake of gain. His sign must have called the attention of a good many passers-by to his new stock in trade, as his sales for the first month count up over ten dollars. The average price of a book is perhaps ten cents, so a good number of copies have been sold. The mayor of the city having received a copy of the New Testament just published, from Dr. Greene, of Yokohama, immediately ordered ten more to be placed in one of the schools.

"Two weeks ago we were pained to learn that a young woman who lived in this neighborhood and who has been a regular attendant on the Sabbath and at Mrs. Pettee's woman's meetings, had been compelled, against her will, to marry a heathen of the heathens, and move fifteen miles out into the country. There seemed to be no special hostility on the part of her parents to her remaining under Christian influences, but they saw a good chance to get her married and her support provided for, and so they said, 'Go.' She was obedient, as all Japanese maidens should be, and went. Last week we were pleasantly surprised at receiving a call from her. She reports having found a young girl in the neighborhood of her new home who had attended the Okayama meetings a few times. So she invited this girl and a few other new friends to her house, and together they commenced the study of Matthew. They also pledged themselves to try and keep the Sabbath. Who knows what may come of this transplanted seed, small and weak though we thought it."

PASSPORTS TO KIOTO.

Mr. J. D. Davis sends the gratifying news that three applications to the government for permission to reside at Kioto have been granted. Miss Starkweather's pass has been renewed for five years, and Misses Parmelee and Talcott are allowed to remove to the "Sacred City." In view of circumstances connected with the granting of these applications, there is great rejoicing in the mission. Mr. Davis says: —

"The Lord has done great things for us whereof we are glad. I feel much as I did when, with Sherman, in the middle of North Carolina in April, 1865, I heard the news of Lee's surrender. We have been under a tremendous and an increasing strain here for years. The nearly five years that I have been in Kioto have been more trying, more wearing, and far more exciting, than the four years I spent in the army. We have recently gained signal victories."

PUBLICATIONS. FUKUI.

Mr. DeForest writes from Osaka, June 14: —

"The first volume of my Bible Dictionary is just out of press: it is *The New Testament Places*, and was written with especial reference to Japanese Christians. I am writing the second volume now, *The New Testament People*, which I hope to complete by New Year's. My main work, of course, is daily teaching the Bible and preaching. The regular and earnest study of the Word of God by scores of men and women is the best pledge we can have

that the kingdom of God is coming. After a few more seasons of such sowing as is now going on in Japan, look out for Pentecostal scenes.

"A few weeks ago I went north to Fukui, Mr. Griffis' old home. It seemed almost impossible to leave here, but three letters in succession, urging me to come, decided the matter. Taking a member of one of our churches, a native of Fukui, and formerly a scholar of Professor Griffis, we crossed the mountains, and were met twelve miles this side of the city by Mr. Matsu Ura, whose story you have heard."

"NO BUSINESS DONE HERE ON SUNDAY."

"Please let the Christians of America know more about this Matsu Ura, who went from the Kobe church to inherit a public bath in Fukui. On taking possession of this piece of property, left by a relative, he immediately hung up a sign, the like of which never was seen in Fukui, '*No business done here on Sunday*.' This sign excited wide inquiry, which was always met with pleasant replies, giving full reasons, and asking the inquirers to come on Sundays and learn more about the Jesus way. The witty people began to crack jokes about this Jesus Bath House. They said, 'This used to be a place for washing peoples' *bodies*, but now they have added a new department, and wash peoples' souls too.' They called his pretty little rat-terrier 'the Jesus dog.' Indeed, in this city of 40,000 inhabitants, there is no place better known nowadays, none more talked about than this bath-house. The praiseworthy point is this: To the question, 'Do your customers come just as before?' he replied, 'No, they have dropped off steadily, and I am now running the house at a loss. But so long as the people are learning of this way, that is not worth mentioning.'

"We preached five successive nights there; the bathers were stopped after six o'clock, P. M., the wide space wiped up and matted: by eight o'clock the audience was ready. Prominent among the listeners were the head school-teachers, some eight or ten in number. They had studied the Bible with Mr. Griffis in English, but they said 'it never had sunk into their stomachs.' They came daily to inquire privately, and to hear publicly. They ordered several Bibles with notes, and this morning I received a letter from five of them, saying, 'We received all the Bibles which you sent to us, and two books to Mr. Matsu Ura. We feel very glad of knowing in your letter that you arrived home safely. We expect the time will reach, when it will give you the greatest pleasure that we shall begin to study the Bibles, as hard as we can, and as you said, become Bereans very soon, about which we will find out in Acts. We found that in your letter, if possible, you will come again to Fukui, and preach to us once more, and try to teach us more about the religion of Christ, and we hope very much it will be the case.'

"The audiences increased from fifty to about two hundred and fifty inside, and how many outside I could not judge. They listened with the greatest attention, received gladly all the tracts we offered, and bought all the Scriptures we had, I believe. I was agreeably surprised to see what a progressive and enterprising valley this is; the most prominent buildings for twenty miles are great school-houses; from the Fukui Hills I saw one monster school-house twelve miles distant, its dome sparkling in the sunlight almost like a light-house. I addressed an audience of forty in Take-fu, near Fukui, of which the majority were school-teachers. If the gospel becomes as dear to the people of this great valley as education is, it will become a region of light."

INSTALLATION AT KOBE.

Mr. Atkinson writes: —

"On the 4th of June Mr. Matsuyama was installed pastor over the Kobe church. The day was one for which I have been anxiously waiting for a long time. Mr. Matsuyama, by long connection with Mr. Greene, and by work on the translation of the New Testament, as well as by other qualifications, seems well fitted to become the pastor of so important church as this of Kobe.

"The churches near and far favored us with delegates and representatives, hence

we had a rousing gathering. The examination was conducted in the forenoon, and the ordination and the administration of the Lord's Supper in the afternoon. At mid-day, all the Japanese present were invited by the Japanese Christians of Kobe to a picnic dinner in the grounds of our Girls' Seminary. The singing was joyous and like the sound of many waters. The *harmony* may not have been such as would transport an expert in music with raptures, but it was exceedingly gratifying and full of joy to the missionaries; and our thought is that it must have been still sweeter to those who know more of sweet harmonies than any expert on earth can know, even to the heavenly host."

Ceylon Mission.

THE following details given in the Annual Report of this mission will be of interest: —

"During the past year the general progress of the work has been encouraging. The number of baptisms has been, adults, 31; infants, 56; while the number of persons received to the church on confession of faith was 52, making a total of 922 church members, all but 51 of whom can read. Besides these there are more than 300 who are reported as nominal Christians, persons who wish to be Christians, or to be considered as such, many of them sincere and fair candidates for church membership. These are, most of them, in addition to the 758 baptized children. The contributions have somewhat increased, amounting to $2,819 against $2,790 last year."

ELALY. — ACTIVE INFIDELITY.

"The catechist Daniel has held regular services at Elaly, and it is hoped that an independent church may be started soon, indeed as soon as the Christians there pay more than half of a pastor's salary. They propose to pay Rs. 7 out of 18 for the coming year, and the Oodooville church pay the balance. Sabbath afternoons they have a lesson in church history, test of religion, etc. A Brahmin of this place has recently published a book called *Immorality of the Bible*, compiled from books imported from England. With an introduction and peroration filled with the most blasphemous and barefaced lies as to the character of the Bible and its adherents, it gives forty pages of Scripture verses which are supposed to inculcate every form of immorality, raking up all the sins of the worst men ever mentioned, as well as the weak saints, in some cases neglecting to omit the denunciations affixed, and thus defeating the object of the book. This book, and several others not much better, are industriously circulated, and form the staple of their harangues. Meetings nominally to preach Sivaism, but really to ridicule Christianity, are held in a heathen school which was started, and is sustained by an apostate Christian native of this village, a graduate of the old Batticotta Seminary, and now living in Madras. Opposition is better than indifference. Persecuting Saul is nearer the kingdom than careless Pilate."

ALAVETTY.

"In Alavetty there have been no additions to the church by profession, though there are several candidates. The Bible colporteurs with the pastor and two theological students from Batticotta, visited through the field 845 houses, conversing with 3,370 persons, and selling one Bible and 79 Scripture portions, besides many tracts. The teachers of all the Board schools there are Christians, except one, and he is a son of a Christian parent. There are besides these, eight heathen schools and one large Roman Catholic Anglo-vernacular school with 200 pupils. In Oodooville, also, all of the fourteen teachers, save one, are Christians, and nearly all seem faithful in giving religious instruction through the week. On the Sabbath about 350 children gather in six different places for Bible study. Besides these ten schools there are three large Anglo-vernacular schools under heathen managers, but taught, two of them, by church members, and the third by an ex-church member.

"Four members of the church have died during the year. One of these, Mr. Nathaniel Santherasakarar, was for many years Mr. Spaulding's assistant in Tamil

work. Not long before he died he said, 'I want to hear Mr. Spaulding sing.' Among those received to the church was the grandmother of Mrs. Chapman. While her husband lived it might be said of her that there was no heathen temple whose floor had not been trodden by her feet. She was like a mother to those of her own religion, earnest and devoted in her attachment to Siva. But the example of her children, and the happy death of some, brought her to Christ. She said to an influential neighbor, 'You and your people will make sport of me, and say, "Why has Tevany in her old age chosen the grave of worms?" (a great aversion to these native cremationists). But I am not ashamed of this Jesus.'"

FEMALE EDUCATION.

"The increasing desire for the education of females is quite marked. As our boarding-schools can take only a limited number, they go elsewhere, and there are now ten girls from Oodooville in the Wesleyan Mission Boarding-school in Jaffna. Also, many large girls are learning to read in their homes, with the help of a brother or neighbor who attends school. Miss Howland visits them regularly to examine and encourage them. This furnishes favorable opportunities for religious instruction without attracting opposition. The Bible women are received more and more gladly. In some houses where formerly they would either not be admitted, or the place would be purified on their leaving, they are now welcomed. One heathen mother said, 'My boy of eleven insists on my being quiet, and covering my eyes while he prays every night.' Several other children in that school have determined not to go to heathen temples. One little girl said she was compelled by her parents to go, but did not bow down to the idol. One poor woman of the 'Helping Hand' sewing class was received to the church."

Madura Mission.

PROGRESS IN EDUCATION.

MR. WASHBURN, of Pasumalai, under date of May 24, sends an account of the governmental examinations for admission to the university, and reports that while only about one in three of the applicants passed successfully, five out of the seven who went from the Pasumalai school were admitted. Mr. Washburn writes: —

"One of the members of the seminary class which left in December has been sent to the Christian College at Madras, — the institution of the Scotch Free Church, — to continue his studies. Three others returned to thet heological school, and a fourth is expected to join them. These will make a new theological class. They have enough knowledge of English to make English text-books usable where vernacular books cannot be had, and English books of reference indispensable. This is a step in advance. I feel grateful that I have seen the first class of young men through the seminary, and that as a class they have turned out so well. Beside these already mentioned, three are in Dr. Chester's Medical School, and two are employed as school-masters. A scheme of study has been drawn up for the new theological class, which, if faithfully followed, will do much to fit the young men to be edifying and efficient preachers of God's Word.

"The class of ten catechists, which has been with us two years, was examined and left the institution at the end of March. Most of them have been temporarily engaged in an itineracy through the Pasumalai district, and preaching at the two great feasts of last month; but they are all reappointed to the stations whence they came, and had we a dozen more good men, they would find employment at once. The large accessions to Christianity of Tamil-speaking people within the past two or three years have created a great demand for well-prepared Christian teachers and preachers. This is felt in our mission quite as much as in any other, because at the beginning of the movement we were very poorly supplied. This scarcity of laborers may prevent the calling in of men already at work, to form a class of catechists this year.

"The whole number of students in the seminary and theological school last term was eighty-five; thirty-two of whom were

heathen young men from Madura and vicinity.

"I am persuaded that a new day is beginning to dawn upon us in respect to work among the better castes. Hitherto our accessions have come from the very poor and the lowest classes, and the effect of this in delaying the self-maintenance and self-government of the churches has been very great. But other classes are now opening to us through our schools. Here and there a well-to-do middle class Hindu is now willing to send his child to our boarding-schools, and pay the fee. If we can *afford to maintain thoroughly good schools*, this will more and more frequently occur in the station districts where the missionary is personally known and loved. A child thus educated signifies a Christian, — probably a family of Christians, — even the parents included.

"I fully believe that a great door is opening to us in this direction, if we have but means to use our opportunities."

Eastern Turkey Mission.

FAMINE RELIEF.

Mr. Dewey, of Mardin, under date of May 4, gives very sad accounts of the distress in that city and vicinity. Wheat, which ordinarily brings only from twelve to fifteen cents per bushel, was then over $4.00. Rains had fallen, and the weather was favorable for the growth of the crops. Yet thousands have exhausted all their resources, and the missionaries have been sorely puzzled to know what they could do in the way of relief. Mr. Dewey says: —

"We could get but very little grain here, even at the enormous prices at which it was rated, so we finally made a large draft upon our faith and entered into a contract with a man who would go off to Harpoot or Sivas where grain was more abundant, for 1,000 rottles, about 17,000 pounds, of flour, at a price a little under $5.00 per hundred weight, to be delivered here in three installments at intervals of thirty days each. The first lot was received some days ago, and arrangements made for its distribution.

"We thought it better to assist a limited number right along till harvest than to make indiscriminate distribution for an uncertain time. So the first thing was to make up the lists. Our first plan was to make up a list of 330 persons, to each of whom should be given five pounds of flour per week for ten weeks. The native helpers in each of the four adjacent villages were asked to make careful investigation, and report to us those whom they knew to be in *extreme destitution* in their own villages. At the same time a tried and prudent man was sent the round of these villages to make like investigation, entirely independent of the helpers, and report. The city was canvassed in similar manner, with this difference, that while in the villages no distinction of persons was allowed, in the city the Protestant community was excluded, as they were taking care of their own poor.

"The lists were appalling! From the four villages were reported 174 families, numbering 526 souls, and from the city 327 families, aggregating 836 souls, — a total of 501 families and 1,362 souls. No doubt there were some mistakes, but considering the pains taken to get at the truth, it is probable there were but very few who were not in the very extreme of want. We at once cut down the flour rate one half, making it two and a half instead of five pounds per week to the grown person. This would enable us to aid twice as many, but even then the number reported was twice as large as we could manage. How should the selection be made? Taking from the villages only the names found on each of the two lists reported, we found we had 76 families and 255 souls; taking from the city only the widows and orphans, the sick and disabled, we had 189 families and 414 souls more, a total of 265 families and 669 souls. So it was agreed that this should be the list.

METHOD OF DISTRIBUTION.

"To facilitate the distribution and guard against fraud, we decided to issue coupon tickets, one to each family. Here Brother Andrus's papyrograph came in good play in printing the blanks. Each ticket is numbered to correspond with the numbers on the list of names, and also con-

tains the name of the head of the family, the village or ward of the city in which he resides, and the number of okes of flour to which the family is entitled in the weekly distribution, written both in Arabic and English to guard against changing the figures. These were issued for five weeks, half the time, with the thought that before the last distribution takes place there shall be a careful reëxamination and revision of the list, so that if any become able to take care of themselves, they may be dropped and others taken in their places.

"The preliminaries were all arranged so that the first distribution might take place last Saturday. Meanwhile Major Trotter had secured and sent on to us from Diarbekir 500 okes, nearly 1,500 pounds, of hard soldiers' bread for distribution. As there was just about enough to give one oke to each person of those reported from the city who had not received tickets for flour, it was decided to use it in that way. So notice was sent around that those who had tickets should come to the church after noon, and all others whose names had been written, before noon. We organized a working force of our teachers and pupils to dispatch the work as rapidly and with as little confusion as possible.

"Saturday was a busy day. I was up at an early hour sending off the sacks of flour and hard-tack to the chapel, where quite a company had already gathered when we arrived at 9 A. M. A great iron-faced door opens from the street into a little yard before the chapel doors. A small pair of platform scales was set upon a box in this yard, and one man set to adjust the weight, while another was to fill and empty the pan into the sacks which two others brought from the door where Brother Andrus and one of our teachers stood with the lists in their hands. Two policemen and two of our brawniest students were stationed in the street outside to try and keep some semblance of order among the hungry crowd."

Mr. Dewey gives extended details of the method of distribution, showing the guarded way in which relief is afforded, and the terrible pressure upon both the people and our missionaries, and says in conclusion: —

"Thus we have begun as carefully as we knew how the work of systematic relief. How long it may be necessary, how much means we may receive to continue it, we do not know. We are thankful to be enabled to *begin*. No doubt there is to be ample occasion for all that charity can do, even if the favorable promise for harvest is fully realized, while should it fail, the situation will be distressing in the extreme."

Western Turkey Mission.

SMYRNA.

Mr. Bowen, in reviewing the progress of the past year, speaks thus of the work at Smyrna: —

"We have much to cheer us in the decided advance in evangelical work, which has been made during the past year in Smyrna. We saw much to encourage us a year ago, we see much more now. Our preacher there, ordained a few months ago as an evangelist under circumstances of peculiar interest, has been untiring in his efforts to enlarge the field of his influence. Up to within a very short time very little had been accomplished among the permanent residents of Symrna. While we desire to be very cautious not to exaggerate, to ourselves even, the *present* prospect, yet it is with considerable assurance that we announce a change in this particular now. An entrance has been effected not only into the homes, but we believe the hearts of many prominent Armenians of the city. While they do not yet assume the Protestant name, they attend many of our services, send their children to our schools, and in general manifest much sympathy with all our enterprises for the lifting up of their people. The Armenian national schools have sunk into a most lamentable condition, being under the instruction almost entirely of infidel teachers, and in general being under the worst of infidel influences.

"Our own schools are as yet by no means what we should like to have made them, and what they ought by all means to be in such a city as Smyrna, and yet the attendance, forty at the girls' school, twenty-five at the boys' school, has been

such as to make us feel strongly the need of a larger and better equipment.

"The hopeful sign in Smyrna now is the concord and sympathy between the various Christians and Christian bodies of the city. There is no clashing, and there seems to be no jealousy. The one earnest prayer among all is: 'Thy kingdom come.' The prosperity of our own work, and the great success of Miss Grimston's and Mr. Constantine's, in connection with the 'Rest and Coffee-room,' have done much to remove old prejudices, and now the Protestant name is in very different standing from what it was even two years ago. The Lord was not blind to the tribulation of the church in Smyrna. Perhaps the days of that tribulation are not yet over. But we are seeing enough to reassure us and recall the promise 'be thou faithful unto death, and I will give thee a crown of life.'"

ARMENIAN SCHOOLS AT SIVAS.

Mr. Perry writes: —

"This normal school for boys, though still, in the size of its students and the subjects taught, elementary in character, is already attracting the attention of the leaders of thought in Sivas; and all who appreciate the matter of education, especially our recent Vale Abeddin Pasha, by repeated inquiry and encouragement, urge us to push forward this work of popular and Christian education. A wealthy Armenian of Sivas in a recent conversation, alluding to the fact that the Gregorian Armenians of Sivas who ten years ago paid for schools less than $440 per annum, now pay more than $2,640 annually, said to the missionary, '*You* showed us a picture, and looking upon it we began to see that it was very beautiful, whereupon we took it to our bosoms, and have been cherishing it ever since.' The picture thus cherished has certainly been attended with some good results, for during the past ten years their schools have increased from four to thirteen, their scholars from five hundred to fifteen hundred, their girls' schools from zero to three, with as many hundred scholars; and their course of study has been much improved. A new and extensive building is to be erected this year to accommodate their increasing number of students."

ANGORA AND ISTANOS.

Dr. Farnsworth, of Cesarea, reports under date of June 13, a visit paid to several out-stations: —

"We spent two weeks in Angora. The work there seems to be making substantial progress. The Protestant community now numbers fifty souls. The school has more than fifty pupils. The teacher needs a good sister with her to act as Bible reader, going from house to house visiting the parents of the school children, and others. It is of great importance that we reach the homes of this most bigoted Papal city. The congregations were attentive, and the second Sabbath the Lord's Supper was solemnized. Some fourteen persons, including the English vice-consul and an English merchant doing business here, joined in the exercise. It is hoped that there are others, residents of Angora, who are worthy to be admitted to church-fellowship, but such must be admitted as members of the Istanos church, and it was thought best that they wait a little longer. It is a great cause for gratitude that our English friends here give us both moral and material aid. Evidently Armenians, Greeks, and Papists look upon Protestants with less of contempt than they did one year ago.

"I cannot tell you how much we enjoyed the thirteen days that we spent at Istanos. The ordinary congregation is about three hundred. The simplicity, earnestness, piety, and self-reliance of the people is unsurpassed by anything I have seen in Turkey. The growth of the church and community is rapid and yet healthy. They have in their schools about 150 pupils. They hope soon to open a girls' school. The tuition received from the pupils pays the salary of two of the teachers.

"We had a most delightful examination of the upper or high-school, taught by a member of our station or theological training class. It numbered about sixty pupils. Not only did the whole Protestant community seem greatly interested in the exercises, but the Kaimakam, or governor of the district, the judge, and a distinguished

Turkish official who is inspector of the courts of justice for the whole vilayet, were present, listening quietly for three long hours. The latter made a neat little speech, expressing surprise at the progress made, and urging that they improve their opportunities. Let those who think that the condition of the Rayahs, or nominal Christians of Turkey, is no better than formerly, recall the fact that, according to Hamilton, in his *Researches in Asia Minor*, in 1835, the Greeks in the vicinity of Cesarea and some other places, encouraged by the favors granted by the great Mahmud, were just beginning to open schools. Compare those times with the present, when, everywhere, the Turkish Government honor our schools, as illustrated in this instance."

PERIL FROM THE CIRCASSIANS.

MR. PARSONS, of Nicomedia, while on a tour writes thus from Adabazar, June 30: —

"I did not think it prudent to continue this year's touring as I set out in March, so, on returning from Annual Meeting, I began to look for a suitable horse. The problem was to find an animal which could *take* me and not *be taken* by the Circassians. I found one which I hope will do; cost but $17.60. Thus far it has taken me and not been taken from me. We (Garabet and his lame nag and I) left home last week Friday morning, looked in upon the school and work of the station-class pupil in Ovajuk, scattered some good seed in Karatepe, and reached Arslanbeg the same day — the longest and thus far one of the hottest days of the year. We found the teacher very much encouraged. Twenty-five dollars from the Famine Fund judiciously expended had opened the hearts and homes of a large number of the poor people, and effectually shut the mouths of opposers.

"We were told that the road by which we came was passable only in large armed companies, or with a guard. The next stopping place was Ichme, a town of 100 Turkish and 120 Greek houses, beautifully situated on the north side of Lake Sabanja. One can easily believe it to be the site of the favorite villa of the mother of Constantine. The place suffered from the earthquakes of a year ago; forty houses were destroyed and twenty-five lives lost. The people were surprised that we had come unmolested through the intermediate Circassian settlements. We were told that in the next village there were 'fifteen families of Protestants.' We saw what appeared to us something inviting and hopeful in those by whom this information was given. We reached Sara Doghan at sunset. The next morning the priests advertised our arrival by warning the people to have nothing to do with us. The whole day we were crowded with visitors. There are a few enlightened men, but none thoroughly awakened; none yet ready to bear persecution for Christ's sake. The desire for instruction is hearty and demonstrative.

"There is an abundant harvest in prospect of all sorts of crops. The silk business has been more than usually successful. The Circassians go on unrebuked and unchecked. One of the brothers here can point out the man who stole in open day his oxen. A brother in Tamluk was nearly beaten to death last week because he manifested reluctance in giving to his Circassian neighbors his only yoke of oxen. Garabet called my attention to the fact that the old much traveled road leading to Nicomedia through the Circassian settlements was nearly hidden by the overgrowing of grass!"

GLEANINGS FROM LETTERS.

— It is proposed to dispose of the four recent graduates of the Theological Seminary something as follows: *Nqumba* to go to a place near here, Adams, where he has gained the people's interest by holding Sunday services during his course of study in the seminary; *Umabuda* to be Mr. Bridgman's associate, and the two

make in turn frequent visits to Umtwalumi, until the latter place can be provided for; *Elisha* to remain for the present at his own home, where work abounds, as he is far away from a station; and *John Pohleni*, to remain here, subject to Mr. Pinkerton's call, when he may require men to accompany him to Umzila's kingdom. — *C. W. Kilbon, Amanzimtote, So. Africa.*

— The Bulgarian Evangelical Society had a very good meeting in Samokov, just following our annual meeting. The members have received new courage, and we hope will be able to go on with new life and power. The society is not yet mature and strong, but it is a good auxiliary to our work. — *George D. Marsh, Philippopolis, Eastern Roumelia.*

— Our Sivas schools are daily increasing, and our Sabbath-school is already larger than we can accommodate, either with seating-room or with teachers. We are in great need of a good pastor, and yet we continually hear of some of our best-trained Armenian young men leaving for America. — *A. W. Hubbard, Sivas, Western Turkey.*

— The number of deaths from the famine has already been considerable. In one little village where there are seventy-eight survivors the names of seven were given me who had died within a few weeks. In another village where I stopped, and where there are one hundred and twenty-five survivors, twelve have died — nine of them during the two weeks I spent in that region. Of these, two perished on the mountain when bringing grain for the government. From a larger village with about three hundred survivors the head man assured me over forty had died. A policeman who had just come from Janar told me he saw six bodies on the way. Two of my canvassers in going from one village to another saw two who had perished by the way, and two others so weak that men from the village were carrying them to their houses. In Bashkala itself, a place of three hundred to four hundred houses, which I left the committee to canvass after my departure, five died in one night — four of them of starvation, and there is reason to fear that the mortality has but just begun. Many here had a little grain till now, but it is gone. Hundreds have been gradually destroying their health by improper food, until in some villages the canvassers told me they were nearly all sick. Many have lived for weeks on the flesh of animals which have died of themselves. Roots dug out of the ground, straw, grass seed, a kind of chalky stone, and the hulls of flax seeds out of which the oil has been pressed, are all used for bread. Those who live on such improper diet are subject to dysentery, and after a time dropsy sets in. "When once their faces swell," said one of the most intelligent men of the plain, "we know there is no hope of their recovery." — *Henry S. Barnum, Van, Eastern Turkey.*

—War between Russia and China seems imminent. Twenty thousand Chinamen have invaded Russian territory, north of the Amoor River. The port papers are full of the coming contest. War may keep the missionaries from making long tours into the country, but I do not think it will interfere with our regular work. — *W. S. Ament, Pao-ting-fu, North China.*

MISSIONS OF OTHER BOARDS.

THE SCOTCH UNITED PRESBYTERIAN MISSIONS.

In the *Missionary Record* of the U. P. Church we find this summary of its missionary work: —

"We have nine missions, where there are forty-nine ordained European missionaries, six European medical missionaries, four European male teachers, and ten European female teachers; twelve ordained native missionaries, seventy-five native catechists or evangelists, 157 schoolmasters, twenty-two native female teachers, and nine other agents; — or, in all, 344

educated laborers, doing their respective work, in 63 principal stations and 147 out-stations; with 9,187 communicants, and 1,885 inquirers; and in 174 week-day schools, with 9,696 pupils.

"This summary is easily read. Its meaning is not so easily realized. It embodies the work of faith, and labor of love, and patience of hope, in varying climes, and through changing circumstances. The simple record is as the joy of harvest to many. They can remember the first laborers who went forth with the precious seed. The handful of corn in Jamaica, Trinidad, Calabar, Caffraria, Spain, India, China, and Japan, is shaking like Lebanon."

THE FREE ITALIAN CHURCH.

THE Ninth Annual Report of the Free Christian Church in Italy speaks of the past year as the best in the history of the church. The funds for the maintenance of this evangelical agency now come almost entirely from Great Britain. The following are the statistics of the church: —

"Fifteen ordained ministers, 15 evangelists, 49 elders, 67 deacons, 11 deaconesses, 1,800 communicants, 265 catechumens, 724 Sabbath-school children, 1,328 pupils in our day and night schools, 21 teachers in the day schools, 1,593 regular hearers of the Gospel, 1,261 additional occasional hearers at each service, 36 churches (large and small), and 35 out-stations more or less frequently visited. The contributions of the churches last year, for evangelization alone, amounted to 1,855 francs, while for all other objects the sum collected was 12,223 francs."

It is to be hoped that very soon this Free Italian Church may justify its name and make itself truly indigenous by doing more towards self-support. Its accounts show that the contributions on the ground for all objects were nearly eight per cent. of the expenditures.

AMERICAN BAPTIST MISSIONARY UNION.

THE TELOOGOOS.

THE August number of *The Helping Hand* contains the following late reports from the Teloogoo Mission: —

"Rev. W. B. Boggs writes from Ongole, April 25. He says that on the previous Sabbath it was his privilege to baptize one hundred and eighty-seven persons, making one thousand two hundred and ninety-five baptized in the Ongole field since January 1. It has for some time been thought desirable that separate churches should be organized in important places, where the number of the disciples would justify the course; and it was also thought that other of the native preachers besides the seven who had been ordained were worthy of full recognition as ministers of the gospel. Accordingly, on the 14th of April, a council was convened for the examination of candidates, as a result of which twenty-four of the most experienced and successful preachers were ordained to the gospel ministry. It was an occasion of the deepest interest, and it is hoped will result in still more abundant fruit.

"Mr. Boggs reports in the seminary at Ramapatam eighty Ongole students, and fifty-seven women studying with their husbands.

"Rev. J. E. Clough reports an evangelistic tour of two months' duration, in which he visited ninety-eight villages, and saw delegates from about a hundred more. He visited twenty of the village schools, married thirteen couples, and baptized in twenty-eight different places one thousand and sixty-eight persons. He says: 'I never had such a hearing by all classes before. In some places, as many as a thousand came out and listened to me attentively for an hour.' In several of the villages visited there were some cases of declension, and eighteen were excluded from the churches. In all the other villages there was evidence of the need of more teachers and preachers; yet, with the exceptions referred to, as soon as errors were pointed out and explained, the Christians renounced them gladly, and seemed to turn with the whole heart to Jesus. Mr. Clough says: 'On the whole, I fully believe that the great mass of converts are living as well as they know; and after we are able to teach them more fully, and give them pastors, they will become strong men and women in Christ Jesus.' In five different villages, the idols, numbering about a hundred, were all given to

Mr. Clough. Generally, the Christians and their religion are respected; but in three or four places the persecution is very annoying. False charges are gotten up: they are accused of stealing, or forged notes of hand are written out, etc.; and, the charges being sustained by false witnesses, they are compelled to go to jail, or pay pretended debts which they do not owe."

MISCELLANY.

THE QUEEN OF MADAGASCAR.

In the last number of the *Missionary Herald* reference was made to the dedication of the new Palace Church at the capital of Madagascar. The following was the Queen's proclamation, read as part of the services on that occasion: —

"By the power of God, and the grace of the Lord Jesus Christ, I, Ranovalona, Queen, Ruler of Madagascar, laid the foundation-stone of this stone house of prayer, on July 20, in the year of Jesus Christ our Lord, 1869, to be a house of prayer, and praise, and service to God, the King of kings and Lord of lords, according to the words of Sacred Scripture, in the name of Jesus Christ, our Lord, who died for the sins of all people, and rose again for the justification and salvation of all who believe in and love Him.

"Therefore, no one shall be at liberty to destroy this stone house which I build as a house of prayer, whoever may reign in this land of mine for ever and ever; for if any one destroy this house of prayer to God which I build, then he cannot be sovereign in this my land of Madagascar.

"In proof thereof, I herewith sign my name with my own hand, and affix the seal of my kingdom.

(Signed) "RANAVALOMANJAKA,
Queen of Madagascar."

During the dedicatory services the Prime Minister, while saying that he "wished to appear as a simple member of the Palace Church, and not in his official capacity," gave an account of the way in which the Queen had been led to the acceptance of Christian truth. The following summary of the Minister's address is from the *Nonconformist*: —

"'It was not through any human instrumentality,' said the speaker, 'that the Queen first became a Christian, but through the influence of the Word of God, blessed be the Holy Spirit; and I will show you the very Bible by which she was led to believe.' He then took from a table in front of the Queen a not very clean copy of the Bible, printed by the British and Foreign Bible Society in 1865, and holding it up said, 'This Bible was in the house of Rasoherina (the Queen who succeeded Radama II., and preceded the present Queen), and was considered of no importance. It received no honor of any kind, and whoever had any time to spare might take it up and spell through a verse or two and put it down again. When Rasoherina died, the present Queen remained within the palace, as is customary at a time of mourning, and she took up this Bible and read it, and as she had then a good deal of leisure at this time of sorrow, she read in it frequently; that very Bible,' he said, holding it up again, 'was blessed by the Spirit of God to change the mind of the Queen and make her love the praying, and the word in Isaiah lv. 11 was accomplished, which says, "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."'

"Soon after, the Queen sent for the three eldest officers and told them that she was convinced that there must be a God who made the heavens and the earth, and she was going to pray to Him. The three old heathen officers thanked her, and said it was good; but, added the speaker, their faces were very doleful.

"Some of the pastors were sent for, and regular instruction in Christianity was given to the Queen and Prime Minister, and a service commenced on Sundays within the palace, attended by Her Majesty and a few of her slaves and children;

and that was the beginning of the Palace Church and congregation for which the present stone building had been erected.

"'The day before the coronation,' said the Prime Minister, 'my friend, Mr. Cameron, and I were talking about the canopy under which the Queen would sit on the Andohalo Plain, and he suggested that as the Queen now believed the Bible to be the Word of God, it would be well to have some text from it put upon the canopy when she appeared before the people.' The Queen was much pleased at the suggestion, and the words, 'Glory to God in the highest, and on earth peace, good will towards men,' were placed in large letters round the canopy, and a copy of the Bible was put on the table beside the Queen. Soon after the Queen and Prime Minister were baptized by Andriambelo, and after four months' probation and instruction partook of the Lord's Supper. Then followed the burning of the idols, and the great increase of professing Christians; other members then joined the Palace Church, and they had gone on step by step, and now they had met to dedicate the new stone house which they had built.

"Nothing could be more admirable than the modest way in which the Prime Minister read the statement, of which the above is but the barest abstract, and to those of us who were privileged to listen to it amidst all its peculiar surroundings, it was a delight indeed, and awakened heartfelt thanksgivings to Him who had wrought such wonders of grace."

INTEMPERANCE IN JAPAN.

STATEMENTS are frequently made in public prints and in lectures concerning the morality of the Japanese, and some have gone so far as to assert that the people of that empire need no instruction from Christian nations in matters of temperance and virtue. A private letter from Rev. Mr. Cary, of Okayama, addressed to his friends in this country, describes a fête day in that city, and brings sad evidence of the moral corruption of the people. He says: —

"From what I had seen before at religious and other festivals, I had looked for a drunken time, but as the afternoon wore on, and I had seen only a few intoxicated persons, it seemed as if this was to be a notable exception. But my rejoicing was premature, for after the games the people had time to sit down in the fields or on the mountain side for their lunch. Just after sunset I stood where I could see those who came down from the mountain. Though I had before seen something of drunkenness in Japan, this surpassed anything I had previously witnessed. Intoxicated women playing musical instruments came staggering down the streets; intoxicated men sang, danced, and embraced each other; drunken *jinrikisha-men* pulled drunken passengers whose heads swung back and forth as the wheels were dragged over rocks and gutters. Fortunately the Japanese do not often seem to be excited by their *saké* to violent deeds, and its effects are shown mostly in boisterous and disgraceful conduct.

"I am aware that some things contained in this letter do not coincide with the statements of a popular lecturer who a few months since gave to an American audience the impression that intemperance is unknown in Japan. Nevertheless, I do not change what I have written, but am ready to stand by it. Before coming to Japan I heard the same lecturer make the same statements, and, on reaching Yokohama, repeated them to a gentleman who would be considered by every one, from his well-known reputation, his long residence in the country, and his peculiar opportunities for observation, as being as competent as any foreigner in Japan to give an intelligent verdict upon such a matter. He told me that most of the drinking was done in the evening at the homes, and that by twelve o'clock every night, probably one half of the native population of Yokohama was intoxicated. Since then I have had similar and even higher estimates from Japanese sources. I have never repeated the lecturer's statements to Japanese friends without its exciting their merriment.

"It is not pleasant to contradict any person's words in this manner, and I do so only because I believe that they are doing harm. I am always ready to praise

whatever of good I find in the character of this people, but I do not believe that they are so perfect that Christian morality is not needed here. That my evidence upon the subject of intemperance may not stand alone, I quote from the only two original English books on Japan which I have at hand. As the authors are neither missionaries nor missionary-haters, they may, perhaps, be considered as unprejudiced. Mr. W. E. Griffis, in what is perhaps the best recent description of Japan, says of a religious festival: 'It was a scene of wild mirth, drunkenness, and paganism.'[1] Sir Rutherford Alcock, in answer to a statement quoted to him that the Japanese are perfectly ignorant of alcohol, writes: 'There may be a difference of opinion as to what constitutes alcohol, but *saké* seems to me an excellent imitation, and if it is meant that the Japanese are innocent of intoxication, a noisy, dangerous, pugnacious intoxication, I am sorry truth compels me to say that there never was an assertion of fact more signally refuted by practice.' Elsewhere he says: 'In the vice of intemperance the Japanese have nothing to learn from foreigners. . . . . They are as much given to drunkenness as any of the northern races of Europe, as quarrelsome as the worst, and far more dangerous.'[2]

"If Alcock seems to have seen more violence arising from intemperance than I have observed, it may be largely owing to the time of which he wrote, when the military class always wore swords, when there was much hatred shown to foreigners, and when the whole country was in commotion. This testimony of Sir Rutherford Alcock is the more important because his residence was in the same city as that of the lecturer.

"Though Bayard Taylor's work on Japan, contained in Scribner's 'Illustrated Library of Travel,' is only a compilation, he quotes directly from M. Humbert, as follows: 'The immoderate use of their national drink frequently gives rise to serious disorders. I myself saw more than one case of delirium tremens.'[3]

"There are many more things which I might say on this subject, but I refrain. When, however, hardly a day passes without one or more drunken men stumbling into our yard, when, while I am now writing, I hear the shouts of a company of carousers on the hill back of the house, I cannot but feel that the lecturer has given an utterly wrong impression. And not on this point only, but on others. I am too often aroused by midnight shouts, too often see the most disgusting conduct, to believe that rowdyism is unknown here; in the lecturer's own city of Tokio, during a single half day, I saw too many galled and bleeding horses, whose constant ill treatment has called out the protests of the foreign newspapers, to believe that the Japanese are always humane in their treatment of animals. Moreover, when I think of things which cannot be mentioned here, but which force themselves upon the attention of every one who spends any time in this country, and especially upon those who are forced to see the temptations and frequent falls of those whom they are trying to lead out from this mass of corruption, I cannot bring my standard of what should be considered morality so low as to praise that of the people about me. Therefore my testimony must be satisfied to rest at variance with that of the lecturer, while I, with every other foreigner in the country whom I have heard speak about it, am left to wonder how a professor of natural science, who should seek to be exact in every statement, can say and write many of the things which he does."

[1] *The Mikado's Empire*, p. 525.

[2] *Three Years in Japan*. Harper's edition, vol. i., pp. 123, 185.

[3] Page 146.

WOMAN'S INFLUENCE IN INDIA.

REV. DR. SHOOLBRED has a paper in the United Presbyterian *Missionary Record* for June, on Zenana missions. After speaking of the degradation of woman, he gives the following striking illustration of her power: —

"In the family arrangements, too, which keep not the girls only, but the boys as well, in the zenana, until of nearly marriageable age, the women of India find a powerful lever by which to exert their in-

fluence on the social and religious conditions of the whole community. Living much more in the society of their mothers than of their fathers, the influence of the former, in moulding their thoughts and habits, is vastly greater than that of the latter. It thus happens, that much of the progress made towards truth and right religious views by one generation of the men is lost to the succeeding generation. It is burked in the zenana, and the rising race is sent out into the world with all the old superstitions and faith in their false gods, instilled and engrained into their minds by the mighty influence of their mothers' teaching and example.

"True of the cities and large towns of India, this, to a greater or less degree, is true also of its country districts and villages. The staunch conservatism and obstructiveness of their womankind have been pleaded again and again, by the men of village communities, as a reason why, while themselves convinced of the truth of Christianity and ready to embrace it, they did not dare to take the final step. An incident which occurred in one large village, about two years ago, may serve as an illustration of several of the same kind. It was a large village among the hills, which for years I had visited many a time; and where the gospel, inculcated line upon line and precept upon precept, had been brought to bear on the hearts and consciences of the people. In the prospect of leaving India, on furlough for Scotland, I had addressed them with more than usual earnestness. Recalling how many times the Gospel of Salvation had been faithfully preached to them, I sadly added, 'But where are the fruits? You remain idolaters as you were before.' Up rose the gray-bearded patel, or headman, and said earnestly, with upraised protesting hand: 'No, Sahib, we are not idolaters, we worship our stone gods no more.' 'So you say,' rejoined I, 'but where are the proofs?' 'Follow me,' said the patel, 'and see for yourself.' Followed by myself and all the villagers, he led the way to a stone platform outside the village, where, as I had used to pass in former years, I had seen their *pantheon* of some sixty to eighty mis-shapen bits of stone. These, liberally plastered over with red pigment and oil, and breathed upon by a Brahman's blessing, were the gods they and their fathers had worshiped. These I had seen propitiated with fresh libations of oil and glue (clarified butter), and regaled with incense smoking on earthenware censers before them, while the officiating *bhoppa*, or priest, carefully brushed away every polluting speck of dust from their sacred if stony persons, and kept their platform 'clean as a new pin,' to use a Scotch housewife's expressive phrase. Now all was changed. No fresh libations had been poured on the stone gods for months; and the old layers of saudur and oil, cracked by the heat, were peeling off in long flakes. No fresh incense had been burned before them, and the earthenware censers lay in fragments, scattered all over the place. No careful hand of *bhoppa* had swept the platform, or kept the sacred persons of this mimic Olympus from pollution. Over all withered leaves from the overhanging *banyan* tree, and dust and débris of all kinds, were thickly scattered. It was a scene of desolation and desertion. Pointing to the desecrated and deserted idols, the patel resumed: 'You see, Sahib, that what I told you is true. We believe in and worship these gods no more.' 'So far,' said I, 'you have done well, but it is not enough to reject the false; you must crown your act by acknowledging the true God, and Jesus Christ the Divine Saviour whom He has sent.' 'Sahib,' was the reply, 'we men are ready to confess Christ and become Christians to-morrow, if our women will only withdraw their opposition and consent. But they oppose this with all their might. Teach them and get them to withdraw their opposition, and in a body we will embrace the faith of Christ.' So spoke the gray-headed patel, and his words were taken up and reëchoed by all the men of the village. Such is the cry coming from many a village and hamlet, as from not a few Hindoo homes in towns and city. 'Teach our women, and get them to withdraw their opposition.' And till that cry is fittingly responded to, and an effort worthy of the purer and nobler faith we profess made to flash the light of

gospel truth in upon zenana darkness, in vain will we look for the rapid spread of Christianity, or for the advent of that time when whole communities shall be born in a day."

AMERICAN MISSIONARIES AMONG BULGARIANS.

AN English nobleman, the Marquis of Bath, has recently issued a volume entitled *Observations on Bulgarian Affairs*, which embodies the fruits of much personal observation in what was once European Turkey. Referring to our missionaries he says: —

"If the [Bulgarian] nation rises again to spiritual life, its recovery will be in no small degree owing to the intellectual and devotional influence and example of a small and devoted company of American missionaries, who abandoned homes in their own land for the purpose of promoting the welfare of an uncared-for and oppressed people — alone of all the missionary bodies regardless of the political influence of their own country, or of the interests of any particular sect. If the list of their converts is not a large one — and perhaps it is well that it should be small — their work in raising the moral tone of the nation, and in aiding the regeneration of its ancient church, will not have been less important.

"The American missionaries have contributed in no small degree to foster the spirit of toleration among the Bulgarian people. Carefully abstaining from any interference in political questions, they have thrown no impediment in the way of their converts joining the patriotic movement, which numbers some of them among its leaders. They have aroused the jealousy and excited the suspicions of no political party. In the darkest times of Turkish rule they relieved the needy and succored the oppressed. No religious test has been imposed on admission into their schools; and there is hardly a town in Bulgaria where persons are not to be found who owe to them the advantages of a superior education. The result of their teaching has permeated all Bulgarian society, and is not the least important of the causes that have rendered the people capable of wisely using the freedom so suddenly conferred upon them."

FACTS ABOUT THE JEWS.

THERE are from ten millions to twelve millions of Jews scattered throughout the world, — nearly 3,000,000 in the Russian dominions; nearly 1,000,000 in the Austrian empire; large numbers all over the German empire; about 700,000 on the northern coast of Africa; about three quarters of a million in the United States of America; about 120,000 in all France; about a quarter of a million in Abyssinia, called Falashas; large numbers scattered over the three Presidencies of India; a few in China; great numbers in Turkey; only about 30,000 or 40,000 in Palestine, though there are no less than 80,000 in Constantinople, and only about 20,000 in Italy.

In Great Britain we have about 80,000, half of whom are in London. The 40,000 Jews in London are as representative, and perhaps more so, than any other equal number anywhere. Here there are Jews constantly moving from and to almost every part of the world. Amongst the London Jews there are the extremes of wealth and poverty. — *Rev. J. Wilkinson.*

Notes of the Month.

SPECIAL TOPICS FOR PRAYER.

For the new missionaries just gone and to go, that they may have strength and wisdom.

For our missionaries who are in any peril, especially those in Turkey, that they may be defended from harm.

Continued prayer for the famine-stricken people of Eastern Turkey and Persia (pages 351 and 355).

ARRIVALS.

July 3. At Constantinople, Mrs. Margaret E. Byington, Miss Sophia Crawford, and Mr. Charles W. Riggs.

DEPARTURES.

August 7. From New York, Rev. W. W. Bagster and Rev. W. H. Sanders, for Liverpool, on their way, *via* Lisbon, to West Central Africa.

DONATIONS FOR A MISSION TO CENTRAL AFRICA.

Previously acknowledged, see August *Herald*, ... $2,738 11

DONATIONS RECEIVED IN JULY.

MAINE.

Cumberland county.		
Portland, St. Lawrence St. ch. 13.16; State St. ch. in part, 250; 2d Parish ch. (of wh. 100 from W. W. Thomas, to const. Mrs. ESTHER G. DICKINSON, H. M.), 150; Willis-ton Cong. ch. and so. to const. Rev. FRANK E. CLARK, H. M. 50; High St. Cong. ch. and so. 200;		663 16
Kennebec county.		
Winslow, Cong. ch. and so.		18 70
Lincoln and Sagadahoc counties.		
Thomaston, Cong. ch. and so.		8 00
Penobscot county.		
Bangor, 1st Cong. ch. and so.	25 50	
Brewer, 1st Cong. ch. and so.	5 00——	30 50
Piscataquis county.		
Garland, Cong. ch. and so.		6 00
Union Conf. of Churches.		
Hiram, Cong. ch. and so.	3 50	
Waterford, A friend, 2; for deceased friend, 3;	5 00——	8 50
Washington county.		
Machias, Centre St. Cong. ch. and so. 9; "Machias," 10;		19 00
		753 86

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.		
Fitzwilliam, "Mrs. C. E. Gowen, in memory of her mother,"	10 00	
Jaffrey, First Cong. ch. and so.	15 36	
Keene, First Cong. ch. and so. 25; A friend in Second ch. 50;	75 00	
Swanzey, Cong. ch. and so.	12 50——	112 86
Grafton county.		
Orfordville, Cong. ch. and so.		5 00
Hillsboro co. Conf. of Ch's. George Swain, Tr.		
Amherst, Cong. ch. and so.	20 67	
Hollis, Timothy Hodgeman,	2 00	
Manchester, C. B. Southworth,	25 00	
Milford, Cong. ch. and so.	13 16	
Nashua, First Cong. ch. and so.	58 89	
Wilton, Cong. ch. and so.	65 00——	184 72
Merrimac county Aux. Society.		
Concord, So. Cong. ch. and so.	91 53	
Hooksett, Union Cong. ch. and so.	7 36——	98 89
Rockingham county.		
Exeter, "A thank-offering,"	20 00	
Greenland, Cong. ch. and so.	78 10	
New Market, T. H. Wiswall,	10 00——	108 10
		509 57

VERMONT.

Bennington county.		
Bennington, A friend, for Africa,	100 00	
No. Bennington, Cong. ch. and so.	26 32——	126 32
Franklin co. Aux. Soc. C. B. Swift, Tr.		
St. Albans, First Cong. ch. and so.		100 00
Grand Isle county.		
So. Hero and Grand Isle, Cong. ch. and so.		22 00
Lamoille county.		
Johnson, Cong. ch. and so		16 00
Orleans county.		
Greensboro, Cong. ch. and so. 10.25; Rev. Moses Patten and Family, 25.00;	35 25	
Newport, Cong. ch. and so.	10 68——	45 93
Rutland county.		
Rutland, Henry W. Porter,		5 00
Windham county Aux. Soc. H. H. Thompson, Tr.		
Brattleboro, Central ch. and so. m. c. 22.77; "H." 3; Central ch. m. c. 21.50;		47 27
Windsor county.		
Hartford, Second Cong. ch. and so.		31 00
		393 52

MASSACHUSETTS.

Barnstable county.		
Falmouth, First ch. m. c.	21 00	
North Truro, Joanna Paine,	7 00 ——	28 00
Berkshire county.		
Lanesboro', Cong. ch. and so.	12 00	
Lenox Furnace, Mrs. Emily Washburn,	10 00	
Pittsfield, First ch. and so.	152 14	
Richmond, Cong. ch. and so.	10 00	
So. Egremont, First Cong. ch. and so.	30 00	
Stockbridge, Cong. ch. and so.	70 92	
West Stockbridge, Village Cong. ch. and so.	30 80	
Williamstown, First Cong. ch. and so. 50; College ch. 265.45;	315 45——	631 31
Bristol county.		
Taunton, Union ch. and so.		24 65
Brookfield Asso'n. William Hyde, Tr.		
Gilbertville, Cong. ch. and so to const. ALFRED H. RICHARDSON, H. M.		115 00
Essex county.		
Andover, So. Cong. ch. and so.	400 00	
Lawrence, South Cong. ch. and so.	16 70	
Methuen, First Cong. ch. m. c.	61 36	
Salem, Crombie St. ch. and so.	126 00——	604 06
Essex county, North.		
Haverhill, North Cong. ch. Albert Wentworth,	100 00	
Newbury, First Cong. ch. and so. 35; m. c. 12.00;	47 00——	147 00
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.		
Beverly, Dane St. ch. and so. 166.25; do. m. c. 11.21;	177 46	
Ipswich, South ch. and so.	50 00	
Lynn, Central ch. and so.	45 00	
Lynnfield, Second Cong. ch. and so.	2 00——	274 46
Franklin co. Aux. Society. Albert M. Gleason, Tr.		
Ashfield, Mrs. Abigail Warren, to const. EDWIN SEARS, H. M.	100 00	
Charlemont, First Cong. ch. and so.	13 00	
South Deerfield, A friend,	5 00——	118 00
Hampden co. Aux. Society. Charles Marsh, Tr.		
Chicopee, Third ch. and so.	12 00	
Holyoke, 2d ch. and so.	66 47	

Monson, E. F. Morris, 100 00
Palmer, Second ch. and so. 8 00
Springfield, South ch. and so. 77 05—263 52
Hampshire co. Aux. Society.
Amherst, Amherst College ch. 285 70
Chesterfield, Cong. ch. and so. 7 50
Florence, Cong. ch. and so. 107 27
Hadley, Russell ch. m. c. 16 08
Hatfield, Cong. ch. and so. to const. Mrs. SOPHIA W. COWLES, H. M. 100 00
Northampton, A friend, 150; First Cong. ch. and so. 203.33; 353 33
South Amherst, Cong. ch. and so. 4 00—873 88
Middlesex county.
Cambridgeport, Prospect St. ch. and so. 160 00
Lowell, First Cong. ch. and so. to const. REUBEN M. HUTCHINSON, H. M. 100; Kirk St. ch. and so. of wh. 200 from S. G. Mack, to const SARKIS M. MINASIAN and Mrs. ANNA M. MINASIAN, H. M. 765; 865 00
Melrose, Orth. Cong. ch. "S." 3 00
Newton, Eliot ch. and so. 300 00
Somerville, Prospect Hill ch. m. c. 6; Franklin St. ch. m. c. 18.38; 24 38
Tewksbury, Cong. ch. and so. 85 50
Wakefield, Cong. ch. and so. 74 75
Waverly, Belmont Cong. ch. and so. 25 85
West Somerville, Cong. ch. and so. 7 67—1,546 15
Middlesex Union.
Ashby, Cong. ch. and so. 13 60
Townsend, Cong. ch. and so. 13 00—26 60
Norfolk county.
Canton, Cong. ch. and so. m. c. 23 00
Foxboro, Orth. Cong. ch. and so. 33 25
Franklin, Cong. ch. and so. 20.12; Peter Adams, 50; with other dona. to const. PETER ADAMS, H. M. 70 12
Medway, Village ch. and so. 74 14
Walpole, G. F. W. 1 00—201 51
Old Colony Auxiliary.
New Bedford, Trinitarian ch. and so. 132 84
Wareham, Cong. ch. and so. 78 00—210 84
Plymouth county.
Brockton, Porter Evang. ch. and so. 184 26
Hanson, Cong. ch. and so. 7 00
Hingham, Ev. Cong. ch. and so. 10 67
South Abington, Cong. ch. and so. 43 80—245 73
Suffolk county.
Boston, Old South ch. 900; Second ch. (Dorchester), 831.50; Winthrop ch. (Charlestown), 287.65; South Evang. ch. (West Roxbury), 221.51; Immanuel ch. 100; Walnut Ave. ch. 75; Pilgrim ch. (Dorchester), 65.42; Holland ch. 7.32; Eliot ch. 5.91; S. D. Smith, 200; A. B. 100; A friend, 5; 2,799 31
Worcester county, North.
Winchendon, F. T. J. 1 00
Worcester co. Central Asso'n. E. H. Sanford, Tr.
Auburn, Cong. s. s. for "Morning Star," 11 00
Baldwinville, First Cong. ch. and so. 11 63
Clinton, "Life Member," 100 00
Oxford, First Cong. ch. and so. 25.49; Mary S. Porter, 165; 190 49
Worcester, Central ch. and so. 325.27; Union ch. and so. 37.85; 363 12—676 24
8,787 26

Legacies. — Beverly, Mrs. Betsey Butman, of Dane St. ch., by C. W. Studley, Ex'r, 70 00
Boston, Sally Perry, by J. A. Newell, Ex'r, 500 00
Brookfield, Rev. Micah Stone, by Geo. W. Johnson, Adm'r, bal. (prev. rec'd, 406), 260 34—830 34
9,617 60

RHODE ISLAND.

Little Comptom, United Cong. ch. and so. 21 00
Pawtucket, Cong. ch. and so. 54 12
Providence, Pilgrim Cong. ch. and so. add'l, 200; J. L. Smith, 1; 201 00—276 12

CONNECTICUT.

Fairfield county.
Bridgeport, First Cong. ch. and so. 298 47
Georgetown, Cong. ch. and so. 6 61
Ridgefield, First Cong. ch. and so. m. c. 39 00
Southport, Cong. ch. and so. 266 29
Stamford, A member of First Presb. ch. 600 00
Wilton, Cong. ch. and so. m. c. 6 41—1,216 78
Hartford county. E. W. Parsons, Tr.
East Hartford, Cong. ch. and so. 26 00
Enfield, First Cong. ch. and so. 50 00
Farmington, First Cong. ch. and so. 75 73
Hartford, Centre ch. m. c. 13.40; Asylum Hill Cong. ch. 128.00; Windsor Ave. ch. 20.26; 161 66
New Britain, So. Cong. ch. six mos. ending June 30th, 239.42; do. special, 5; 244 42
Poquonock, Cong. ch. and so. 25 90
West Hartford, Lucy V. Ellsworth, 10 00
Windsor, Cong. ch. and so. 54 65—648 36
Litchfield co. G. C. Woodruff, Tr.
Colebrook, Cong. ch. and so. 19 15
Norfolk, Cong. ch. and so. 122 00
Salisbury, Cong. ch. and so. 80 68
Thomaston, Cong. ch. and so. 43 95
West Winsted, First Cong. ch. and so. 51 71
Winsted, First Cong. ch. and so. 42 49—359 98
Middlesex co. E. C. Hungerford, Tr.
East Hampton, Cong. ch. and so. to const. Mrs. CAROLINE F. WAITE, H. M. 102 00
New Haven co. F. T. Jarman, Agent.
Ansonia, First Cong. ch. and so. 21 33
Guilford, First Cong. ch. and so. 21 00
Madison, Cong. ch. 4.85; m. c. 13.15; 18 00
Meriden, First Cong. ch. and so. 59 00
New Haven, First ch. m. c. 5.86; Third ch. 23.64; North ch. m. c. 5.90; Davenport ch. 8.36; 43 76
Seymour, Cong. ch. and so. 16 00—179 09
New London co. L. A. Hyde and L. C. Learned, Tr's.
Lisbon, Cong. ch. and so. 4 07
New London, First ch. of Christ, m. c. 30.31; Second Cong. ch. and so. (of wh. Trust Estate of Henry P. Haven, 500), 1,410.56; 1,440 87
Norwich, Broadway ch. and so. 300 00—1,744 94
Tolland county. E. C. Chapman, Tr.
Gilead, Mr. and Mrs. T. L. Brown, 5 00
Somers, Cong. ch. and so. 27 40
Talcottville, Cong. ch. and so. to const. ASA W. WHITNEY, Mrs. T. L. DAY, and Mrs. C. A. JANES, H. M. 275 00—307 40
Windham county.
Pomfret, First Cong. ch. and so. 105 22
Woodstock, First Cong. ch. and so. 34 39—139 61
4,698 16

NEW YORK.

Brooklyn, Bedford Cong. ch. 19 15
Buffalo, Westminster Presb. ch. 10 00
Cambria, Cong. ch. and so. 25 00
Champion, Cong. ch. and so. m. c. 3 15
Churchville, Union Cong. ch. 45 88
Clifton Springs, Rev. W. W. Warner, 19 75
Hancock, Cong. ch. and so. 10 00
Jamesport, DANIEL HUDSON, to const. himself and GEO. W. ALDRICH, H. M.; 250 00
Madison, Cong. ch. and so. 7 75
New York, Geo. G. Williams, 100 00
Norwood, Cong. ch. and so. 33 00
Sherburne, First Cong. ch. and so. 207 63
South Brookfield, Mrs. A. Olney, 90
Syracuse, Rev. John C. Holbrook, 20 00
West Bloomfield, Cong. ch. and so. 81 35—833 56

Legacies. — Argyle, Mary W. Noble, by C. F. Noble, Ex'r, 100 00
Orient, Mrs. Catharine B. Young, by Sarah B. Aikman, Ex'x, 200 00—300 00
1,133 56

NEW JERSEY.

Lakewood, Presb. ch. m. c. 5 40

PENNSYLVANIA.

Ebensburg, First Cong. ch. m. c.	14 28	
Le Raysville, Cong. ch.	19 19	
Northumberland, Harriet Jenkins,	10 00	43 47

DELAWARE.

Legacies. — Wilmington, Mary Hamilton, by Wm. M. Canly, Ex'r, 200, less exp.	199 00

MARYLAND.

Baltimore, First Cong. ch.	57 86	
Frederick City, ——,	10 00	67 86

DISTRICT OF COLUMBIA.

Washington, "Little Rills of Llensmary," 1.33; Ralph Dunning, 130; Mrs. S. B. A. Robinson, 50;	181 33

MISSISSIPPI.

Tougaloo, Normal Sch. for "Morning Star,"	4 09

OHIO.

Bellevue, Cong. ch.	15 00	
Chagrin Falls, Cong. ch.	18 40	
Cleveland, Euclid Ave. Cong. ch.	11 56	
Delhi, John Winsor,	5 00	
Edinburgh, Cong. ch.	20 00	
Oberlin, First Cong. ch. 33.10; Second Cong. ch. 30.49;	63 59	
Painesville, First Cong. ch.	38 40	
Rootstown, Cong. ch.	20 50	
Saybrook, Cong. ch.	15 68	
Seville, T. B. Dowd,	5 00	213 13

ILLINOIS.

Alton, "Church of the Redeemer,"	33 75	
Albany, "For Mission Work,"	5 00	
Carthage, Friends,	10 00	
Chicago, C. G. Hammond, 2,000; Mark Skinner, 250; Plymouth ch. 3; Bethany ch. 12.50; Union Park ch. 7.53;	2,273 03	
Geneseo, Cong. ch.	133 31	
Geneva, A friend,	500 00	
Jerseyville, G. W. Burke,	10 00	
Naperville, Cong. ch.	16 22	
Payson, Cong. ch.	10 00	
Shabbona, Cong. ch.	32 75	3,024 06

MICHIGAN.

Ada, A. H. Norris,	15 00	
Hinsdale, Rev. Hiram Smith,	10 00	
Lansingburgh, Cong. ch.	6 00	
St. Clair, Mrs. S. F. Hopkins,	5 00	
West Adrian, First Cong. ch.	15 07	51 07
Legacies. — Port Huron, Mrs. Mary J. Sweetser, by John P. Sanborn, Ex'r, add'l, 750; less expenses, 10;	740 00	
		791 07

MISSOURI.

St. Louis, First Cong. ch.	38 27

MINNESOTA.

Alexandria, Cong. ch.	10 00	
Audubon, First Cong. ch.	1 71	
Austin, Cong. Union ch.	30 00	
Faribault, Cong. ch.	32 44	
Litchfield, S. T. C.	3 00	
Mantorville, Clarissa B. Cook,	5 00	
Minneapolis, Plymouth ch.	25 19	
Northfield, First Cong. ch.	51 83	
Rochester, Cong. ch. to const. Rev. John W. Bradshaw, H. M.	57 78	
Sauk Centre, First Cong. ch.	3 81	
St. Paul, Plymouth ch.	13 82	235 38

IOWA.

Creston, Pilgrim ch.	13 68	
DeWitt, First Cong. ch.	25 30	
Earlville, Cong. ch.	10 00	
Fontanelle, Cong. ch.	3 50	
Maquoketa, Mrs. C. L. McCloy,	10 00	
Murray, Cong. ch.,	2 05	
Onawa City, Cong. ch.	10 50	
Orchard, Cong. ch.	22 08	97 11
Waterloo, Rev. Moses K. Cross, 15, incorrectly ack'd in August "Herald," as from the Cong. ch.		

WISCONSIN.

Beloit, Second Cong. ch.	35 00	
Bristol and Paris, Cong. ch.	19 50	
De Pere, Cong. ch.	33 00	
East Troy, Cong. ch. and s. s.	9 00	
Genesee, Rev. J. K. Kilbourn,	5 00	
Menomonie, First Cong. ch.	12 69	
Milwaukee, Tabernacle ch. 5.65; Bay View ch. 1.06;	6 71	
Sun Prairie, Cong. ch. m. c.	6 23	127 13

NEBRASKA.

Humboldt, J. B. White,	10 00	
Steele City, Cong. ch. m. c.	3 35	13 35

CALIFORNIA.

Oakland, Plymouth Ave. ch.	6 15

COLORADO.

Denver, First Cong. ch.	29 00

WASHINGTON TERRITORY.

Colfax, Rev. Cushing Eells, to const. Gracie F. Eells, H. M.	100 00	
Walla Walla, Friends of Missions,	5 70	105 70

FOREIGN LANDS AND MISSIONARY STATIONS.

England, Albyn's, Miss. S. L. Ropes, 60; —— Miss E. H. Ropes, for Japan, 10;	70 00
Sandwich Islands, Honolulu, Mrs. M. S. Rice, 50; ——, A friend, 3,000;	3,050 00

MISSION WORK FOR WOMEN.

From Woman's Board of Missions.

Mrs. Benjamin E. Bates, Boston, *Treasurer.*

For Miss Closson, for refit,	175 00
For several missions in part,	6,320 00

From Woman's Board of Missions of the Interior.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer.* 1,800 00

MISSION SCHOOL ENTERPRISE.

Maine. — Winslow, Cong. s. s.	10 00
New Hampshire. — Derry, First Cong. s. s.	20 00
Massachusetts. — Boston, Miss Carruth's Bible class, for work of Rev. W. H. Gulick in Spain, 5; Brookline, Bethany Sisters Bible class, for sch. at Amasia, Turkey, 25.71; Marshfield, First Cong. s. s. 9.60; Maynard, Class No. 12, Cong. s. s. 8; Warren, Cong. s. s. for Mr. Barnum's work, Harpoot, 40; Worcester, Summer St. chapel s. s. for India, 6.50;	94 81
Connecticut. — Collinsville, Cong. s. s. 9.24; Hartford, Wethersfield Ave. Cong. s. s. 4.19;	13 43
New York. — Copenhagen, Cong. s. s. 2; New York, S. T. Gordon, for student at Marash, 40, and station class at Pao-ting-fu, 75, 115; Sayville, Cong. ch. 12.18;	129 18
Georgia. — Atlanta, Teachers and Students of Atlanta University, for a boy at Aintab and a girl in China, to const. Mrs. Lucy E. Case, H. M.	100 00
Illinois. — Chicago, Union Pk. Cong. s. s. for educational work in Japan, 75; Roseville, Cong. s. s. 6.65;	81 65
Minnesota. — Cottage Grove, Independent s. s.	1 00
Iowa. — Muscatine, Cong. s. s. 10; Spaulding, Prairie Union s. s. 1.50;	11 50
Colorado. — Denver, First Cong. s. s.	24 71
	486 28

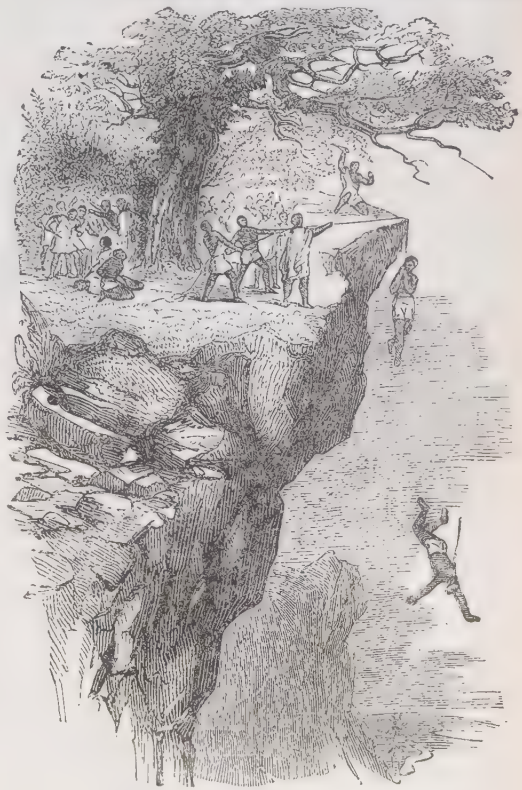
Donations received in July,	32,395 83
Legacies " " "	2,069 34
	$34,465 17

Total from September 1st, 1879, to July 31st, 1880, Donations, $287,674.33; Legacies, $66,878.98 = $354,553.31.

FOR YOUNG PEOPLE.

A PICTURE THAT MADE A MISSIONARY.

THERE has seldom been given a better illustration of the influence of pictures than is afforded by a story which accompanies the engraving on this page. We hope that all young people read the extract from the speech of Rev. Mr. Richardson, of Madagascar, printed in the *Missionary Herald* for July, in which he said that when he was a boy, only seven years of age, he saw a picture in the *Juvenile Missionary Magazine*, representing the martyrdom of Christians in Madagascar by throwing them from a high rock to the plain below. The picture, with its story, impressed the lad so much that he said to his teacher, "Oh! teacher, if ever I am a man I will go and be a missionary there." Seventeen years after this, when he had finished his studies and was ready for service, he said, "Of course I go to Madagascar, because that story made me a missionary." A late number of the *Juvenile Missionary Magazine* has reproduced the picture, and we have here a copy of it. It shows how, in the days of persecution in Madagascar, the Christians were suspended by a rope over a precipice, and after hanging there for a while, the rope was cut, letting the victims fall to meet instant death. Many Christians perished in this way, and others were speared or poisoned. Some of the brightest stories of faithfulness, even unto death, are to be found in the history of the converts in Madagascar. The government of this great island, which has an area somewhat greater than that of England, Scotland, and Ireland combined, was determined to crush out the new religion, and the Queen gave repeated orders that every person found praying or reading



MARTYRS IN MADAGASCAR.

the Bible should be put to death. Notwithstanding all this the number of converts increased, and the Queen's only son, named Rakotondrama, then but seventeen years of age, sided with the Christians. The Prime Minister said to the Queen, "Madam, your son is a Christian; he prays with the Christians, and encourages them in this new doctrine. We are lost if your Majesty do not stop the prince in this strange way." But the Queen would not destroy her son. Afterwards the Prime Minister addressed the prince, "Young man, your head must fall, for you show that you also are a Christian." "Yes," he replied, "I am a Christian; and if you will, you may put me to death, for *I must pray*." Although the Prime Minister relented at the time, the persecutions went on until God touched the heart of the present Queen, an account of whose conversion is given among the "Miscellany," in the present number of the *Herald*. There is no longer any outward hindrance in Madagascar to those who would follow Christ, and already there are more than a quarter of million of people who assemble Sabbath by Sabbath in Christian churches.

This picture is interesting as showing how the gospel triumphs over darkness and cruelty. On the very spot here represented, the scene of such bitter hatred to Christians and Christian truth, now stands a church. At a meeting in that church the present Prime Minister, an earnest Christian, is reported as saying: —

"Standing upon this spot years and years ago there were gathered together some officers of the kingdom. My father was there, and a little girl was brought before him. My father looked at that little girl, and said, 'Take the child away; she is a fool.' The little girl raised herself, and said, 'No, sir, I am no fool; but I love the Lord Jesus Christ. Throw me over.' My father the second time said, 'Take the child away; she is a fool.' She said, 'No, sir, I am no fool; but I love the Lord Jesus Christ. Throw me over.'"

She was accordingly hurled over the rock. It might seem as if that little girl's life availed nothing. She died young, but the witness she gave for Christ was not in vain. If she did nothing more, we can see that the pictured story of that persecution made a missionary, one of the few noble men who are now under God's blessing making Madagascar a Christian land. She may have accomplished more by her early death than she could have done by a long life.

AFRICAN PRINCES IN ENGLAND.

Mtesa, the Emperor of Uganda, a territory in the very center of Africa, received Christian missionaries less than four years ago, but he has recently sent three envoys to England, that they might see and report about the country from which the missionaries came. They reached London in April last, and their presence has awakened much interest. The *Juvenile Instructor* of the Church Missionary Society has a picture of the three princes, which is reproduced on the opposite page. Their names are Namkaddi, Kataruba, and Sawaddu, and they are fine-looking fellows. How the sights of England must have surprised them! They had never before seen a building of more than one story in height. Of course they knew nothing of railroads or steamboats; indeed they never saw in their own country so much as a road on which a wagon could pass.

Two things in England are said to have chiefly excited their wonder: first, so many churches with their spires pointing to heaven; and next, the animals in the London Zoölogical Gardens. Many of these animals, like the elephant and

ENVOYS FROM UGANDA.

the hippopotamus, these men often saw in their wild state, but to find them caged and tamed and kept as a show, was a boundless surprise. These envoys have now returned to their home in Africa. They have had such a kindly

reception in England, having been welcomed by the Queen and by many eminent men, that it is to be hoped they will go back with a story that will convince the Emperor and people of Uganda that the missionaries who are laboring among them came from a wonderful land, and on an errand of love.

What a contrast there is between Africa and a Christian country, like England or the United States! The picture below shows how women are treated in Western Africa. They are only slaves, doing the hardest and roughest work. Men buy them for wives, and he who has the greatest number is most honored.

WOMEN IN AFRICA.

A common price paid for a wife is three cows, a goat, and a little crockery ware, the whole value not exceeding $20. If the husband dies, his wives belong to his brother, or are transferred like any other property. Where women are so treated of course there can be no home; the children know nothing of kindly care from either father or mother. If these envoys from Uganda should go back and tell of what they had seen in the Christian homes of England, of gentle fathers and mothers and of happy children, it would seem as if the men and women of the "Dark Continent" would listen to the gospel as it is brought them by the missionaries.

Men will not be made pure or happy till their hearts are changed, and nothing can change their hearts except the gospel of the Lord Jesus. The African savages who have seen the wonders of a civilized land cannot say or do anything to help those to whom they return to be better than they now are, only as they convince them that Christ is a mighty Saviour and the Bible a sure guide. Let us hope that the visit of these envoys may lead them to take back this message to Uganda.

CONTRIBUTIONS RECEIVED FOR FAMINE IN TURKEY.

Gardiner, Me., Miss S. A. White, for Hassan.....$20.00
Orland, Me., Joseph Smith..... 5.00
Portland, Me., A Friend..... 5.00
Wiscasset, Me., Cong. Ch..... 12.00
" " Cong. Ch. (of which $12 through Rev. W. R. Stocking for Mr. Andrus) 22 50
Winslow, Me., Rev. Horace Wood and wife..... 5.00
Yarmouth, Me., 1st Cong. Ch. and So..... 17.00
Barnstead, N. H., Mrs. J. A. Parshly..... 10.00
Claremont, N. H., Cong. S. S. (for Mrs. Wheeler).. 15.00
Rochester, N. H., Rev. A. J. Quick..... 2.00
Brattleboro', Vt., C. S. Clark..... 10.00
Cambridge, Vt., Friends..... 10.50
Windham, Vt., Cong. Ch. and So..... 15 36
Amherst, Mass., Friends..... 10.00
Andover, Mass., A Friend..... 1.25
" " Mrs. W. A..... 2.00
Belchertown, Mass., Cong. Ch., for Mr. Cole..... 40.00
Boston, Mass., A Friend in Eliot Ch..... 3.00
" " Mothers in Shawmut Chapel..... 5.00
" " Received through W. B. Missions..100.00
" " B..... 5.00
" " A Friend..... 5.00
Bridgewater, Mass., Lewis S. Hopkins..... 5.00
Danvers, Mass., First Cong. S. S., for Miss Sears, Mardin..... 15.00
Dedham, Mass., Breakfast-table Offerings (for Rev. H. N. Barnum)..... 8.00
Groton, Mass., Two Friends.....100.00
Hatfield, Mass., Cong. Ch. and So..... 30.00
Housatonic, Mass., Friends..... 3.00
Lakeville, Mass., Precinct..... 5.00
Malden, Mass., A Friend..... 1.00
Monson, Mass., C. H. Holmes, Jr., $5.00; Mrs. E. H. Byington, $5.00; A Friend, $1.00..... 11.00
New Bedford, Mass., North Cong. Ch. and S. S....113.38
Newton Centre, Mass., A Friend..... 5.00
Northampton, Mass., A Friend..... 5.00
Orange, Mass., Mrs. S. S. D..... 2.00
Revere, Mass., Friends..... 3.50
Salem, Mass., H. B..... 10.00
Sandwich, Mass., Cong. Ch. and So..... 10.76
South Hadley, Mass., A Friend..... 1.00
Southampton, Mass., Cong. Ch. and So..... 27.23
Wakefield, Mass., A Friend..... 5.50
West Newton, Mass., Deacon J. B. Whitmore..... 20 00
Whately, Mass, Cong. Ch. and So..... 8.88
Williamstown, Mass., E. C. Wiley..... 2.10
——, Friends.....$65.00
Farmington, Ct., First Church..... 10.00
Glastonbury, Conn., W. W. Scudder..... 5.00
" " J. B. Williams & Co.....100.00
New Britain, Conn., South Cong. Ch..... 10.00
New Haven, Conn., Mrs. Eliza H. Pratt..... 2.00
Norfolk, Conn., Ladies..... 40.00
Stamford, Conn., Chas. J. Starr..... 50.00
Terryville, Conn., H. R. Williams..... 1.00
Clifton Springs, N. Y., Rev. W. W. Warner..... 5.00
Durham, N. Y., Wm. Crawford..... 5.00
Eaton, N. Y., Thomas Wilson and wife..... 5.00
Le Roy, N. Y., Presb. S. S., for Miss Ely, Bitlis... 55.50
Moira, N. Y., Cong. Ch..... 10.00
Oxford, N. Y., Ladies..... 2 00
Sherburne, N. Y., First Cong Ch..... 10.00
" " A Friend, for Rev. R. Chambers 10.00
Mine Hill, N. J., J. M. Kellaway..... 2.00
Frederick City, Md..... 25.00
Claridon, Ohio, Cong. Ch. (M. C.) for Marash..... 3.00
Steuben, Ohio, Mrs. Levi Platt..... 10.00
Aurora, Ill., D. J. Pike and Family..... 20.00
Evanston, Ill., Cong. Ch., for Marash..... 8.82
Grand Detour, Ill., F. & M. Hemenway..... 5.00
Princeton, Ill., "Additional"..... 2.50
Benzonia, Mich., Friends..... 10.00
Hartford, Wis., A Friend..... 20.00
Chester Centre, Iowa, Mrs. G. H. W..... 1 00
Des Moines, Iowa, Mrs. Ada North..... 5.00
" " M. N. Miles..... 2.00
Gilman, Iowa, Chil. Mis. Soc..... 4.43
" " Other Friends..... 3.28
Osawatomie, Kansas, S. L. Adair..... 2.00
Ray, Kansas, H. W. Chapman..... 5.00
Dunbar, Nebraska, B. P. Chute..... 1.00
Humboldt, Nebraska, J. B. White..... 5.00
Toronto, Canada, Friends, through the "Canada Presbyterian"..... 24.00
Kioto, Japan. Rev. D. W. Learned..... 15.00

$1,272.49

Previously acknowledged $7,383.24; deduct $10.00 for error in August acknowledgment, ($13.00, Bridgeton, Me., should have been $3.00).....7,373.24

$8,645.73

BOSTON, August 7, 1880.

LANGDON S. WARD, *Treas. A. B. C. F. M.*

CONTRIBUTIONS RECEIVED FOR FAMINE IN PERSIA.

North Harpswell, Me., Augusta Moore..... $1.00
Pelham, N. H., Mrs. Maria F. Gage..... 2.00
Milton, N. H., Mrs C. E. H..... 5.00
Wilton, N. H., "T."..... 2.00
Windham, Vt., Friends..... 1.62
Amherst, Mass., Friends..... 10.00
Bernardston, Mass., Mrs. L. M. Pierce..... 2.00
Boston, Mass., E. A. F..... 5.00
Lincoln, Mass., A Friend..... 2.00
Newton, Mass., Friend C..... 40.00
Springfield, Mass., E. A. F..... 3 00
Madison, Ct., Mrs. J. H. Bishop..... 5.00
Pomfret, Conn., A Friend..... 6.00
Stamford, Conn., Charles J. Starr..... 50.00
Eaton, N. Y., Thomas Wilson and wife..... 5.00
Elma, N. Y., Mrs. E. S. A. Bancroft..... 1.00
Delhi, Ohio, J. Winsor..... 2.00
Aurora, Ill., Two Friends in New England Ch..... $4.05
Manteno, Ill., E. W. Hume and wife..... 5.00
Peoria, Ill., A. A. Stevens..... 5.00
Sycamore, Ill., H. Wood..... 5.00
Armada, Mich., Mrs. A. A. True..... 5.00
Hillsdale, Mich., Rev. Hiram Smith..... 5.00
Stoughton, Wis., H. Sewell..... 1.00
St. Paul, Minn., R. M. Newport, for Mr. Shedd... 5.00
Eldora, Iowa, C. McK. Duren..... 5.00
India, Two Missionary Ladies..... 10.00
Honolulu, S. I., Mrs. M. S. Rice, "for Starving Persians."..... 50.00

$242.67

Previously acknowledged.....1,090.37

$1,333.04

BOSTON, August 7, 1880

LANGDON S. WARD, *Treas. A. B. C. F. M*

DONATIONS RECEIVED FOR ARMENIA COLLEGE, HARPOOT, TURKEY.

MAINE.

Hampden Congregational Church		$55.00

MASSACHUSETTS.

Boston, Rev. N. G. Clark	100.00	
"A Friend," (balance pledge of $100.00)	50.00	
Waltham, collected by Miss L. L. Mitchell.	35.00	
W. Newton, Cong'l Church S. S.	100.00	
Amherst, Ellen M. Glezen (balance pledge)	40.00	
Holland Cong'l Church	10.00	
Newton Centre, First Cong'l Church, S. F. Wilkins	25.00	—360.00

RHODE ISLAND.

Providence Union Cong'l Church		10.00

NEW YORK.

Westmoreland, First Cong'l S. S.	20.00	
Canandaigua, First Cong'l S. S. (balance note)	50.00	
Clifton Springs, Mary L. O'Sullivan, $5.00 Foster School Missionary Society $25.00	30.00	
E. Bloomfield, Cong'l S. S.	25.00	—125.00

OHIO.

Cleveland, First Cong'l Ch. S. S.	20.00	
" Olivet S. S.	10.00	
Oberlin, Mrs. J. F. Brooks	30.00	
Painesville, T. S. Baldwin	100.00	
Columbus, F. C. Sessions	200.00	— 360.00

MICHIGAN.

Ann Arbor, First Cong'l S. S.	20.00	
" "	20 00	— 40.00

ILLINOIS.

Geneseo, A Friend	$0 50	
Galesburg, Mrs. B. F. Wheeler	100.00	
" George A. Tryon	25.00	
Chicago, Rev. Arthur Little	25.00	—150.50

IOWA.

Belle Plain, Cong'l Church		11.00

MISSOURI.

St. Louis, Wm. G. Webb (on account)		100.00

MINNESOTA.

Austin Scatter Good Society (through W. B. M. I	5.00	
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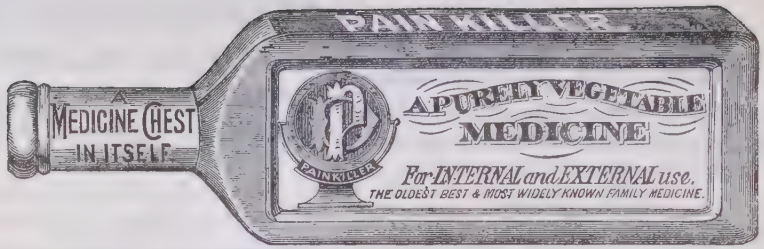
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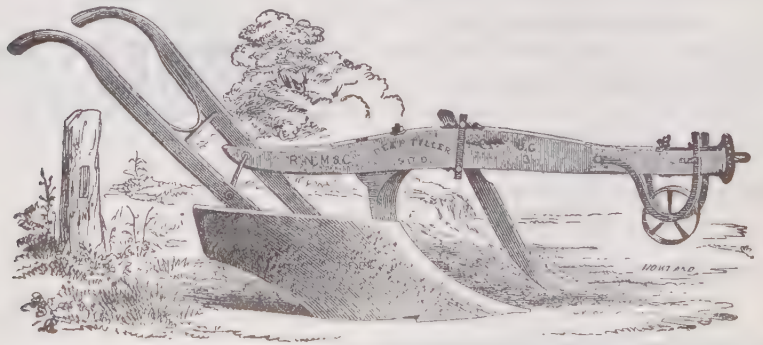

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The opening session will be held in Huntington Hall, Merrimack St., on Tuesday afternoon, October 5th, at three o'clock.

The Annual Sermon will be preached in the same place at 7.30 o'clock P. M.

The citizens of Lowell and vicinity will most cordially entertain the corporate and honorary members of the Board and pastors of Congregational churches (with their wives), Missionaries of the Board, officers of the Woman's Boards of Missions, and professors and students in theological seminaries.

A train will leave Lowell for Boston after the evening sessions and return in time for the opening session each morning, to accommodate any who may wish to avail themselves of this opportunity. Persons included in the above invitation, who are to remain through the day only, will be furnished, upon their arrival, with dinner tickets, on application to the Chairman of the Committee on Entertainment.

Soon after September 6th cards of hospitality will be sent to each applicant and to his host, hence it is hoped that application by those intending to be present will be forwarded to CHARLES A. STOTT, Chairman of the Committee on Entertainment, at a date as early as possible prior to September 4th, which is the limit to applications. Each applicant is requested to acknowledge the receipt of the card of hospitality. Should any applicant fail to receive a card of hospitality prior to September 20th, he is requested to write again. Should any applicant be unable to attend, will he please notify the Chairman of the Entertainment Committee at once.

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CHARLES D. BARROWS,
Chairman Committee of Arrangements.

ARTHUR K. WHITCOMB, *Secretary.*

LOWELL, *July* 12, 1880.

THE MISSIONARY HERALD

OCTOBER, 1880.

VOLUME LXXVI. NUMBER 10.

CONTENTS

Editorial Paragraphs 369
Rev. Justin W. Parsons, D. D. (*with Portrait*) 372
Bagdad 373
Africa Two Hundred Years Ago (*with Map*) 373
Viscount Statford De Redcliffe. *By Rev. George Washburn, D. D., President of Robert College, Constantinople* 378
Some Reasons for Evangelizing Central Africa. VII. *By Rev. J. O. Means, D. D.* . 379
Letters from the Missions 383
Western Turkey Mission 383
From Dr. Bliss, Mr. Greene, and Dr. Wood.
European Turkey Mission 386
From Mr. House.
Central Turkey Mission 387
From Mr. Marden.
Eastern Turkey Mission 388
From Mr. Dewey.
Madura Mission 388
From Mr. Noyes and Mr. Jones.
Japan Mission 390
From Mr. Jenks, Mr. De Forest, and Mr. Cary.
Gleanings from Letters 393
From Mr. Clark, Prague; Mr. Schauffler, Brünn; Mr. Trowbridge, Aintab; Dr. Barnum, Harpoot; Mr. De Forest, Osaka.
Notes of the Month 395
Special Topics for Prayer; Departures; Deaths.
Donations for a Mission to Central Africa 396
Donations Received in August 396
For Young People 401
The Empire of the Mikado (*Seven Illustrations*). — *The Mission Quarterly for 1881.*

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THE

MISSIONARY HERALD.

VOL. LXXVI. — OCTOBER, 1880. — No. X.

THE TREASURY. — The receipts for the month of August show a gratifying advance over those of the corresponding month of last year. They fall short, however, of the average for August for the two preceding years, by several thousand dollars, so that after reducing the necessary expenditures of the year to the lowest point possible, there will probably be a deficit of about $15,000. The receipts from ordinary sources exceed those of last year by about $75,000.

ALL signs point to a large and successful Annual Meeting at Lowell. The session will open at Huntington Hall, on Tuesday, October 5th, at 3 o'clock. The sermon will be preached in the evening by Rev. Dr. Manning, of Boston. Let all hearts unite in prayer for the presence and power of the Holy Spirit amid our assemblies.

IT is not many years since the bitterest opponents of evangelical work in Turkey were the Armenian ecclesiastics. The Protestants were denounced and reviled on every hand. Recently from a few places we hear of such a softening on the part of priests and people that our missionaries have been invited to speak in Armenian churches, and they have done so to the great delight of their hearers. It is another sign of the marvelous change that has taken place that a high ecclesiastic, the Vicar of the Armenian Patriarch of Constantinople, attended the funeral of Dr. Parsons, and made an address, speaking in warmest terms of the purity and worth of this servant of Christ.

THE power of the gospel to restrain and elevate men has seldom had a more signal illustration than that given within a year among the outlaws of Zeitoon in Central Turkey. The brief report given in Mr. Marden's letter on another page is striking. What should lead this large community to so suddenly change their whole manner of life, closing every store and shop on the Sabbath, and crowding the churches for the study of the Bible? Is not the Word of God quick and powerful!

AN instructive article on the "Historical Position of Modern Missions," by Secretary Clark, appears in the *New Englander* for September. Copies of a reprint of the article may be obtained on application at No. 14 Congregational House.

In writing in the midst of revival scenes, Rev. Mr. Christie, of Marash, speaks of the enlarged plans of the Central Turkey Mission for the coming year, and of the need of an increased outlay of money. "But," he says, "the success of these plans depends still more, we all believe, upon the holy urgency, the pleading earnestness, the clinging faith of God's dear children in the home-land. In this attempted reconquest of the Promised Land, how shall one chase a thousand, and two put ten thousand to flight, save as prevailing help from the Lord of Hosts be given us, such as is never withheld from believing prayer. Therefore, brethren, give us money, and withhold not prayer. If it must be that one be wanting, let it, we entreat you, be the former." Such pleadings for remembrance in the supplications of God's people are coming from all our missions. Brethren, was that last monthly concert in your church a concert of *prayer?*

A notable meeting was held in Chicago on Sabbath evening, August 29, the occasion being the passing through that city of missionaries on the way to their fields of labor. Rev. D. Z. Sheffield and wife, on their return to North China, are accompanied by Dr. Peck and wife, of Beloit; Mr. and Mrs. Chapin and Mr. and Mrs. Shaw, from New England; Miss E. Louise Kellogg, of St. Louis, who sails with them, being under appointment for Japan. A large audience assembled in the First Congregational Church, Rev. Dr. Goodwin, Pastor, to greet this band of missionaries and to speed them on their way. Brief addresses were made by the outgoing missionaries, District Secretary Humphrey, Rev. Mark Williams, of North China, and President Magoun, of Iowa College, while President Chapin, of Beloit College, led the assembly in commending to God's care and blessing, these heralds of the cross. This company of missionaries was joined at San Francisco by Miss Elsie M. Garretson, of Philadelphia, and impressive services were held in the First Church, Rev. Dr. Stone's, on the day before they sailed. How will China rejoice in this reënforcement to the ranks of its missionaries!

Political commotions are not the only ones which alarm our missionaries in Turkey. Letters received too late for insertion in this number of the *Herald* describe the series of earthquakes which have visited Smyrna, Manisa, and the region near these cities. Messrs. Bowen and Crawford and their families escaped without personal harm, though their dwellings were seriously shaken. The first shock was the severest, but it has been followed during each of several successive days by from two to five shocks of lesser power. In Smyrna the damage to property is estimated at one million dollars, and should there be another shock as severe as the first, it is believed that it would lay Smyrna in ruins.

The fifty-six churches of the Sandwich Islands, connected with the Hawaiian Evangelical Association, report a present membership of seven thousand four hundred and fifty-nine. Their contributions for Foreign Missions for the past year amounted to $4,428.90, while for all purposes, home and foreign, they have raised during the twelvemonth no less a sum than $27,642.21. Who next will make an assertion concerning the decay of these Hawaiian churches?

LETTERS have been received from Mr. Pinkerton, dated July 18. He was then at Lorenzo Marques, on Delagoa Bay, having landed there because the steamer by which he sailed would not stop at Inhambane. He may attempt to move on by land from Lorenzo Marques to Umzila's. He reports that the Portuguese are friendly, and that the officials have given him letters of introduction to officials at Inhambane. Mr. Pinkerton speaks of himself as "comfortably lodged in a gambling den, kept by a kind-hearted Portuguese who is undergoing his third term of penal servitude for murderously using his knife."

THE State Department at Washington has responded promptly to representations made to it from the Mission Rooms concerning the propriety of action on the part of our Government to secure the punishment of the murderers of Dr. Parsons. We are assured that vigorous measures have been taken to further the claims of justice, and we hope that the time will soon come when even in the wildest region of Turkey no man will again ask in doubt, "Who will ever make any inquiries for him?" if he should think to harm an American citizen. A naval vessel has been ordered to cruise in Turkish waters in case aid should be needed in defense of American interests.

WE are glad to see that the Church Missionary Society is not at all dismayed by the tidings from Uganda that Mtesa has returned to his heathenism, and dismissed his Christian teachers. The Society has just commissioned an ordained missionary, who is also a physician, and a graduate of Oxford, to join the Nyanza mission, and he is to be accompanied by a layman, a Christian soldier. A clergyman has also been employed by the Church Missionary Society to accompany the Waganda Envoys on their return to their home in Central Africa.

A CORDIAL letter has been addressed to the Secretaries of our Board by Rev. Mr. Coillard, of the French Basuto Mission, who recently led a party of Basuto Christians to the Zambezi River, with the hope of establishing a mission among the Barotse. Mr. Coillard, who is now in Paris, reports that the new mission will probably be undertaken, but it is not yet definitely determined whether they shall establish themselves in the Barotse Valley, or in the region between the Zambezi and Lake Bangweolo. The decision awaits the result of explorations concerning the healthfulness of the Barotse Valley. Should it prove healthful, the hearty invitation of the king of that region will be accepted, and the mission will be established. This would bring our French brethren within supporting distance of our Bihé mission, though it is hardly possible that they would be within eight or ten days of each other, as Mr. Coillard suggests. We trust they may find the way open to occupy the nearer field.

THE London Missionary society, and the cause of Missions in India, have suffered a serious loss by the death of Rev. M. A. Sherring, a valued missionary, and the historian of Protestant Missions in India. The Church Missionary Society has also been greatly tried by the death, by drowning, of one of its honored secretaries, Rev. Henry Wright, a man who gave his time and fortune to the cause.

REV. JUSTIN W. PARSONS, D. D.[1]

THE particulars relating to the death of this faithful missionary of Christ will be found among the letters on another page. Several communications have been received, both from missionary associates of Mr. Parsons and from friends in this country, bringing delightful evidence of the high esteem in which he was held. Quiet in manner, shunning the gaze of men, seldom speaking except as he had some weighty word to utter, this good man was perhaps not as well known as others of less worth have been. He probably was not aware of the strong hold he had upon the affections of those who knew him, and it is quite likely that many who now mourn over his loss so deeply had not until now measured the strength of their regard for him. Death adds nothing to the good, but in its light we often learn how good they were.

For thirty years Mr. Parsons has labored in Turkey with unflagging zeal. He never spared himself, and was always at work. He seemed never so well contented as when upon those tours among the hills and valleys of the district which he traversed so often, that he might preach Christ to those who knew him not. He was often remonstrated with for taking so little care of himself, but he could never be persuaded that there was any real danger in his journeys. As for the hardships, he seldom thought of them. Full of love for men himself, it seemed impossible for him to believe that any man would care to injure him. Brave enough and cool enough to lead an army, he carried no weapon with him save the gospel of peace, and with this he had successfully disarmed, through a long series of years, all the opposition he met. The scene at his funeral gave striking witness to the power of the man and the success of his methods of resisting evil. In a region where a few years ago the missionaries were hooted and stoned, there was at the burial of Mr. Parsons an outpouring of the whole population, the immense crowd listening amid their tears to tender words of eulogy, spoken by native Christians. The Vicar of the Armenian Patriarch, a native of Baghchejuk, was present from Constantinople, and made an address, bearing testimony, after a friendship of more than twenty years, to his "spotless life."

REV. JUSTIN W. PARSONS, D. D.

[1] Justin Wright Parsons, born at Westhampton, Mass., April 26, 1824; until he entered college resided for most of the time at Pittsfield; graduated at Williams College, 1848; married Catherine Jennings, a resident and graduate of Oberlin, December 11, 1849; sailed for Turkey, April 24, 1850; died August 4, 1880. The degree of Doctor of Divinity was given Mr. Parsons by Williams College in 1880.

It is a remarkable fact that though the bodies of Mr. Parsons and his faithful helper remained uncovered in the bushes from Wednesday night until Saturday, yet no beast or bird or insect had touched them, and that, after being bound to the sides of horses and carried under a burning sun to Baghchejuk, a distance of fifteen miles, no change had come upon them. At the burial on Sunday the missionary seemed not as dead, but calmly sleeping, and the people pressed forward to imprint a kiss upon his forehead. The stricken community felt as if God must have given special charge to his angels to keep these precious remains.

Within a few years past Mr. Parsons had suffered from repeated attacks of fever, consequent, as many felt, upon frequent exposures on his missionary tours. The fear had been expressed by his physician that he could not survive another attack, and some of his brethren felt that he was not long for earth. A letter from the preacher of the village where Mr. Parsons spent the Sabbath previous to his death, says that he was even then ill with fever, and that at the communion service on that day he expressed the conviction that he should not again be with them, but should soon sit at the Lord's own table in the kingdom above. Possibly his death did not come much sooner than it would have done had the hand of the assassin been stayed. And perhaps he who has all wisdom so ordered his providence that not only was his servant spared a protracted period of suffering, but that by his death he might serve an important end in securing reform in Turkey. One of his associates writes: "How gladly would our brother have invited the fate which has befallen him, if he could have had the revelation that by his death in this manner a good and righteous administration of government would be helped forward among this people!"

Mr. Parsons leaves a wife and four children, the eldest daughter being associated with her mother in a girls' school in their Turkish home. Another daughter is now in missionary service in China, where her husband, the late Rev. Albert Whiting, lost his life while ministering to sufferers by famine. A third daughter is at Oberlin, and a son in Williams College.

The days of martyrdom are not over. There is still room for heroic service for Christ's sake. May history repeat itself once more, and the blood of this martyr prove the seed of the church.

BAGDAD.

The Eastern Turkey Mission has for some time had before it questions pertaining to a more vigorous prosecution of evangelistic work in the regions south of Mardin, including Mosul and Bagdad. The Mardin station field, as now constituted, covers an area of not less than *sixty thousand square miles*, and the missionaries at that point have been pressed in spirit over the spiritual needs of this vast and populous region. That the present condition of the field and the openings for evangelistic and educational efforts might be fully understood, Mr. Andrus, of Mardin, was authorized to spend the past winter in extended observations at Mosul and Bagdad. In a long and able report made to the mission at its recent annual meeting, Mr. Andrus gives the history of missionary efforts at Bagdad, commencing with the year 1829–30, when two English Baptists

opened a Christian school. This effort, after a few years, ended in failure. The "London Society for the Propagation of the Gospel among the Jews" opened a mission in 1847, and after several years of labor withdrew. A missionary of the Free Church of Scotland, who settled in Bagdad in 1869, died after a few months' service there. Since that time intermittent work has been attempted by native agents of the British and American Bible Societies, and by evangelists trained by our own missionaries in Eastern Turkey and the American Presbyterian mission in Persia. Concerning the present condition of Bagdad, we give the full report of Mr. Andrus, regretting that we have not room for what he says of Mosul.

In 1865 Bagdad contained, according to the report of the English Consul-general, a population of 90,000 souls, divided as follows: Moslems, 70,000, of whom one third are Sunnees, and two thirds are Shiites; Jews, 18,000; Christians, 2,000, split up into the numerous sects of Armenians, Papal Armenians, Syrians, Papal Syrians, Chaldeans, Greeks, and Latins. It is not far out of the way to say that the population is now 100,000, and that the ratio of increase has been greatest among the Christian population. A great many residents from India, with their various religious predilections, as well as the constant coming and going of Persian pilgrims to the near shrine of Kadthimain and Kerbelah, are factors which have their influence upon the religious as well as the social state of society. The presence of a small colony of Europeans of various nationalities is a large item in the commercial, social, and religious estimates formed of this city.

While the brilliancy and beauty of the courts and gardens of the caliphs have passed away, with no monument to recall them save the cultured language and rich rhetoric of the Arabs, the place itself, notwithstanding the centuries of blight which the Tartar Turk has wrought upon it, still deserves the rank of the second city in the Asiatic portion of the Empire. Its position is such that it must naturally be an important commercial center. With Persia at her gates on the north, the vast and fertile plains of the Tigris and the Euphrates on the west, Arabia with her coffee and spices on the south, and her steam connection with the Persian Gulf and the ports of India to the east and south, her markets must, under the increasing pressure of the west upon the east, continue to be yet more and more the emporium for an exchange of the products of these vast and diverse regions which her commerce drains. Beautiful for situation, she is only waiting for the proper summons to turn her immense resources to account, and to again claim, as of old, the seat of empire.

THE SOCIAL AND RELIGIOUS CONDITION OF THE CITY.

The social features of Bagdad differ in many respects from those of any other interior city. The constant jostling of race and creed against one another in the crowded avenues of trade has broken up the spirit of exclusiveness, even if it has not sufficed to wholly remove the sense of superiority among the adherents of the various creeds and sects. A community of commercial interests must in a measure create a community of social relations. The constant commingling of Frank, Hindoo, Persian, Turk, Arab, Koord, Christian, and Jew, has had the effect of assimilating, in a degree, the social habits of the people. The position of woman is less restrained in the city, and her appearance in the markets as both buyer and seller is an every day affair. Women of the higher classes, also, move about the streets with greater freedom. In the churches of the various Christian sects she sits in front of the men, before and around the altar. The openness of the houses, and the almost out-door life of the people, have a tendency to foster this spirit of *abandon* that seems to obtain among the classes with whom I came in contact. It must be said, however, that the present

tendency of this openness and freedom of intercourse between the races, the creeds, and the sexes, is an immoral one. Gambling, intemperance, "adultery, fornication, and all uncleanness," are the abounding vices among all classes of society. The restrictions that exist are more those of suspicion than of modesty and virtue.

We find the reason of this social state in the religious condition of the people. The very fact that so many religious tenets exist there, side by side, has had the effect in those who have been partially enlightened by travel and commercial intercourse to create a doubt about the validity of any creed. Several of the nominal Christians have visited India, and it is a common remark of theirs, upon visiting some Hindu temple, that the interior arrangements and religious ceremonies are not very different from those of their own churches, and so the question is started in their minds whether after all there is more of truth in what they profess than in the assertions of the heathen Hindu. Thus from a heathen quarter have the shackles of bigotry been loosened among the Christian portion of the inhabitants.

Among the Jews the expectation of a Messiah, whose coming is so long delayed, has been working around into a doubt as to whether he is to come at all. In this state of mind the seeds of infidelity sown through the medium of the French language and literature have found a congenial soil, and under the present system of education, and the influence of French and English Jews among them, are springing up all through that community. Copies of Voltaire, or portions of his works, are almost as common among them as the Pentateuch or the books of the Prophets.

Godlessness among the Jews of Bagdad is as prevalent as is Christlessness among the Christians of that great and wicked city. The Moslem, too, whether Sunni or Shii, seems to have caught the infection, and goes to as great lengths in all forms of wickedness, apparently untrammeled by the moral and religious restrictions of his sect, repeating the formula of his faith more as a matter of habit than of conviction, and leaning more to a doubt of the first statement than to a questioning of the second.

THE OUTLOOK.

Such being to-day the commercial, social, and religious condition of Bagdad, what is its attitude toward evangelical religion? Past efforts have effected more particularly the Christian and Jewish elements of the population. Among the Armenians the present state is an interesting and hopeful one. Thoroughly dissatisfied with their old forms, they are anxious to be led to something better, and show a special leaning to that form of Protestantism of which the American missionaries are the representatives.

They are anxious we should put in a good man at once, and some are ready to meet the rent of 2,500 piasters for a suitable place in which to begin. The germ of any effort for that city lies in this same decaying community.

The better organized Papal communities would resist more stoutly, but some among them are already enlightened. The better element among the Europeans would certainly lend a moral support to any genuine effort that might be attempted. Among the Jews the labors of the past have left them better acquainted with their own Scriptures, made them willing to purchase the editions of the British and Foreign and the American Bible Societies, and led some of the more thoughtful among them to secretly long for "a better knowledge of that way," and for an opportunity to declare themselves followers of the true Messiah.

Moslems, especially Sunnees of the official and soldier classes, are beginning to make inquiries about, and show a respect for, Protestantism, as they have come in contact with it elsewhere. It is noteworthy that almost the entire sales of Arabic and Turkish Scriptures in Bagdad the past winter were to men of these classes. Surely the need for evangelical labor is supremely great, and all these indications show a not unfavorable attitude toward, nay, rather constitute a general plea for, sincere

and persistent Christian effort among and for all classes and creeds, and that at the earliest moment practicable.

The report of Mr. Andrus also contains an extended account of the existing educational institutions of Bagdad. It is a surprise to learn that there are now three thousand pupils in the various schools of the city. The government maintains a primary civil and a primary military school, each with an extended course of study. Among the Papists, the Carmelites have two schools for males, besides the only two schools for girls in the city. The other Papal communities have united in the support of a large and fine high-school. But the Jews quite outstrip the other sects in their zeal for education. They maintain twenty-five primary schools, with five hundred pupils, in which Hebrew only is taught. Intermediate schools are attended by twelve hundred pupils, where, in addition to the Hebrew Scriptures and the Talmud, Arabic and Turkish are taught. Besides these primary and intermediate schools there is what is termed, by way of eminence, *The School*, supported by the "Israelitic Alliance" of Paris. The course of study in this school is extended and thorough, but its moral and religious influence is such as to lead the young Jews away from their old faith into the dreary wastes of skepticism.

The review of this field is such as to lead our Eastern Turkey mission to the conviction that there is an imperative call upon them, either to enter upon evangelistic work in the region of Bagdad and Mosul, or at once to call upon some other missionary organization to do so. Believing that it properly belongs to us to occupy it, the Mission has asked for the immediate sending of two missionary families, that they may go up and possess this land. The Prudential Committee have responded so far as to resolve to seek the men to undertake the work. Who will volunteer to go, in Christ's name, to preach the gospel in this hopeful region?

AFRICA TWO HUNDRED YEARS AGO.

We have been interested recently in examining a fine folio volume, now more than two hundred years old, belonging to the Public Library of Woburn, Mass., containing, with some letter-press description, a map of Africa. The volume is entitled *Great Britain, with a* Prospect *of the most famous parts of the World*, and was published at London in 1676, by John Speed. The maps of the counties of Great Britain which it contains are minute and apparently accurate, but the same cannot be said of some of the maps which give the "Prospect" of other portions of the world. In these the cartographer evidently drew more upon his imagination than he did upon surveys. On the map of New England, for instance, Lake Winnipiseogee is represented as covering an area nearly as large as Massachusetts. The map of Africa comes much nearer the truth, for though it does not even approach to accuracy in detail, it presents in general outline a better view of the continent than we had supposed was possible at that day. Our readers will be interested in the reproduction of the map, on a reduced scale, which is given on the opposite page. It shows that though the great lakes of the interior were not properly located, some knowledge was had of their existence. It rightly makes the Congo flow from Lake Tanganyika, a fact

which Stanley failed to discover, though it makes the same lake tributary also to the Nile. It is a singular fact that two hundred years ago the continent which we still speak of as unknown, should have been better known than was New England, to say nothing of the regions westward, where now are populous

AFRICA, FROM A MAP OF 1676.

states. This fact is certainly suggestive as to what the next two hundred years may do for the development of Africa.

The brief description with which this elaborate volume accompanies the map of Africa is long enough to contain many singular myths. Among them is this: "That in a ground near the River Nilus there have been found mice half made up, and nature taken in the very nick, when she had already wrought life in the fore-parts, head and breast, the hinder joints yet remaining in the form of earth." As accounting for the early and rapid increase of the population in Africa, it is said that "the sun by his propinquity wrought soonest upon the moisture of the ground, and made it fit for mortality to sprout in." Of the

region south of the Congo, close upon the territory to be embraced in the mission to Bihé, we have this information, which may have been not far from the truth: "They have, in some parts, shambles for man's flesh, as we have for meat. They kill their own children in the birth, to avoid the trouble of breeding them, and preserve their nation with stolen brats from neighboring countries."

To this continent, about which there has been so much of conjecture, and into which the explorer has gone with vast enthusiasm, the Christian church has at last turned her attention with the determination to reach the interior, and plant there the standard of the cross. To human view, and with only human strength, the undertaking is preposterous. Under the guidance of Him who has all power, it is perfectly feasible.

VISCOUNT STRATFORD DE REDCLIFFE.

BY REV. GEORGE WASHBURN, D. D., PRESIDENT OF ROBERT COLLEGE, CONSTANTINOPLE.

Lord Stratford was a statesman and diplomatist, and not a missionary, but his name will always be associated with those of the earlier missionaries at Constantinople, Dwight, Goodell, Schaufler, and Hamlin. It has probably appeared in the *Missionary Herald* more frequently than that of any other English or American statesman.

Dr. Goodell wrote to him as he was leaving Constantinople in 1858: "Your influence has been weighty and mighty for good. In the changes here your name stands connected with all that is worthy to rise and prosper, with all that is stable and enduring. Connected as it is with the great cause of civil and religious liberty, it stands connected with that which shall never pass away, for it is as eternal as the immutable purpose of Infinite Goodness can make it. And when this cause shall triumph in Turkey (and triumph it shall), and the future history of the country shall be written, the influence and important agency of your Lordship will not fail of a public recognition and a due acknowledgment."

This was written by Dr. Goodell when all cherished the highest hopes for the speedy regeneration of Turkey, in the spirit of the Hatt-i houmayoun, that great charter of liberty, which was really the work of Lord Stratford. Had he continued to represent England at Constantinople, it would not have remained a dead letter, but he was sacrificed to please the Emperor Napoleon, who had his own plans in the East, and sought to make French influence predominant. The Turks, failing to appreciate the absolute necessity of radical reforms, took advantage of his departure and of the conflict between English and French political interests which followed, to set aside the principles of the Hatt-i-houmayoun. It was a fatal error. Turkey never had a truer friend than Lord Stratford, never one who more sincerely desired to maintain the independence and integrity of the Ottoman Empire. He honestly believed that this was essential to the peace of Europe and the prosperity of the many nationalities under the rule of the Sultan; but he saw as clearly as Dr. Goodell did, and more clearly than any Turkish or European statesman, that the cause of civil

and religious liberty was sure to triumph in the East, that forces were already at work which would save the empire if it could be brought into sympathy with them, but would be certain to destroy it, if it continued to ignore them. Turkey is now paying the penalty of its failure to appreciate his wise and friendly counsels.

Lord Stratford was not only the personal friend of the American missionaries, but he was the protector of the persecuted and the founder of the Protestant civil community in Turkey. Whatever rights and privileges the Protestants enjoy in Turkey are due to his efforts, and he maintained his interest in their welfare up to the day of his death.

Aside from these things, which are of special interest to all readers of the *Missionary Herald*, Lord Stratford was one of the most remarkable men of the century. Born in 1788, and entering the diplomatic service at the early age of twenty, he retained his intellectual activity to the last, dying August 14, at the age of ninety-two. He had a part in almost all the great events of the century, especially all those connected with the East. He went to Constantinople as ambassador in 1825, and was there at the time of the slaughter of the Janissaries and the battle of Navarino. This was in the time of Sultan Mahmoud, who was the last of the great Ottoman Sultans, and who still maintained the old Turkish idea that even a European ambassador was to be treated as a *Giaour*, unworthy of respect. He returned to Constantinople in 1842, after the throne of Othman had been saved by the intervention of Europe against Mohammed Ali, and for fourteen years he not only ruled the empire by his personal influence over the Sultan, but directed the whole policy of Europe in regard to the East. He was never a popular man. He was disliked by the English, feared by the Turks, hated by the Russians, and finally overthrown by the jealousy of the French, but he commanded the respect of the world and the honor and esteem of all those who honestly desired the regeneration of Turkey. No other European has ever exerted so great an influence in the East, where he is still always spoken of by the natives as "the great ambassador." Many a time during the last five years I have heard Turks and Christians express the belief that he was the only man who could save the Empire, and wonder why he did not return to Constantinople.

After his return to England Lord Stratford devoted much time to literary work, and among other things wrote a very interesting little book entitled *Why I am a Christian*. He died not only full of years, but full of faith in Jesus Christ and in his eternal kingdom.

SOME REASONS FOR EVANGELIZING CENTRAL AFRICA.

BY REV. J. O. MEANS, D. D.

VII.

Among the reasons for evangelizing this continent there remains to be named for our present purpose one more, and that is, *The Hopefulness of the Undertaking, notwithstanding the discouraging aspects of the climate and people.* In spite of all that seems favorable, the climate and the people of Africa, it is

alleged, make her civilization hopeless. She has, it is thought, a deadly climate. As well try to build a city in the seething crater of Vesuvius as to build a civilization in the fever-laden atmosphere of Africa. When "to the deadly climate" it is added that "the people are incapable of high culture," it is idle, we are told, to imagine that Africa will ever play a great part in the world.

It is wise to look all the discouragements squarely in the face. The climate and the people must be honestly considered. Special weight must be given to the fact that so long periods have elapsed since civilization was planted in the continent. While other people originally as savage have become leaders of the race, Africa lingers. If it is in her to rise, why has she not long since risen? Does it not argue some inherent defect in the people or in the land that at this late day Africa needs help, and that nations unborn when she was in her meridian are now called to nurse her into life?

What has kept back the civilization of Africa is a most interesting and fruitful question, but a question too large to be adequately handled here. It will suffice for our purpose to make a few suggestions in respect to the two decisive drawbacks, as they seem, of the climate and the people.

As to the climate, there is no disguising the fact that it has proved strangely fatal to Europeans. Many noble lives have been lost, in commercial, in scientific, and in religious undertakings. The list of those who have perished is a long and a sad list. When, however, we come to take a large view of the matter of climate as bearing on the evangelization of Africa, it is to be said: —

(1.) That large portions of the continent are not only free from fever, but are preëminently healthy. Egypt, and the Mediterranean coast generally, with local exceptions in parts of Algeria and elsewhere, the country inland from the Mediterranean, and nearly the whole of South Africa, are so salubrious that invalids resort to them. The malarial regions are, on the eastern side, the upper Nile basin, the Zanzibar coast, and so southward to Delagoa Bay perhaps; and on the western side, the mangrove belt, which extends from the Senegal on the north to the Congo on the south of the equator, covering the coast country of Senegambia, Sierra Leone, Liberia, the Gulf of Guinea, the Bight of Biafra, the estuaries of the Gaboon, the Ogowé, and the Congo. The luxuriant, swampy river valleys of the interior seem also to be malarial in Africa as elsewhere. But the elevated plateaus and highlands and mountain ranges, which comprise the larger part of the interior in even the malarial belts of Zanzibar and the Zambesi, and of the Senegal and Gambia, the Quorra, Ogowé, and Congo, are uniformly reported to be healthy countries.

(2.) It is fair to notice that the natives thrive abundantly in regions fatal to foreigners. Some of the most densely peopled districts, as the lagoons and swamps of Lagos, are the districts in which Europeans breathe only fever-poison.

(3.) Yet, to foreigners, the climate is no more deadly than it is in the East and West Indies. In the United States and in Southern Europe more lives are destroyed by the yellow fever, by cholera, by the plague, by typhus, in a course of years, than fever destroys in Africa.

(4.) Much of the mortality among European traders has been due to excesses which would have swept them away from Paradise itself; and many deaths of travelers are traceable to exposures which everywhere break down iron constitutions.

(5.) The African fever, like other diseases, is mitigated and brought under control as it is better understood. In regions once regarded unhealthy foreigners now live with scarcely more risk than in their native land. Rev. S. H. Murphy, of the Mission at the Gaboon, a few miles north of the equator, says, September, 1879: "A word about this much-abused climate. I should certainly prefer this delicious tropical climate to that of Indiana, or South Carolina, or the city of New Orleans, and for the most part of the year, even that of New England. The conditions of health are good living, godliness, cleanliness, tranquillity, patience, and quinine. All the self-conceited, bilious, and dyspeptic should be persuaded not to make Africa their home. As for the African fever (yellow fever is unknown in these parts), it is less serious than is generally supposed, and comes generally through exposure or folly. There are hundreds of diseases far more perilous in northern latitudes."

(6.) The elevation of Africa is to be effected, not through colonization by white men, but through Christianization. The question of health, practically, touches the point, not whether white men in large numbers can take possession of Central Africa, but whether the picked men who engage in the work of evangelization can live to do this work. As to this, there can be no doubt. The picked men and women who give themselves to this noble undertaking will find their strength equal to their day. Africa, in the large sense, is to be peopled by Africans. To say the climate forbids the hope of her elevation, that men cannot live there, is absurd. Men are living there, two hundred millions of them, in spite of savagery and slavery. For its inhabitants the continent is salubrious.

The vital question is as to the character of the people. Are they capable of high culture, or is there something in them which makes Christian civilization hopeless?

The asking of this question implies that some things about the African give the impression of inferiority. In competition with the white races he has gone to the wall. But, because the negro enslaved or newly-freed from bondage has not risen above his hard environment, and achieved positions on a level with races which have inherited centuries of Christian culture, it by no means follows that Africans in their native land are incapable of culture.

(1.) The disparagement of Africans applies chiefly to the negro races, which form but a part of the great population of the continent. The Africans who border on the Mediterranean in past ages showed no inferiority; they led civilization when Britons were barbarians. The ten or twelve millions of Gallas and Somalis in the northeast are a brave, vigorous, daring people, who know not the fear of man or demon. There are nowhere to be found a prouder, shrewder, more polite, and industrious people than the handsome Mandingoes and Foulahs southwest of the Sahara. The Zulu Kafir in his native kraals, as to all manly and hopeful qualities, can stand comparison with any Caucasian now living in primitive Caucasus, or that once lived in the forests of Germany. Compare these people not with us to-day as Christians, but with our ancestors in their savage state, and the African will hold his own. The multitudinous Bantu people who inhabit Central Africa have other great families besides the Zulu Kaffirs, who exhibit, with aptitude for mechanic arts, military skill and political instincts which have organized great governments and compacted power in

forms not unworthy of medieval feudalism. In fact, feudalism survives to-day in this barbaric land.

(2.) In spite of enormous disadvantages there has been developed in parts of Africa a degree of civil culture which is full of hope, as indicating what the impact of Christianity may accomplish. The Soudan, with its eighty millions of busy agriculturists and artisans, in thriving villages and towns and famous municipalities, supporting easily three times as many people to the square mile as the State of Maine supports, shows how they are mistaken who think of the African as only a sooty blackamore. Great kings who trace their pedigrees back as far as the Guelphs, and whose families have held their thrones in direct transmission for generations; Munza, whom Schweinfurth visited among the Monbuttos; Rumanika, of Karaguè; Mtesa, of Rubaga, on Victoria Nyanza; Muata Yanvo, in the very heart of Central Africa; these are mighty potentates, ruling vast regions and immense populations, with standing armies and navies, and with state ceremonials which would have put to the blush the courtiers of Louis XIV.

(3.) The capacity of a race is fairly tested by the capacity of its best specimens. In native Africans there are indications of intellectual capabilities, of vigor of will, and gritty persistence, and what is more to the purpose, of shrewd homely common sense, which would be a discredit to no average Scotchman, and which bespeak no doubtful future for this people when the light which lighteth Scotland shall also light every African that cometh into the world. For marvels of memory, Macaulay himself must give way to the African story-teller. In the acquisition of languages native scholars have shown astonishing aptitude. The intellectual forces of average men in our days have as fair play in trafficking, in buying and selling and driving bargains, as in literature or science or politics. In literature and science the African is behindhand. In politics he generally knows what he is about as well as his neighbor. In traffic where he competes directly with the English, the German, the American, and the Jew, it is seldom that the African is cheated twice by the same man. Stories are told of the shrewd management of the simple African to obtain from the sharp-eyed foreigner something for nothing, which would entitle the native to an ovation on the stock exchange.

Let us make account of all the drawbacks in respect to Africa; then what?

Then it must be said that no amount or degree of difficulty will justify us before conscience and before God in withholding Christianity from Africa. She needs it. She has a right to it. Our marching orders are, Go ye into all the world and preach the gospel to every creature. If need be we must not count health or happiness or life itself so dear as to be afraid of the dangers. Men can become outlaws and live in the pestilential lagoons of Lagos, to hunt slaves or buy palm-oil. Gallant soldiers can wade through swamps over which settles the pall of death, to capture Coomassie. Princes can scout over regions where grass as tall as young forests conceals the lurking foe whose assegais strike down imperial hopes. Explorers can endure hunger and thirst and nakedness, and die in the depths where they make no sign how they perished. Are Christians the only men afraid to go to Africa? Let him that hath no sword sell his garment and buy one. Let the Christian whose piety lacks cour-

age sell it and buy a little zeal from a newspaper correspondent, or from a soldier, or from a slave-trader.

The gospel of Jesus Christ, let us remember, is the power of God. It is the power of God unto civilization, for civilization is included under salvation. This gospel has proved itself mighty enough to lift the most degraded. It can and will lift Africa, only let its forces be applied. Instead of hopeful indications in the land and in the people, let it be that there is all the inferiority and helplessness which the most perverse pessimist asserts: the gospel of the Son of God can make a new world out of it.

We ourselves have come out of as savage barbarism as now exists in Bihé and Bailunda. The role of the centuries has seen barbarous Britain and Scandinavia transformed into England and America. The power which wrought the transformation has been Christian civilization. Before our very eyes cannibal islands, where whalers dared not send a boat's crew ashore to fill their water casks, have been lifted by Christian civilization into peaceful and industrious nations with which Europe and America make treaties.

If it were not so, if no reasonable hope could be cherished of bringing Africa into the number of civilized continents, something can be done to better her condition. The more hopeless, the more is she to be pitied, and the louder is the call upon Christian compassion to mitigate her wretchedness. In our days philanthropy is heroic, and draws back from no magnitude of degradation. Invention is ripe to unstop the ears and make the deaf hear. By slow and loving manipulations the tongue of the dumb is loosed to speak. The very idiot, who is not as self-contained as a dog, is educated and wrought over into the semblance of a man. Shall any imagined difficulties hinder Christians from doing with their might, which is God's might, the utmost possibility for evangelizing not a deaf and dumb and idiotic continent, but a continent of two hundred millions of men and women who can stand on their feet and look into the face of heaven?

LETTERS FROM THE MISSIONS.

Western Turkey Mission.

THE MURDER OF DR. PARSONS.

TIDINGS of the death of Dr. Parsons, of Nicomedia, were given in the last number of the *Herald*. Letters have since arrived from Mr. Pettibone and others, giving the sad particulars connected with his death and the arrest of his murderers. Although some of these communications have appeared in the public papers, we give a letter from Dr. E. E. Bliss narrating the principal facts. The letter is dated August 2: —

"Some fifteen days ago Mr. Parsons, of the Baghchejuk station, started out on one of these missionary tours among the villages of his field to which he has for many years given a large part of his time. On Wednesday of last week (July 28) he was on his return from this tour, coming over the mountain road from Nice to Baghchejuk. He had with him a faithful brother, Garabed Dudukian, a member of the Baghchejuk church, who has been his companion and helper on these tours for many years. Late in the afternoon they stopped at an encampment of Yuruks, a nomadic tribe of herdsmen, where they found a Turkish Imam (priest), with whom Mr. Parsons had some few words, offering him a copy of the Scriptures, which the Imam, however, declined to receive, on the plea that he had no time to read even his own book. From this camp Mr. Parsons came on about a mile, and then, at the

suggestion of his companion, determined, as the weather was very warm, to pass the night in the open air. About an hour after sundown an Armenian from Baghchejuk, having business with these Yuruks, and on his way to their tents, stopped for a few minutes to speak with Mr. Parsons and his companion.

"It now appears that the same night three men from that Yuruk encampment, having occasion to go in pursuit of cattle which had strayed from the herd, passed by the place where Mr. Parsons and his companion were sleeping quietly by the remains of their fire, and conceived the purpose to kill and rob them. One of the three men made objections, and they all went on in pursuit of the cattle. But on their return, finding their victims still asleep, they determined to put in execution what they had planned. They then stole softly up, and, taking deliberate aim, shot Garabed through the heart. Upon this Mr. Parsons starting up, was also shot and fell dead, the ball passing through his arm into the side and quite through the body. This is the story of the murder as told by the guilty men themselves, who have since been arrested. Their object was simply plunder. One of them says they did not intend to kill the 'old man with a beard' (Mr. Parsons), but feared if he was spared, they would be identified and punished. The bodies were stripped, but hardly anything taken away besides the small amount of money, not more than five dollars in all, found upon them. The cold-blooded murderers drew the bodies a little aside, and left them unburied among the bushes. When asked why they did not attempt to conceal their crime by burying the bodies, they gave an answer characteristic of the light esteem and even contempt in which these Mussulman nomads hold the life of a Christian. 'They were giaours (infidels), why should we bury them? Who would ever make any inquiries for them?'

"The first intimation of what had happened came to the friends at Baghchejuk on Friday morning, when the two horses which Mr. Parsons had taken with him were found and recognized in the woods not far from the village. This led to search, but it was not till Saturday morning that the bodies were discovered and brought in."

THE TIDINGS AT BAGHCHEJUK.

"As you may well imagine the people at Baghchejuk were convulsed with horror and grief as the news of what had occurred spread among them. Garabed was well known among them, and highly respected. Mr. Parsons had lived among them for twenty-five years, 'doing good to all men as he had opportunity;' a man known to them and in all the region about as most self-denying and indefatigable in his labors for the temporal as well as spiritual benefit of all classes; a man respected and beloved even by those in the community who did not sympathize with him as a missionary; a man in whom almost every individual might feel that he had lost a personal friend. No event, perhaps, has ever so profoundly stirred the place. The funeral took place on Sunday, P. M., and was attended by almost the whole community. Although nearly four days had passed since the murder, the bodies, particularly that of Mr. Parsons, had been but little changed, and many remarked the peaceful, sleep-like aspect of the missionary's face. Addresses of great interest were made both at the church and at the grave. Among them was one by a leading ecclesiastic of the Armenian church, — the Vicar of the Armenian Patriarch, — in which he gave emphatic testimony to his high appreciation of the 'spotless character' of Mr. Parsons and of his labors.

"The Turkish authorities, upon being informed of what had taken place, showed very commendable promptness and zeal in seeking out and arresting the guilty parties."

TURKISH RECKLESSNESS.

In letters written a few days later than the foregoing, both Mr. Greene and Dr. Bliss say that there is evidence of a disposition on the part of the officials to treat the affair as the work of "boys," who *thoughtlessly* did the deed. It is deemed of special importance by the missionaries, in the interests of humanity and public

safety throughout Turkey, that speedy and stern punishment be meted out to these murderers. Dr. Bliss says: —

"The answer given by one of them to the question why they did not try to conceal their crime by burying the bodies, 'We said to ourselves, "why should we bury them? They are giaours (infidels), Who will ever make any inquiries in regard to them?"' may be a boyish speech, but in its boyish simplicity and frankness it is very suggestive. Those young men are nomadic herdsmen, they read no newspapers, they know nothing, perhaps, of diplomatic notes and conferences, but they know very well the general character of the administration of the country, and they knew, or thought they might reasonably infer, that they ran very little risk in putting these two men to death. Unconsciously that young Yuruk was revealing the secret of the crimes that are now rampant through Turkey, disgracing the government before the world. If the government were wise in its generation, it would take the warning, and by some swift and shining examples of punishing guilty parties, redeem its character and check the growing lawlessness."

Mr. Greene, of Constantinople, in calling for the interference of our government, says: —

"Within the past few years many Christians have been murdered in the Nicomedia province, but never have we heard of the punishment of a murderer. If a Christian were to murder a Turk, he would be executed without mercy, but Christians are murdered by Turks all over the land with impunity. Four Christians were murdered in this city Sunday before last, but we hear not a word of the punishment of the murderers. They are arrested; there is a secret examination; no open trial; and that is the last the public hears of it. Veli Mehemmed, the fanatic murderer of the Russian officer, Colonel Cummerau, still goes unhung, and it is reported to us that the Sheikh ul Islam has congratulated the Sultan on his firmness in resisting the Russian demands for the execution. Poor Harootune, the worthy steward of Robert College for so many years, was murdered in an atrocious manner under our eyes. His murderers were arrested, examined secretly, kept in prison till now, we suppose, but no evidence appears that the Turks mean to punish them. Indeed, we can recall no instances in which Turkish murderers have been executed, save in the case of the Salonica consuls, of our Brother Merriam, and our Brother Coffing. In two of these cases ships of war appeared, and peremptory demands were made. Language fails to describe the helplessness and hopelessness of the Christian population still under the yoke of the Turks.

"If our government moves firmly and promptly in this matter, the whole Christian population of Turkey will bless her, and the lesson on the cruel and fanatical abusers and murderers of Christians will be of untold value. No missionary has yet been murdered with impunity, and we believe that in this case, too, justice will be done."

ROBERT COLLEGE AND "THE HOME."

DR. WOOD sends the following account of the graduating exercises at Robert College, July 15: —

"The graduating class was small, only seven in number, four Bulgarians and three Armenians. The speaking was very creditable; the audience large; enthusiasm marked. After presentation of diplomas and distribution of prizes, addresses were made by Mr. Maynard, Lord Fitz Maurice (English member of the International Commission), who spoke in behalf of Mr. Goschen, the English Ambassador, and in Armenian by Nertes Vartabed, as representative of the Armenian Patriarch. The Bulgarian Exarch was likewise represented by dignitaries of the Bulgarian church. The presence of such men indicates a progress of public sentiment by which we may well be encouraged. The number of students in the college exceeds 200, with a prospect of considerable increase next year. Considering the financial prostration and political condition of this country, this is an omen of good for which to be thankful."

Of the examinations at the Constantinople Home, Dr. Wood writes: —

"The examinations drew together large audiences which increased from the com-

fortably full on the first two days to the uncomfortable on the third, and the more than full on the fourth day. As visitors were admitted by tickets of invitation, the company was more select than ever before. The largest portion consisted of Armenians, but other nationalities were well represented. Not a little interest was excited by the presence on the last two days of ten or twelve Turkish ladies richly dressed and arrayed in yashmaks (veils), drawn by the four Turkish girls among the scholars. It was indeed a pleasant spectacle that was presented by these girls when, with another, a Jew, they stood in a class by themselves, and were examined in English and Turkish translations, and afterwards in a class with others in mental Arithmetic. It was a new thing in Constantinople to see Mohammedan girls thus appear in public and in association with non-Mussulmans. The father of two of them, a colonel in the army, was present in uniform, and showed himself much pleased, while the pleasure of the Turkish women seemed also unalloyed. These Turkish pupils are favorites among the scholars, no race prejudice having been exhibited by any. The Colonel promises us other such pupils; but it would not be strange if influences should be exerted which may hinder their coming, and even compel the removal of these. But what we have seen is a prophecy of a future that will come in its time.

"Never before was the number of pupils so large, and never was a better impression made by the exercises of examination week. Never before was there so much to gratify in the evidence afforded as to the usefulness of the school and the reputation it is gaining. The five graduates, all Armenians, go forth, we trust, to live for the highest end of human life. Four of them, perhaps the other likewise, will probably engage for a time in teaching. The diplomas were given them by Mr. Maynard, the U. S. Minister, whose remarks, full of good sense and sympathetic feeling, were deeply impressive. Brief addresses were subsequently made by Professor Millingen, of Robert College, in English, Pastor Avedis Constantian in Turkish, Pastor Garabed Kaprielian in Armenian, Dr. Riggs, partly in English and partly in Bulgarian, and in the latter language by a Bulgarian gentleman introduced by Dr. Riggs. The previous day an Archimandrate had been present as representative of the Bulgarian Exarch."

European Turkey Mission.

GROWING SPIRITUALITY. A CALL FOR PRAYER.

MR. HOUSE, of Samokov, writes on the 28th of July: —

"I cannot but feel that the spirituality of many of our Theological students, and I might say, also, of many of the students in the Girls' School, has been greatly strengthened and deepened by Bible study. There has been marked interest in the study of the Word. This, certainly, is a most desirable thing, and one can hardly help feeling that thus deep foundations are being laid for a revival in, let us hope, the near future. I think that we have never before had so many promising students in the theological school. This year, too, has not been without most hopeful manifestations of the Spirit's work in the evangelical part of our work.

"The pressure of our work has led me to neglect writing to you of one of the most encouraging tours I have ever made. Near the close of last winter's vacation I made a tour, in company with Miss Maltbie, through Pirdop, Panagurishte, and Tserovo. It was not that we had great crowds to hear us, although the number of hearers in Panagurishte was large, but the remarkable characteristic of the tour was the Spirit's power accompanying the Word. This was especially manifest at Panagurishte. Miss Maltbie remarked to me on our homeward journey, that our tour had seemed almost like a revival season. Now it seems to me that these little straws upon the water show whither the current slowly but surely is tending. I feel that God is not going to leave this work to go on without, in a signal manner, putting his seal upon it.

"I beg of the churches at home to pray for us, realizing more and more that it is

a critical time for the Bulgarian people. What these people need more than everything else is spiritual life through a manifestation of the Spirit's power among them. Shall we — shall the churches at home — fail in beseeching the throne of grace for this blessing? God grant that we may be faithful!"

Central Turkey Mission.

GROWTH IN OUT-STATIONS.

MR. MARDEN writes from Marash, June 15: —

"I have just returned from a tour of four hundred miles to the out-stations northwest of Marash. Mrs. Coffing and Miss Spencer accompanied me as far as Hadjin, where they now enter their new home, which is nearly completed. They will soon open their school with bright prospects. We visited Zeitoon, Albustan, Yarpooz, Shar, and Hadjin, where, leaving the ladies, I took with me the native pastor, and we went on over the mountains to Yerebahan and the Greek village of Gurumza, two days from Cæsarea. In all these places the Protestant work is unusually hopeful. Many new faces are seen in the congregations on the Sabbath, and many among the Armenians are eagerly listening to the truth.

"At Zeitoon the interest in Bible study continues unabated. At Shar, by invitation of the priest, I preached on Sabbath morning in the old Armenian church, at the regular service, to an audience of one hundred and fifty rough mountaineers. They listened with close attention and many expressions of gratitude. His church stands among the ruins of the old city of Comana, and, according to a Greek inscription upon its ancient door-post, was itself originally a temple of Apollo. It is, perhaps, worthy of mention that this is possibly the first instance in our mission that a missionary has been allowed to preach in an Armenian church to an Armenian audience."

INSTRUCTION OF CONVERTS.

"On my return to Marash I find that Mr. Montgomery some days ago proposed to give a class of young converts a series of evening talks upon the essential Christian doctrines. His hearers soon filled the large second church to overflowing, and he is now giving them two evenings a week his regular lectures in systematic theology. It is wonderful to see the close attention of the Protestants and also of a large number of Armenians, to the simple statement of Christian doctrines and the arguments in their support.

"We are seriously considering the question of graduating our five theological students at the end of this academical year, though it requires another year to complete the regular course. There are three important reasons in favor of this plan: 1st. The men are already of mature years and large experience, can easily read and speak Turkish, Armenian, and English, have a good knowledge of the elements of Greek and Hebrew, and have secured at least a fair equivalent for the entire course in the other departments. 2d. We have *five* important churches waiting for them. 3d. If the Marash missionaries are released from the care of the school they can in person push forward the out-station work, especially in Zeitoon, Hadjin, and Adana."

ZEITOON. BIBLE STUDY.

A letter from Mr. Marden, of still later date, July 8, gives the following interesting facts: —

"For many months we have sought to devise some plan to push forward our work in Zeitoon, and utilize, if possible, the prestige we have gained here during the political troubles of the past two years. After consultation with the brethren at Marash it was thought best for me to bring my little family here for the summer.

"The city itself is built in a deep gorge, hot and unclean, but is surrounded by lofty mountains with delicious air and water. For our summer home we have selected a beautiful site on the brow of a hill overlooking the town, and this week have put up a rough board summer-house, ten feet by thirty, in the shade of a large walnut tree near a cold spring. Our little establishment also provides lodgings for

the native preacher and the two Bible women, after their day's work in the hot and loathsome city. Until we completed our house we were very cordially entertained by the Armenian monks at the convent on the side of the mountain, and were invited to spend the summer with them.

"All classes of the people give us a hearty welcome. Last Sabbath I visited one of the Armenian churches after the usual morning service, and found four hundred men and women assembled for Bible study, and I gladly accepted an invitation to address them. I learned that several similar meetings were in session in the other churches. These Bible-readers discard the superstitions and formalities of the old church, and boldly endorse and defend the essential doctrines of the evangelical faith. I do not learn that the priests have thus far helped or hindered the work, but they look on with apparent indifference.

"A few months ago the Sabbath in Zeitoon differed but little from other days, but now every store and shop is closed, and labor is generally suspended. The moral effect of this movement is plainly seen in various directions. The outlook is full of hope and cheer."

Eastern Turkey Mission.

THE EFFECTS OF FAMINE-RELIEF.

The accounts from Mr. Dewey, given in the last issue of the *Herald*, showed the methods of relief adopted at Mardin. A letter from Mr. Dewey, dated June 25, mentions some of the results which have followed the benevolent labors of our missionaries. He says: —

"This relief work promises to have a favorable influence on the evangelical work, though we strive to preserve the strictest impartiality in carrying it on. We are all the time explaining that this is not our legitimate work, but that we are compelled by motives of common humanity to engage in it, because those whose proper business it is to attend to it neglect it. Curiosity is excited as to the character of a religion that makes us take such pains and trouble to relieve those whom, because of their holding a different creed, we ought to rejoice to see in distress. Little things, too, are happening to set new currents of thought in motion. Quite a stir was made one day because the amount of flour provided beforehand not proving quite sufficient to meet the tickets presented, I sent to the market and bought fifty pounds more to finish up. One man was heard to say, 'Do you believe the Archangel Michael, or even Saint Peter himself, would have done such a thing as that? Any one else would have said, "The flour is all gone; we are done," and let the rest go without. But *he* sent to the market and bought three rottles of flour, paying sixty-six piasters in money for it! Why? Because he had *promised* it, in issuing the tickets. And don't you believe he will stand to his word in other things?' I am sorry to say that far too often among this people the most trivial excuses are considered amply sufficient to release a man from keeping his pledges.

"The barley harvest is about ended, and both the grain and barley flour are only about half as high as they have been, though still several times the usual price. Wheat promises well, — to-day I hear there is a little of the new crop in market, but it is still fully ten times usual price. In short, were prices fully down to the usual rate, there would still be occasion for all that the most liberal charity can do for the next six months at least. A letter from Vice-consul Russel, in Mosul, says that epidemic fever has broken out with considerable violence in some of the neighboring villages. We can hardly hope to escape some such scourge in these parts."

Madura Mission.

VILLAGE CONGREGATIONS.

MR. NOYES, of Kodi-kanal, writes, July 2, of visits paid to out-stations: —

"My first Sabbath out I spent with Pastor Isaac, in Kambam, and preached in his church. It was an interesting audience, all seated on the floor and packed so closely that room could not be found for one more. After the service the kaleams, or

earthen boxes for contributions, were broken, yielding $10.50. In the evening there was another meeting, the ordinary women's meeting, in which they bring their offerings of grain collected during the week. To this meeting the men also were admitted, and the house was full. The most interesting feature of the meeting was the recitation of Scripture verses by members of the congregation, some repeating whole chapters. It was a wonder to me that they had learned so much, and so correctly, as most of them are unable to read. One blind man repeated two long chapters. The singing of the women was also an interesting feature. Fifty women were present, and they sung in concert, and most sweetly, a large number of Christian lyrics.

"The next day I married three couples, all educated persons, two of them daughters of Pastor Isaac. I seldom do such a thing. Nearly all such work is done by the native pastors. The next two days were taken up with my helpers' meeting. The reports were quite interesting, and encouraged me to believe that in my absence for two months they had been very diligent in their work. Several schools I found quite flourishing, one numbering seventy, and another sixty scholars. At Kombai, a Christian from the Zemindar's family visited me, with his whole family and several relatives. There were seven beautiful little girls, richly dressed, and two or three boys. They assured me that both the girls and boys should hereafter attend our school. It is difficult to induce parents of their rank to send their children to our schools, which are made up of different castes and from all grades of society. On this tour I had visits from many persons who came to condole with me in my great sorrow. These natives are very sympathizing, so that even in their very degradation one's heart is drawn out towards them.

"Again, on the 5th of June I set out on another tour, this time accompanied by Pastor Williams, to visit the congregations and schools under his charge. This took me to a portion of the field which I visit less frequently than I should if the traveling were not so difficult. We were obliged to travel in country carts over very rough and unfrequented roads, at about two miles an hour, and to put up with rough fare and poor accommodation. But the people were very glad to see us and brought presents of fowls, eggs, and fruits, so that I bought no provisions, and had some left to bring home. I never discourage the people from giving even to myself, but by the sums I give in return to the poor among them, am careful to avoid leaving the impression that I am the gainer. The schools in this region also I found in a prosperous condition, and I saw much to convince me that the catechists and teachers were faithful in their work, and to encourage me to believe that the gospel is gaining a hold among the people."

A HELPERS' MEETING.

The missionaries seek to come in contact with the native preachers and catechists as often as possible, and are accustomed to hold monthly meetings for the examination and training of these helpers. Mr. Jones, of Mana-madura, sends the following programme of his next monthly meeting, which, he says, is essentially the same order as that adopted at previous meetings. The meeting was for two days, July 6 and 7.

FIRST DAY.

A. M.	
10.	Prayer-meeting for half an hour.
10.30.	Reports.
11.30.	Examination of all Helpers on General Questions.
12.	Examination in Bazaar Book. Third class.
12.30.	Examination of a Hymn. Each one has to sing and analyze the hymn.
P. M.	
3.	Examination in Geography of Asia Minor. All classes.
3.30.	Examination in Texts on Tithes and True Spirit of Benevolence. Classes I. and II.
3.50.	Examination on Paul's First Journey. Class I.
4.15.	Examination in Matthew xvii. Classes II. and III.
4.40.	Examination of Miracles of Christ, 13th–17th in order. Classes II. and III.
5.	Announcements and Arrangements.
5.10.	All go out in companies to the village to preach in the streets.
7.30.	Two essays, with general criticisms. Topic: Why should the Sabbath be observed, and how? Also, Skeletons of Sermons, by two persons, with criticisms.

SECOND DAY.

A. M.

7.30. Personal conference.
10. Examination of Class I. in Hopkins' Systematic Theology.
10.30. Examination of Class III. in Madura District.
11. Examination of Class I. in 1 Cor. iv. 5.
11.30. Examination of Classes II. and III. on Sin of Covetousness as shown and punished in Bible.
12. Study of Matt. iv. with all. This chapter they are to teach during the next month to the Christians under them.

P. M.

3. Receiving their book accounts, announcements, consultation, paying of wages, etc.
7.30. General meeting, with Baptism and Communion.

Mr. Jones adds: "This programme gives you an idea of a work which, though wearisome to the flesh, is the pleasantest part of the whole month's toil. The lessons given and studied are mostly those given by the mission, and upon which these helpers will be examined at their general meeting in September."

Japan Mission.

A PROSPEROUS YEAR.

THE following statements are drawn from the Annual Report of the Mission prepared by Mr. Jenks, of Kobe: —

"Four churches have been organized during the past year; five pastors have been ordained and installed, though two of these churches and pastors, being gains very early in the year, were noticed in last year's report. One hundred and twenty-one members have been added to the churches on profession of faith. Each one of the sixteen churches has received additions by profession, and we trust 'of such as shall be saved.' One of the new churches is in Tokio, the capital of the Empire, one is on the large and populous island of Shikoku, five hundred miles from the capital, and two are in the heart of the tea-producing region of Lake Biwa. The five new pastors have all been fitted for their work by study and training at the Kioto school. April 1st there were thirty-seven candidates for baptism in the various churches.

"The money raised by the churches amounted to yen[1] 2,032.92, and the value of church property, including two church buildings, is yen 2,459.83. Funds sufficient to meet the total expenses of the sixteen churches, for preaching, rents, and incidentals, have been raised by the churches; but 'Board' money has been used to some extent in aiding pastors, while native funds have been diverted to other work.

"The medical department of our mission work is growing in importance as a means of advancing evangelistic work. Our entrance into Okayama, and the unparalleled openings and invitations for work in the adjacent towns, that have almost overburdened our little band of missionaries there, have been largely owing to the relief for physical ailments that has accompanied the preaching of the gospel. The number of patients for the year in the Okayama hospital, with which Dr. Berry has entered into contract as a condition that permission to reside there is granted, was 14,930. Total treated by Dr. Berry, 5,984. The native physicians and church officers heartily coöperate with both Drs. Berry and Taylor; the physicians are learning something of western surgery and medicine, by which their patients are benefitted. They regularly defray the traveling expenses of the medical missionary and of those who accompany him to preach and teach of the Great Physician, who heals the malady of sin. Rev. Wallace Taylor, M. D., our other medical missionary, has his headquarters in Osaka, a city of fifteen times the population of Okayama, and visits Kobe and Hiogo, large towns connected by rail, every week for hospital work.

"The Kioto training school has added to its chemical and philosophical apparatus, and its library; it has extended its English course of study to five years, embracing the sciences and text-books taught in our home colleges, with the exception of the dead languages; it has added a two years' theological course; it has welcomed Dr. Gordon and three graduates of the institution to its faculty, and is doing a noble work for the advancement of Christ's cause in Japan. A very interesting feature of this school has been the inauguration, this year, of a special three months' course of Biblical instruction for matured

[1] The Japanese gold yen is almost exactly equivalent to the American dollar. The fluctuations in the value of the paper yen have been great, gold having been within a few months at a premium of from five to sixty-five per cent.

men who are already engaged in evangelistic work. This class has numbered twenty members, all of a material that is very pleasant and hopeful to mould and train for Christian service. Of the eighty-eight students connected with the school eleven have united with the church during the past year. A daily noon prayer-meeting has been held by some of the students, the special object being the conversion of the younger members of the school. All of the students have paid their board, with occasional instances of help from individuals, and, in addition, have paid in tuitions more than one third of the running expenses.

"Our schools for girls at the three oldest stations, Kobe, Kioto, and Osaka, now number 122 pupils, of whom about one fourth are professing Christians. Instruction is given in both Japanese and English.

"The weekly newspaper published by the mission continues to be the only Christian journal for adults in the empire. Eight hundred and eighty copies are sent to subscribers scattered through all the provinces, and ten copies go to Japanese in the United States. There has been a regular increase in the subscription list from the first, but last year surpassed all former ones in this regard, the gain being twenty-two per cent. on the previous year. Bound volumes for past years are in demand, and some have been purchased for the Okayama native schools. It is about the only paper, among the hundreds in the land, that does not at times contain matter too vile to be read. Our book publishing department has employed the newspaper and smaller presses. Including the newspaper, nearly 2,000,000 pages of Christian literature have been issued, several of the books being second editions, published largely by funds received from former sales.

"The tendency of all our work is to pass more and more into native hands. The churches, with their pastors, are not only becoming self-sustaining, but propagating. The church at Imabari, two hundred miles from the missionary, who visits it about twice a year, nearly trebled its membership during eight months. The training school and the girls' schools receive more and more instruction from natives, while the financial support of one school for girls is carried by the churches. The country is being opened up every year by railroad extensions, and the rushing of the iron horse disturbs the worship before many an idol god. The education of woman is undermining the ancient strongholds of heathenism.

"Let us together, from both sides of the globe, praise God for his blessing upon this work and for those promises of his regarding it which are yea and amen in Christ Jesus. And let us humbly beseech him for the gracious outpouring of his Holy Spirit upon all to whom he has entrusted the work, and upon those who yet sit in great darkness."

JAPANESE QUESTIONS. IMMORALITY.

Mr. De Forest, of Osaka, writes of a three days' visit, including a Sabbath, which he had made at Hikone, Pastor Homma's place. Under date of July 1, he says: —

"As always and everywhere in Japan, so here the Christians gave me a very pleasant welcome: they arranged to guide me to all the interesting places, and to pay my hotel fare. We held three meetings, always prolonged by their asking question after question that to them had a very practical bearing: such as, 'On the third year after my father's death, shall I have a feast in memory of him?' 'How do you show honor towards the dead?' 'Ought we to give to the missionary society such money as we used to squander in wine and feasting?' 'Shall we admit to the communion those who are seeking for baptism? Not doing so, for us to eat and drink in their presence, is it not impolite?' 'Shall we celebrate the Lord's Supper with sponge-cake as usual, or did you bring some bread for that purpose?' There is nothing I enjoy in my work so much as the sociables at the end of the preaching: I there learn much about those around me, and again and again get my next sermon from some things they innocently confess to, or from their inquiries.

"Preaching to a hundred or more on Sunday evening, closed a three days'

pleasant work. I never fail of earnest attention when unfolding the fact that the worship of idols is universally accompanied by lying and adultery. I speak to them of the 3,000 licensed houses of ill-fame in this one city of Osaka, and their 15,000 miserable inmates. So many people of good education thoughtlessly regard Japan as a thoroughly civilized nation, that I no longer hesitate before large audiences to show them that their public rejoicings, in which generally are two prominent signs of their moral condition, namely, the saké bottle and painted women, are a national shame; and any religion that sanctions such things, to say nothing of originating them, can only drag Japan down, and prolong her shame."

CHANGES IN BUDDHISM. A BUDDHIST SCHOOL.

"It has long been evident that contact with western countries and with Christianity was making great changes in Buddhism in Japan, but I never felt this so strongly as when in Hikone on this visit. There they have a theological school, which they kindly allowed me to visit. There are now about seventy pupils, the younger portion of whom study the ordinary branches taught in the common schools. Such a course must reform radically the old Buddhist way of teaching sacred geography: for example, a priest once told me that 80,000 miles north of here was a great square mountain, the other side of which was heaven. Such training schools as they now have here and there in Japan will explode that old heaven of theirs, and they will have to locate it anew.

"The older scholars, from twenty to thirty years of age, study the sacred books. I was fortunate enough to be admitted to one recitation, which, in its method, was quite novel. Five richly-robed priests sat on the mats on one side of the hall, as questioners; five more sat on the opposite side to reply. Each questioner confined himself to the person sitting opposite; they labored rather heavily, both sides having to receive constant help from the chief priest, who evidently was a man of considerable power. The whole performance struck me as one ill-calculated to make the scholars able workers, when contrasted with our schools; but it is a great step in advance, and so to be appreciated. The morals of the students, from what the Christians told me, must be quite low. I saw the sign, 'Saké forbidden here,' in the school room, and was told that the young priests were forbidden, on going into the city, to change their clothes, since many had frequently assumed a merchant's dress in order to visit places that no priest should be seen in. Any way, the priests hereafter will not be such ignorant creatures as the passing generation displays.

"Another strange mark of progress is the fact that some prominent Buddhist priests are openly teaching and preaching that *it is nonsense to worship idols*, and that only the lowest classes, those of densest ignorance, do such a foolish thing. The two priests who have so taught are young men who were educated in Europe, on purpose to learn western science for the sake of strengthening Buddhism! and this is the way they do it. May all their priests speedily acquire this same enlightenment. What in the world can come out of a house so divided against itself is a puzzle to me."

BUDDHIST SUPERSTITION.

"Another item will illustrate the changes that Buddhism is undergoing. I found a book in Hikone on *The Cholera: How to Prevent it.* It was in the hands of one of our Christian physicians; and seeing how simply it was written, so that even the common people could read it, I could but praise it highly. What was my surprise on learning that the government had issued it especially for Buddhist priests, sending it to all the temples, with instructions that the priests should preach what was in this book. If you could only know what mountains of nonsense and superstition the priests taught the people last year during the cholera, saying that this three-cent charm, or that ten-cent idol was a perfect preventive, until at last the native papers broke out upon them with tremendous indignation and ridicule, you would see what a great step in ad-

vance is this government order to preach the gospel of the cholera preventive. It is also very evident where Christianity stands in comparison with Buddhism in the minds of the educated classes, since the same papers that lashed the covetous and ignorant priests, told them to go and learn of the Christians, who use common sense in such matters."

OKAYAMA. GREEKS AND ROMANISTS.

The second annual report from the Okayama station, prepared by Mr. Cary, thus refers to the other religious bodies now striving for a foothold in that city : —

" Though Okayama is a small city of only 33,000 inhabitants, it bids fair to become a place of some importance in the eyes of persons of different religions. Last winter a native missionary of the Greek church who spent some time in the city, was ordered to go to another place because of his having intimate relations with some of the Protestant Christians. This proving too much for his independent spirit, he disobeyed the commands of his superiors, and returned to his own home. Another preacher who was sent to Tsuyama, an important city northeast of us, becoming discouraged by lack of success returned to Okayama, whence he was afterward sent to a place south of us.

" A French Catholic priest who has lately taken up his residence in the city is holding services both there and in the suburbs. Meanwhile the Buddhists are becoming anxious lest new religions should encroach upon the old ; and we have heard that the head of the Shinshu sect was planning to visit the city that he might look after the interests of his followers. The people ought thus to be able to judge understandingly of the merits of various religious systems before giving their adhesion to any one. Though regretting the diversion of interest that may be caused by the coming in of the Greeks and Roman Catholics, we have faith in the power of Bible truth to win its way, and shall do our utmost to avoid all denunciation and heated controversy.

" The officials have continued to deal very liberally with us. The governor some time since sent out a notice directing the heads of villages and others concerned that they should place no obstacle in the way of our meetings, not even requiring the ordinary three days' notice to be given. Thus Christian services were given the same privileges accorded to Buddhist and Shinto lectures, meetings for promotion of education, etc. The governor justifies himself in giving such an order by saying that he considers Christianity to be for the benefit of the country, and so entitled to all possible liberty."

GLEANINGS FROM LETTERS.

A. W. Clark, Prague, Austria. — You will be pleased to hear that our little community of believers in Prague, now *formally* organized into a church, consists of twenty-six members, all Bohemians. Others in Tabor and Brünn will join us soon, and remain members of the church here until it seems best to organize churches in those cities. Interest in missions is on the increase among our people. Last evening at the monthly concert in my dwelling, the usual morning congregation of sixty-five *all came.* At our next concert we consider Central and Southern Africa. The new map of the Board will then do us good service.

— We have attended this week the examination and the closing exercises of Krabschitz Institute. We were more than satisfied. The institution is growing in influence every year, and is in every way worthy of the support it receives from the American Board. The three students in the training school (evangelists) please us very much.

— The house-to-house-preaching of our Styrian colporter may do quite as much good as the books and tracts he puts into circulation. A few lines from his last report may serve as a fair specimen of errors he is constantly meeting and exposing. In a little inn where he passed the

night the conversation turned on "Repentance." The inn-keeper remarked: "Repentance is something quite impossible for us common people; we have no time for it; it can only be done by the priests; *we* must *work*. We have a priest who has done much penance. He went into the woods and crawled about among the thorn-bushes until he was covered with wounds and blood. We poor people who are obliged to work cannot do that." This view of repentance gave the colporter occasion for a full explanation of what true repentance is. The man listened with marked attention, and at length gave his full assent.

H. A. Schauffler, Brünn, Austria. — Last December a young lady, who had been a very devout Catholic, but who, as a member of Mrs. Schauffler's Bible-class, had shown a very intelligent interest in the study of God's Word, began to give good evidence of a saving faith in Christ. It was not long before she felt that she could not remain in the Catholic church, and though she had in the mean time been laid on a sick bed with consumption, and was bodily very weak, she took the decisive step of leaving the Catholic church without faltering, though she well knew that trials awaited her in consequence. The matter caused a good deal of talk and excitement among her friends and acquaintances, including the pupils of the Female Seminary and Normal School, to which she had belonged. The priest of her parish gave vent to his feelings in no measured terms. He told the mother, who sympathizes with her daughter, that the daughter was "not crazy, but beastly;" that the Bible is a pack of lies, and that God cannot forgive sins except through the priest. The young lady's grandmother treated her with great cruelty, and her younger and only brother turned against her. In the midst of bodily weakness and all the other trials which came on her, it was beautiful to witness her firm trust in Christ, and fearless, even joyful looking forward to death, the thought of which had formerly filled her with dread. At our communion in May she joined us. Not long since her mother was summoned to the police and questioned for about two hours very minutely about the step taken by her daughter, especially whether any undue influence had been brought to bear on her by us to leave the Catholic church, whether she received pecuniary aid from us; whether we gave her a Bible, and whether I admitted people to meeting without previous invitation; to all of which she could honestly answer in the negative.

T. C. Trowbridge, Aintab, Central Turkey. — A very interesting work has been quietly carried on during the past year, in the neighborhood of the new hospital. Two students from Marash have had entire charge of the work; the means used have been an evening school and meetings on the Sabbath for the study of the Scriptures. The evening school has been attended by from twenty-five to thirty-five scholars, many of them adults, and all, with two or three exceptions, old Armenians. Those interested in the enterprise are all poor, and nearly all are connected with the old Armenian church, yet they have contributed forty piasters a month towards the support of the two students who have had charge of the work, besides paying the rent of a house, and many other expenses connected with the work. We have considerable hope that the result will be a fourth evangelical congregation in Aintab.

H. N. Barnum, D. D., Harpoot, Eastern Turkey. — The cost of living, even the plainest and commonest articles of food, is twice as great, here where there is no actual famine, as in ordinary times, while the gains of the people are less, and how they can send money to procure food for the starving I do not know. It requires genuine self-denial, in most cases, to do it, and it is one of the clear fruits of the gospel. Nobody else, so far as I know, in all the region about us, save the Protestants, has given anything of any consequence for famine relief, and the Protestants are not only fewer, but much poorer than others, as a whole. Despite the hard times, more than the ordinary amount of building is in progress at the out-stations this year. This is generally, however, where the present chapel accommodations are insufficient or dangerous,

or to provide for the high schools which are to be opened in various places.

J. H. DeForest, Osaka, Japan. — It is worth telling, that yesterday we closed all morning services to hold one more rousing missionary meeting. Mr. Tamora preached the sermon; Mr. Koidzumi charged the missionaries; Mr. Sawayama made the consecrating prayer; I charged the people; Mr. Oda gave the welcome to the missionaries. And how many do you think were set apart for this special evangelistic work for the summer? I thought three days ago when I wrote *six* that it was about as large as it could possibly be; but God gave us SIXTEEN who stood before the Christians, and gave themselves to this work. At the same time there is unusual interest in the city here, and I read wrongly the signs of the times, unless believers speedily *multiply*, not *add*; I have at least a dozen applications for baptism for next Sunday, all of whom are well advanced in the knowledge of the requirements of Christianity.

Notes of the Month.

Special Topics for Prayer.

For the approaching Annual Meeting of the Board. There are friends of the Board who, in their supplications, uniformly remember its Annual Meeting, as the time approaches. It is to be wished that this were more general, and that petitions in social as well as secret prayer were more extended and specific than is perhaps generally the case.

The following are some of the topics which it is desirable to keep in mind: —

That the good hand of God may be upon all who shall assemble, guiding and guarding them by the way; that the Holy Spirit may be granted in large measure to the officers of the Board and to all in attendance; that his presence as the Spirit of wisdom, as the Spirit of grace and of supplications be earnestly sought and be manifestly enjoyed in the proceedings of each session; that all hearts may swell with gratitude as it shall be rehearsed what God, since the last similar gathering, has done in many fields, and how he has opened the door of faith unto the Gentiles; that the love of Christ may constrain his assembled disciples more completely and more joyfully than ever before, to devote themselves, their children, and their substance to the promotion of his kingdom at home and abroad; that rich spiritual blessings may come to the churches with their pastors in the city and neighborhood where this sacred convocation is to be held; that God will visit most graciously his servants, the missionaries, while from distant regions their prayers shall rise with ours, in blessed fellowship, for a benediction upon this gathering, and upon all who love our Lord Jesus Christ. "And blessed be his glorious name for ever; and let the whole earth be filled with his glory. Amen and Amen."

For the opening work among the Bulgarians (see pages 386–7).

Departures.

August 26. From New York, Miss M. M. Patrick, returning to Constantinople; Miss Emily C. Wheeler, who joins her parents in missionary service at Harpoot, Eastern Turkey; and Miss Fannie E. Burrage, of Pittsfield, Vt., who goes to Cesarea, Western Turkey.

August 31. Mr. James C. Robbins, recently teacher in Hampton Institute, Va., for Santee Agency, Nebraska.

September 1. From San Francisco. Rev. D. Z. Sheffield and wife, returning to North China; and Albert P. Peck, M. D., and wife, of Beloit, Wis.; Rev. Franklin M. Chapin and wife, of Keene, N. H.; Rev. William H. Shaw and wife, of Braintree, Mass.; and Miss Elsie M. Garrettson, of Philadelphia, Pa.; all going as a reënforcement to the North China Mission; also Miss E. Louise Kellogg, of St. Louis, who goes to Japan.

September 9. From New York, Mr. Samuel T. Miller, of Burksville, Va., who is to join Messrs. Bagster and Sanders, and proceed to Bihé, Central Africa; also, Rev. W. E. Locke and wife, on their return to the European Turkey Mission.

Deaths.

August 4. Rev. Justin W. Parsons, D. D., of the Western Turkey Mission. (See page 372.)

September 3. Rev. Daniel Lindley, late of the Zulu Mission. A further notice of Mr. Lindley may be expected in the *Herald* for next month.

DONATIONS FOR A MISSION TO CENTRAL AFRICA.

Previously acknowledged, see August *Herald*	$2,738 11
Boston Highlands, Mass., Mite Box	1 42
Worcester, A Home Sunday-school,	5 00
West Bay City, Mich., John Bourn,	50 00
	$2,794 53

DONATIONS RECEIVED IN AUGUST.

MAINE.

Cumberland county.

Cumberland Centre, "from a friend,"	5 00	
Deering, Cong. ch. and so.	12 48	
So. Freeport, Rev. H. Ilsley,	5 00	
Gorham, Cong. ch. and so.	31 76	
Minot Centre, Cong. ch. and so.	42 00	
Portland, Plymouth ch. m. c. 33.06; Mrs. A. L. M. 25;	58 06	
Standish, Cong. ch. and so.	30 00	
West Auburn, Cong. ch. and so. m. c.	11 50	
Yarmouth, Central ch. and so. to const. Rev. FRANK W. SANBORN, H. M.	60 00	255 80

Hancock county.

Castine, Rev. Alfred E. Ives,		2 00

Kennebec county.

Gardiner, Cong. ch. and so.	31 36	
Winthrop, Cong. ch. and so. 3.50; H. S. Loring, 5;	8 50	39 86

Lincoln and Sagadahoc counties.

Bath, Central Cong. ch. 100; Chas. Clapp, Jr., to const. Rev. WILLIAM R. RICHARDS, H. M. 50;	150 00	
Boothbay, 1st Cong. ch. and so. 6; 2d Cong. ch. and so. 16;	22 00	
Newcastle, 2d Cong. ch. and so.	9 00	
Thomaston, A friend,	2 00	
Topsham, Cong. ch. and so.	17 50	
Woolwich, Cong. ch. and so.	16 25	216 75

Oxford county.

Bethel, 1st Cong. ch. and so. 6.50; 2d Cong. ch. and so. 16;		22 50

Penobscot county.

Bangor, 1st ch. 38.72; Hammond St. ch. 10;		48 72

Piscataquis county.

Brownville, Cong. ch. and so.	17 90	
Foxcroft and Dover, Cong. ch. and so.	38 00	
Garland, Cong. ch. and so.	6 00	61 90

Somerset county.

Norridgewock, Cong. ch. and so.	51 10	
Skowhegan, Cong. ch. and so.	8 50	59 60

Waldo county.

Belfast, 1st Cong. ch. and so.		20 00

Washington county.

Calais, 1st Cong. ch. and so.		22 00

York county.

Kennebunk, Union Cong. ch. and so.	55 25	
Kennebunkport, South Cong. ch. and so. 24; North Cong. ch. and so. 6;	30 00	
Saco, 1st Parish Cong. ch.	48 90	
Wells, 2d Cong. ch. and so.	22 00	
York, 1st Cong. ch. and so.	37 00	193 15
		942 28

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.

Alstead, 1st Cong ch. and so. 11.85; 2d Cong. ch. and so. 24;	35 85	
Fitzwilliam, Cong. ch. and so.	35 50	
Harrisville, Cong. ch. and so.	14 00	
Keene, 2d Cong. ch. and so. 13.66; do. m. c. 1.16;	14 82	
Marlboro, Cong. ch. and so.	24 72	
Rindge, Cong. ch. and so.	5 37	
Sullivan, East Cong. ch. and so.	10 00	
Troy, Cong. ch. and so.	20 00	
Walpole, Cong. ch. and so. 60; W. G. Barnet, 1;	61 00	
Winchester, Cong. ch. and so. 35.45; Rev. and Mrs. Elijah Harmon, 10; Rev. and Mrs. J. C. Smith, 10;	55 45	276 71

Grafton county.

Bath, Cong. ch. and so.	6 76	
Bethlehem, Cong. ch. and so.	27 30	
Bristol, Cong. ch. and so	5 56	
Hanover, Dartmouth Religious Soc.	80 00	
Hanover Centre, Cong. ch. and so.	7 00	
Hebron, J. B. Cook,	2 00	
Lebanon, Cong. ch. and so.	32 30	
Littleton, Cong. ch. and so.	31 16	
Orford, Cong. ch. and so.	30 00	
West Lebanon, Cong. ch. and so.	27 00	249 08

Hillsboro co. Conf. of Ch's. George Swain, Tr.

Amherst, C. M. B.	100 00	
Greenfield, Union Cong. ch. and so.	32 00	
Greenville, Cong. ch. and so. 15; M. C. Dodge, 3; Mrs. M. C. Dodge, 2;	20 00	
Lyndeboro, Cong. ch. and so.	2 80	
Nashua, 1st Cong. ch. and so.	75 00	
New Boston, Rev. F. H. Allen,	10 00	239 80

Merrimac county Aux. Society.

Concord, G. M.	10 00	
Henniker, Horace Childs,	50 00	
Tilton and Northfield, Cong. ch. and so.	100 00	
Webster, A friend,	20 00	180 00

Rockingham county.

Atkinson, M. D.	6 00	
Atkinson Depot, Mrs. Gyles Merrill, to const. Mrs. MARY E. EATON, H. M.	100 00	
Candia, Cong. ch. and so.	29 00	
Epping, Cong. ch. and so.	41 57	
Exeter, 2d Cong. ch. and so. add'l,	6 00	
Hampton, Cong. ch. and so.	34 34	
North Hampton, Cong. ch. and so.	37 47	
Plaistow and North Haverhill, Cong. ch. and so. to const. WILLIAM C. NOYES, H. M.	196 08	
Salem, Cong. ch. and so.	6 00	
Seabrook and Hampton Falls, Cong. ch. and so.	4 00	
Stratham, Cong. ch. and so.	25 00	486

Strafford county.

North Conway, Cong. ch. and so.	43 00	
Sanbornton, Cong. ch. and so.	35 00	
Tamworth, Cong. ch. and so.	17 00	
Wakefield, Rev. Nathaniel Barker,	5 00	
Wolfboro, 1st Cong. ch. and so.	25 10	125 10

Sullivan county Aux. Society.

Claremont, Cong. ch. and so. m. c. 12.18; Miss Abbie T. Wells, 10;	22 18	
Meriden, Mrs. B. R. Catlin,	20 00	42 18
		1,599 23

VERMONT.

Addison county.

Bristol, M. L. Wilds,	25 00	
New Haven, Cong. ch. and so.	147 66	172 66

Bennington county.

Bennington Centre, 1st Cong. ch. and so.	220 00	
Dorset, Cong. ch. and so.	30 00	
East Dorset, Cong. ch. and so	30 00	
Manchester, Cong. ch. and so.	161 08	441 08

Caledonia co. Conf. of Ch's. T. M. Howard, Tr.

Barnet, Cong. ch. and so.	30 00	
Peacham, Cong. ch. and so.	31 00	
St. Johnsbury, North ch. and so. 230; 1st Cong. ch. and so. 5; Friends of Missions, 1,200; Estate of the late Erastus Fairbanks, by the executors, 500; Rev. Henry Fairbanks, 500; Horace Fairbanks, 500; "Memorial, H. T." 21;	2,956	3,017 00

Chittenden county.

Burlington, 1st Cong. ch. and so. 103.53; 3d Cong. ch. and so. 100;	203 53	
Jericho, Cong. ch. and so.	32 00	
Richmond, Cong. ch. and so.	37 65	

Shelburn, A friend, to const. MARTHA L. E. DUNCAN, H. M., add'l, 80 00
Williston, Cong. ch. and so. 20 00—373 18
Franklin co. Aux. Soc. C. B. Swift, Tr.
Enosburgh, Cong. ch. and so., add'l, 3 00
Lamoille county.
Johnson, 1st Cong. ch. and so. 4 00
Orange county
Newbury, 1st Cong. ch. and so. to const. Mrs. JOANNA A. KELTON, H M. 103 25
Post Mills, H. H. Niles, 25 00
Strafford, Cong. ch. and so. 42 00
Thetford, 1st Cong. ch. and so. with other dona. to const. JOHN T. QUIMBY, H. M. 80 00—250 25
Orleans county.
Greensboro, Cong. ch. and so, for Papal Lands, 5 00
Newport, Cong. ch. and so. 9.33; Thank-offering from four members, 21; 30 33
West Charleston, Cong. ch. and so. 52.86; do. m. c. 27.14; 80 00
West Derby, Rev. J. Fraser, 10 00—125 33
Rutland county.
Brandon, Mrs. B. M. G. 5; Miss J. K., 2; 7 00
Castleton, Cong. ch. and so. 25 75
Danby, Cong. ch. and so. 3 00
Middletown, Cong. ch. and so. 18 00
West Rutland, Cong. ch. and so. 85 30—139 05
Washington county Aux. Soc. G. W. Scott, Tr.
Montpelier, Bethany Cong. ch. and so. 84 75
Northfield, Cong. ch. and so. 12 69—97 44
Windham county Aux. Soc. H. H. Thompson, Tr.
Brattleboro, Central Cong. ch. and so. 32 46
Dummerston, Cong. ch. and so. 7 13
Jamaica, Cong. ch. and so. 10 00
Putney, Rev. Amos Foster, 5 00
Saxtons River, Cong. ch. and so. 15 68
West Brattleboro, Cong. ch. and so. 12 58—82 85
Windsor county.
Hartford, N. Newton, 90
Norwich, Cong. ch. and so. 25 00
Quechee, Cong. ch. and so. 20 00
Royalton, Cong. ch. and so. 36 00
Woodstock, 1st Cong. ch. and so. 12 92—94 82
4,800 66
Legacies.— Chelsea, Samuel Douglass, by Edward Douglass, Ex'r, 750 00
5,550 66

MASSACHUSETTS.

Barnstable county.
Orleans, Cong. ch. and so. 24 00
Wood's Holl, Union service 12 00—36.00
Berkshire county.
Alford, Cong. ch. and so. 26 00
Dalton, 1st Cong. ch. and so. 91 05
Housatonic, Cong. ch. and so. 50 00
Lee, Cong. ch and so. 600; Wellington Smith to const. WALTER P. BRADLEY, HERBERT M. CLARKE, and GEORGE T. COOKINGHAM, H. M's. 300; 900 00
Pittsfield, 1st Cong. ch. and so. 343.12; James H. Dunham, 25; 368 12
West Stockbridge Centre, Cong. ch. and so. 30 52
Williamstown, 1st Cong. ch. and so. (of wh. from Rev. John Dennison, 100); 107 00—1,572 69
Bristol county.
Attleboro, 2d Cong. ch. and so. 84 86
Norton, Trin. Cong. ch. by E. B. W. 200 00
Taunton, Winslow ch. and so. 40; Union ch. and so. 11.41; 51 41—336 27
Brookfield Asso'n. William Hyde, Tr.
New Braintree, Cong. ch. and so. 61 25
North Brookfield, 1st Cong. ch. and so. to const. Mrs. JENNIE W. WILDER, H. M. 100 00
Spencer, 1st Cong. ch. and so. 280 25
Ware, William Hyde and family, 1,000 00—1,441 50
Essex county.
Andover, Teachers and Pupils of Abbot Academy, 142.03; a friend, 5; 147 03
North Andover, Cong. ch. and so. with other dona. to const. CHARLES E. STILLINGS, H. M. 45 00
Lawrence, Lawrence St. ch. and so. 115 10—307 13
Essex county, North.
Amesbury Mills, Cong. ch. and so. 12 00
Bradford, 1st ch. and so. 92 50
Haverhill, North Cong. ch. and so. 500; West Cong. ch. and so. 15; 515 00
Ipswich, 1st Cong. ch. and so. 8 02
Merrimac, Cong. ch. and so. 150 00
Newburyport, Prospect St. ch. and so. 65.17; Whitefield ch. and so. 54.48; 119 65
South Byfield, Cong. ch. and so. 18 25—915 42
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.
Beverly, Dane St. ch. 12; Union concert of Washington St. and Dane St. ch's. 19.73; 31 73
Boxford, 1st Cong. ch. and congregation, 30 40
Danvers, 1st Cong. ch. and so. to const. WM. RICHMOND, H. M. 105 00
Gloucester, Ev. Cong. ch. and so. 100; West Cong. ch. and so. 6.50; 106 50
Manchester, Cong. ch. and so. 82 54
Marblehead, 1st Cong. ch. and so. 85 00
Middleton, Cong. ch. and so. 10 00
Rockport, Cong. ch. and so. "Thank offering for the recovery of their house of worship;" 50 00—501 17
Franklin co. Aux. Society. Albert M. Gleason, Tr.
Buckland, Cong. ch. and so. 7 18
Conway, Cong. ch. and so. m. c. 25 39
South Deerfield, Cong. ch. and so. 69.72; A friend, 20; 89 72
Shutesbury, Cong. ch. and so. 5 00
Sunderland, Cong. ch. and so. 30 00—157 29
Hampden co. Aux. Society. Charles Marsh, Tr.
Agawam, Cong. ch. and so. 59 73
Chicopee, 2d Cong. ch. and so. 46 42
East Longmeadow, Cong. ch. and so. 25 75
Longmeadow, L. B. S. 33 38
Ludlow, 1st ch. and so. 39 06
Springfield, Olivet ch. and so. 59.19; 1st Cong. ch. and so. 140.73; M. 1,000; C. M. 500; The "H's." 100; Mrs. A. A. Hunt, 5; 1,804 92
Thorndike, Mrs. E. G. Learned 2 00
Tolland, Cong. ch. and so. 4 40
Westfield, H. Holland, 2 00
West Springfield, Park St. Cong. ch. and so. 41.59; 1st ch. and so. 22; 2d Cong. ch. and so. 12.30; 75 89—2,093 55
Hampshire co. Aux. Society.
Amherst, C., 15 00
Belchertown, Cong. ch. and so. of wh. to const. Mrs. MYRON P. WALKER, H. M., 167 50
Enfield, Cong. ch. and so. 100 00
Florence, A. L. Williston, 500 00
Greenwich, Cong. ch. and so. 28.56; Rev. E. P. Blodgett, 12; 40 56
Hadley, 1st ch. 40 00
Huntington, 2d Cong. ch. and so. 22 50
Middlefield, Cong. ch. and so. 55 75
Northampton, Friend 100 00
North Hadley, Cong. ch. and so. 5 91
Plainfield, Cong. ch. and so. 20 00
Prescott, Cong. ch. and so. 12 35
South Amherst, Cong. ch. and so. 5 00
Southampton, Cong. ch. and so. 27 00
South Hadley, 1st Cong ch. and so. 30 00
Westhampton, Cong. ch. and so. 31 12
Williamsburgh, Cong. ch. and so. 50 00—1,222
Middlesex county.
Auburndale, Cong. ch. and so. m. c. 120 83
Billerica, Cong. ch. and so. 1; Rev. H. A. Hazen, 10; Friends in Cong. ch. 9; 20 00
Cambridge, A friend, 2; Z. and S., Pilgrim ch. 2; A friend of Shepard ch. 50; 54 00

Cambridgeport, Cynthia Winship, 50; D. S. C. 17; 67 00
Chelmsford, Central Cong. ch. 10 00
Concord, Trin. Cong. ch. and so. 51 90
Everett, Cong. ch. and so. 11 14
Framingham, Plymouth ch. and so. 250; A widow, 3; 253 00
Lincoln, 1st Cong. ch. and so. 137 37
Newton, 2d Cong. ch. and so. 71 66
Reading, J. M. Carleton, 5 00
Southboro, Pilgrim Ev. ch. 10 00
South Framingham, South Cong. ch. and so. 100 00
Somerville, Franklin St. ch. and so. and m. c. 133 67
Wakefield, Cong. ch. and so. 110 91
Wilmington, James Skilton, 10 00
Woburn, Friends in W. 1 00 -1,167 48

Middlesex Union.
Ayer, Mrs. C. A. Spalding, 100 00
Dunstable, Cong. ch. and so. 28 00
Fitchburg, Rev. and Mrs. J. M. R. Eaton, 15 00
Groton, Union ch and so. 117 25
Lancaster, Cong. ch. and so. 62 34
Leominster, Sumner Haynes 10 00
Littleton, Cong. ch. and so. 72; A friend, 100; 172 00
North Leominster, J. S. and E. A. Thurston, 4 00—508 59

Norfolk county.
Braintree, 1st Cong. ch. and so. 13.42; Ladies' Palestine Miss'y Soc. 52.70; 66 12
Grantville, Rev. D. Adams, 10 00
Holbrook, Winthrop ch. Gents, 71.91; Ladies, 34.92; m. c. 74.24; yearly bequest of E. N. H. 200; 381 07
Hyde Park, 1st Cong. ch and so. m. c. 17.42; Clarendon ch. and so. m. c. 6.75 24 17
Medfield, 2d Cong. ch. and so. to const. Bennet Wilson, H. M. 151 83
Medway, Village ch., M. E. Cole, 12 50
Quincy, Cong. ch. and so. 63; do. m. c. 18; 81 00
So. Braintree, Cong. ch. and so. 5 84
South Walpole, G. F. W. 7 00
Walpole, Cong. ch. and so. 40 00
West Medway, Cong. ch. and so. 76 50—856 03

Plymouth county
Abington, Cong. ch. and so. 11 42
Duxbury, Pilgrim Cong. ch. and so. 13 00
Halifax, Cong. ch. and so. 12 25
Middleboro, Central Cong. ch. to const. Rev. H. M. Grant, and George H. Shaw, H. M's. 211 52
North Middleboro, Cong. ch. and so. 45 15
North Carver, Cong. ch., Theron M. Cole, 5 00
Rockland, Cong. ch. and so. 100 00—398 34

Suffolk county.
Boston, Mount Vernon ch. 1,025; 2d ch. (Dorchester), 615.45; Union ch. M. W. W. 500; Old South ch. 500; Central ch. 100.46; do. m. c. 17.61; Central ch. (Jam. Plain), "extra cont." 100; Park St. ch. 75; Eliot ch. 50; do. m. c. 4.30; Berkeley St. ch. 32.54; So. Ev. ch. (West Rox.) 1; "Cash, Sept. 3d," 150; Silas Potter, 100; A lady, West Rox. 15; Daniel V. Folts, 10; T. S. special, 8; Old Ladies' Home, a friend, 1; 3,305 36
Chelsea, Miss A. M. Dutch, 10 00--3,315 36

Worcester county, North.
Ashburnham, 1st Cong. ch. and so. (of which 10 for Africa) 44 53
Gardner, 1st Cong. ch. and so. 40 00
Phillipston, A friend, 20 00
Royalston, 1st Cong. ch. and so. 130 70—235 23

Worcester co. Central Asso'n. E. H. Sanford, Tr.
Shrewsbury, Cong. ch. and so. 51 00
Sterling, Cong. ch. and so. 42 05
Webster, Cong. ch. and so. 35 00
Worcester, David Whitcomb, 1,500; G. Henry Whitcomb, 500; P. L. Moen, 500; George M. Pierce, 5; Wm. Workman, 9; 2,514 00—2,642

Worcester co. South Conf. of Ch's. William R. Hill, Tr.
Millbury, 1st Cong. ch. and so. 69.55; 2d Cong. ch. and so. 58.22; 127 77
Sutton, Cong. ch. and so. 68 00
Whitinsville, Cong. ch. and so. 2,832 75
Wilkinsonville, W. R. Hill, 40 00--3,068 52
———, A friend, 1 00

20,776 31

Legacies.— Enfield, J. B. Woods, by W. B. Kimball, Ex'r, to const. Mrs. Mary W. Chandler, H. M. 100 00
Lenox, Mrs. Amanda Washburn, by J. H. Mattoon, Ex'r, 100 00
Salem, Mary C. Anderson, by George R. Reed, Ex'r, 500 00
Springfield, George Merriam, by George S. Merriam, 1,000 00
Whitinsville, E. W. Fletcher, by Chas. P. Whitin, Ex'r, 500 00
Worcester, Rev. Moses G. Grosvenor, 500 00—2,700 00

23,476 31

RHODE ISLAND.

Barrington, R. I. Cong. ch. and so. 150 00
Central Falls, Cash, 25 00
Newport, United Cong. ch. 156.49; do. E. S. D., 2; 158 49
Pawtucket, A friend, 100; A friend, 15; 115 00
Providence, Union Cong. ch. and so. 900; Pilgrim Cong. ch. and so. 34; A friend, 10; Daniel E. Day, to const. Albert C. Day, H. M. 100; 1,044 00--1,492 49

CONNECTICUT.

Fairfield county.
Bethel, Cong. ch. and so. 40 50
Darien, Cong. ch. and so. 33 25
Fairfield, 1st Cong. ch. and so. m. c. 72.93; A member of Cong. ch. 10; 82 93
Huntington, Cong. ch. and so. 36 00
Monroe, Cong. ch. and so. 25 00
South Norwalk, Cong. ch. and so. 122 00
Stratford, Cong. ch. and so. 50; do. m. c. 12; Oronoque, m. c. 8, to const. Stephen T. Palmer, H. M. 70 00—409 68

Hartford county. E. W. Parsons, Tr.
East Hartford, South Cong. ch. 14.50
Hartford, Asylum-hill ch., C. C. Lyman, 200; A thank offering from a friend, 100; B. De Forest, 100; Geo. E. Sanbourne, 50; 450 00
Kensington, Cong. ch. and so. 12; Mrs. G. W. Ford, 10; Miss F. A. Robbins, 10; 32 00
New Britain, S. 1st Cong. ch. 15 00
Newington, Cong. ch. and so. m. c. 23 37
Unionville, James A. Smith, 25 00
Wapping, Cong. ch. and so. 40 00
West Hartford, A friend, 15 00
Wethersfield, Cong. ch. and so. 83 77—698 64

Litchfield co. G. C. Woodruff, Tr.
New Hartford, North Cong. ch. and so. 74 50
North Cornwall, Cong. ch. and so. 55 00
Riverton, Cong. ch. and so. 6 50
Terryville, Cong. ch. and so., to const. William H. Griswold and R. D. H. Allen, H. M.'s. 203 67
Thomaston, Cong. ch. and so. 20; To prevent a debt, 10; 30 00
Woodbury, North Cong. ch. and so. 39; A friend, 2; 41 00—410 67

Middlesex co. E. C. Hungerford, Tr.
East Haddam, 1st Cong. ch. and so. 38 81
Haddam, Cong. ch. and so. 20 00
Haddam Neck, Cong. ch. and so. 8 00
Middletown, South Cong. ch. and so 35.05; 1st Cong. ch. and so. 26.15; 61 20
Old Saybrook, Cong. ch. and so. 36 08—164 09

New Haven co. F. T. Jarman, Agent.
Guilford, Mrs. Lucy E. Tuttle, 100 00
Meriden Centre, Cong. ch. and so. 20 00
Naugatuck, Cong. ch. and so. 200 00
New Haven, North Cong. ch., a friend 20; An old friend in Centre ch. 150;

Nelson Hall, 40; Mrs. M. R. Harrington, 25; J. L. Ensign, 20; 255 00
Prospect, Cong. ch. and so. 15 00—590 00
New London co. L. A. Hyde and L. C. Learned, Tr's.
Franklin, Cong. ch. and so. 10 00
Grassy Hill, Cong. ch. and so. 20 75
Greenville, Cong. ch. and so. 65 00
Groton, Groton Bank Cong. ch. 45 85
Hanover, Cong. ch. and so. 17 35
Lebanon, 1st Cong. ch. and so. 53 21
New London, 2d Cong. ch. and so., add'l, 50 00
North Stonington, Cong. ch. and so. 132 00
Preston City, Cong. ch. and so. 34 25
Stonington, 2d Cong. ch. and so. 102 00—530 41
Tolland county. E. C. Chapman, Tr.
Bolton, Cong. ch. and so. 32 75
Mansfield, 2d Cong. ch. and so. 29 73
Rockville, 2d Cong. ch. and so. 190 26
Stafford Springs, Friend, 1 00
West Stafford, Cong. ch. and so., to const. Rev. W. E. B. Moore, H. M. 50 00—303 74
Windham county.
Ashford, Cong. ch. and so. 15 67
Central Village, Cong. ch. and so. 3 18
Danielsonville, Westfield Cong. ch., to const. R. S. Lathrop, H. M. 150 00
Eastford, Cong. ch. and so. 21 47
East Woodstock, Cong. ch. and so. 33 00
Plainfield, Cong ch. and so. 42 00
Scotland, Cong. ch. and so. 56 62
Thompson, Cong. ch. and so. 14 02
Westford, Cong. ch. and so. 6 00
Woodstock, 1st Cong. ch. and so., with other dona. to const. Sarah T. Lyon, H. M. 21 50—363 46
——, "P.," add'l, 200 00

3,670 69

Legacies. — Cornwall, Mrs. E. P. Crocker, by Rev. G. S. F. Savage, Adm'r, 200 00
North Branford, James F. Linsley, by Alfred Walker, 55 00

3,925 69

NEW YORK.

Berkshire, 1st Cong. ch. and so. 20 00
Binghamton, 1st Cong. ch. and so. 133.21; Henry S. Niles, 22.74; 155 95
Brooklyn, Clinton Ave. ch., J. H. Thorp, 25; 1st Presb. ch., A friend, 12.50; Mrs. Jonathan W. Hayes, 100; 137 50
Canandaigua, 1st Cong. ch. and so. 89 38
Canaan Four Corners, Cong. ch. and so. 15; Rev. George W. Warner, 10; 25 00
Chemung Co.——— 10 00
Clarkson, From a friend, 10 00
Copenhagen, Cong. ch. and so. 10 00
Crown Point, 1st Cong. ch. and so. 32 00
Danby, 1st Cong. ch. and so., to const. Chester L. Vorhis, H. M. 20 13
Dryden, Edward W. Root, 2 00
East Broomfield, Cong. ch. and so. m. c. 30 00
Flushing, Cong. ch. and so. 10 00
Fredonia, E. S. Ely, 5 00
Hamilton, Mrs. Lucina R. Tompkins, to const. Rev. Erwin Hart Richards, H. M. 50 00
Harpersfield, Cong. ch. and so. 5 00
Jamesport, Cong. ch. and so. 30 00
Millers Place, Cong. ch. and so. 16 58
Nassau, C. S. Sherman, 5 00
Nelson, Cong. ch. and so. 8 45
Newark Valley, Cong. ch. and so. 53 83
New York, Olivet Chapel, 50; Wm. E. Dodge, 2,000; Z. Stiles Ely, 500; William Barr, "For the Debt," 50; Rev. H. C. Haydn, D. D., 25; A. F. Libby, 15; Alex. Brownlie, 10; 2,650 00
Norwood, Cong. ch. and so., add'l, 30
Orleans, Rev. A. H. Parmelee, 2 00
Otisco, Foreign Missionary Soc. 25 00
Port Richmond, T. S. Goodwin, 10 25
Rensselaer Falls, Cong. ch. and so. 10 00
Richford. Cong. ch. and so. 13 00
Sinclairville, Earl C. Preston, 2 00
Stamford, Mrs. L. E. Richards, 10 00
Troy, Rev. C. Redfield, 5 00
Union Centre, J. F. Brown, 5 00—3,458 37

Legacies.— Fulton, Ira Bristol, by Almon Bristol, Ex'r, 75 00
New York, John C. Bartlett, by Charles E. Bell, Ex'r, 474 00
Smyrna, Sarah P. Hart, by Isaac S. Newton, Att'y, 65 00
Troy, Rev. Nathan S. S. Beman, by Giles B. Kellogg, Ex'r, 211 00—825 00

4,283 37

NEW JERSEY.

Hanover, From the daughters of the late Rev. C. C. Parker, 25 00
Newfield, Rev. Chas. Willey, 10 00
Parsippany, Mrs. Jane Ford, 10; Friends, 5; 15 00
South Orange, Rev. J. H. Worcester, Jr., 25 00
Warrenville, German Cong. ch. 9 69—84 69

PENNSYLVANIA.

Ackley Station, George Lewis, 3 00
Audenried, Cong. ch. 2 35
Philadelphia, Central Cong. ch. m. c. 8.90; Chas. Burnham, to const. Katharine C. Burnham, H. M. 150; 158 90
Pittsburgh, Rev. T. Edwards, 5 00
Sharon, Miss'y Soc. of Welsh Cong. ch. 18 00
Warren, A friend of Missions, 1 00—188 25

DISTRICT OF COLUMBIA.

Washington, Peter Parker, 100; Gen. E. Whittlesey, 25; 125 00

TEXAS.

San Antonio, S. M. N. 2 50

OHIO.

Andover, Cong. ch. 2 60
Ashtabula, Wm. M. Eames, 30 00
Austinburgh, Cong. ch. 16 00
Brooklyn Village, Cong. ch. 5 54
Cleveland, 1st Cong. ch. 41; Fanny W. and John Jay Low, 15; 56 00
Cuyahoga Falls, Cong. ch. 8 71
Edinburgh, Mr. and Mrs. H. R. P. 5.75; Cong. ch., add'l, 25 c. 6 00
Elyria, A friend, 1 00
Gomer, Welsh Cong. ch. 50 31
Greenfield, M. M. Atherton, 5 00
Harmar, Cong. ch. 126 05
Hudson, Western Reserve College ch. 5 00
Mansfield, A friend, 10 00
Norwalk, 1st Cong. ch. 14 00
Oberlin, Rev. S. H. Lee, 15 00
South Cleveland, Welsh Cong. ch. 4 06
Toledo, 1st Cong. ch., add'l, 50 00
Wellington, Cong. ch., of wh. Mrs. Mary Hamlin, 10; Dea. Case, 10; 120 00
West Andover, Cong. ch. 18 08
West Williamsfield, Cong. ch. 10 00—553 35

INDIANA.

Cardonia, Cong. ch. and s. s. 3 55

ILLINOIS.

Batavia, Cong. ch. 34 15
Brighton, Cong. ch. 25 00
Byron, I. S. Knowlton, 5 00
Canton, 1st Cong. ch. 91 50
Chicago, N. E. Cong. ch. 15.62; U. P. Cong. ch. 6.87; A friend, 3; 25 49
Galesburg, 1st Cong. ch. 117 25
Geneseo, 1st Cong. s. s. 28.39; Mrs. L. B. Perry, 5; A friend, 5; 38 39
Gridley, Cong ch. 8 00
Ivanhoe, R. Osgood, 5 00
Jerseyville, Geo. W. Burke, 5 00
Lake Forest, Rev. W. A. Nichols, 25 00
Lisbon, Cong. ch. 9 67
Lyonsville, Cong. ch. 13 76
New Windsor, Cong. ch. 10 10
Oak Park, A friend, 7 62
Ontario, Cong. ch. 30 50
Payson, Cong. ch. 18 90

Rio, Cong. ch. 6 76
Rochelle, C. F. Holcomb, 10 00
Rockford, 2d Cong. ch. 72.50; A lady friend, by E. P. G. 100; 172 50
Rushville. L. R. Caldwell, 5 00
Sandwich, Cong. ch. 22 50
Washington Heights, Ed. G. Howe, 2 00
Winnebago, Cong. ch. 13 00—702 09

MICHIGAN.

Columbus, Cong. ch. 8 00
Coral, B. H. Lewis, 2 00
Detroit, 1st Cong. ch. Philo Parsons, 500; do. A. Brown, 25; Rev. Frank T. Bayley, 20; 545 00
Dowagiac, William Wares, 20 00
Flint, Cong. ch. 23 86
Grand Rapids, 1st Cong. ch. 100 00
Jackson, 1st Cong. ch. 110 00
Marshall, Cong. ch. 7 26
Muskegon, Cong. ch. 38 69
Stony Run, Union Sunday sch. and congregation, 3 63
Union City, A friend, 1,100 00—1,958 44

MISSOURI.

Brookfield, Cong. ch. 31 00
Cahoka, Moses Allen, 2 00
St. Louis, 3d Cong. ch. 12.38; Plymouth ch. m. c. 5; 17 38—50 38

MINNESOTA.

Afton, Cong. ch. 13 25
Hawley, Union ch. 10 00
Marshall, Cong. ch. 15 00
Minneapolis, Plymouth ch. 15.03; Rev. Edward M. Williams, 150; 165 03
Plainview, Cong. ch. 11 85
Princeton, Cong. ch. 2 00
St. Charles, Cong. ch. 5 06—222 19

IOWA.

Belmond, Rev. J. D. Sands, 1 00
Chester Centre, Cong. ch. 20 25
Creston, Joseph Foster, 1 90
Denmark, K. Day, 10 00
Durant, Cong. ch. 6 30
Eldora, Cong. ch. 9 20
Grand View, German ch. 10 00
Keokuk, Cong. ch. 35 00
Logan, Cong. ch. 9 00
Marshalltown, 1st Cong. ch. 19 55
Oskaloosa, Cong. ch. 55 12
Seneca, Rev. O. Littlefield and wife, 15 00
Stacyville, Cong. ch. 16 06
Traer, A. M. B. 10 00
Wilton, Cong. ch. 4 70
Winthrop, Cong. ch. 14 00—237 08

WISCONSIN.

Alderly, James Thomson, 5 00
Allens Grove, Cong. ch. 5 00
Beloit, 1st Cong. ch. 52 41
Bloomington, Cong. ch. 10 00
Brant, Mrs. E. W. Scott, 3 00
Dodgeville, Mrs. Jane H. Jones, 5 00
Emerald Grove, Cong. ch. 14.31; Mrs. O. F. Curtis, 5; 19 31
Johnstown, Cong. ch. 3 80
Madison, 1st Cong. ch. 75 00
Milton, Cong. ch. 19 24
Monroe, "Our family Miss'y Box," 5 10
Racine, 1st Cong. ch. 25 00
Two Rivers, Cong ch. 2 33
Walworth, Mrs. D. R. S. Colton, 5 00
Waupun, Cong. ch. 27 00
Wauwatosa, Cong. ch. 93 36—355 85

KANSAS.

Ashland, Cong. ch. 2 00
Brookville, Rev. S. G. Wright, 10; H. H. Wright, 1; A. C. Wright, 1; 12 00
Topeka, 1st Cong. ch. 10 00—24 00

NEBRASKA.

Steele City, Cong. ch. 5 00

CALIFORNIA.

Oakland, 2d Cong. ch. 3.40; Martha L. Newcomb (100 for regular work; 1,000, a thank-offering for enlargement) 1,100; From "one now in Heaven," 20; 1,123 40
Redwood City, Cong. ch. 12 50—1,135 90

DAKOTA TERRITORY.

Fargo, Rev. Henry Willard, 30 00

WASHINGTON TERRITORY.

Seattle, A friend, 3 77

CANADA.

Montreal, American Presby. ch. 500; Emanuel ch. m. c. 22.12; 522 12
Sherbrooke, "A thank-offering for Africa," 5; Rev. Arch'd Duff, 5; 10 00
St. Elmo, Rev. D. Macallum and wife, 5 00—537 12

FOREIGN LANDS AND MISSIONARY STATIONS.

England, Liverpool, J. Q., 50 00
England, London, From Readers of "The Christian," per Morgan and Scott, for work at Santander, Spain, 8 50
England, ——— Miss E. H. Ropes, 10 00—68 50

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.
Mrs. Benjamin E. Bates, Boston, *Treasurer.*

For several missions in part, 6,320 00
For outfits of Misses Crawford, Garretson, Wheeler, Childs, and Burrage, $1,000; for schools and school buildings, dispensary and Bible-women in several missions, $6,396; 7,396 00—13,716 00

FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.
Mrs. J. B. Leake, Chicago, Illinois, *Treasurer.* 2,000 00

FROM WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.
Mrs. R. E. Cole, Oakland, California, *Treasurer.* 500 00

MISSION SCHOOL ENTERPRISE.

MAINE. — Bath, Winter St. Cong. s. s. 100; Garland, Miss Sarah J. Merrill's Sabbath-school class, 1.50; 101 50
NEW HAMPSHIRE. — Jaffrey, s. s. soc. "Lilies of the Field," for a student at Marsovan, 40 00
VERMONT. — Burlington, Milton St. Cong. s. s. for Harpoot Seminary, 30; Manchester, Cong. s. s. for Mission School under Rev. Chauncey Goodrich, Peking, China, 56.85; Swanton, Cong. ch. "Home Circle," 5; Windham, Cong. s. s. 3.07; 94 92
MASSACHUSETTS. — Billerica, Cong. s. s. 11.66; Leicester, 1st Cong. s. s. 16.07; Monson, Sunbeam Mis. Circle, for Japan, 10; Quincy, Cong. s. s. 94; South Byfield, Cong. s. s. 10; West Medway, Mrs. Laura C. Mann, for education of boy at Santee Agency, 25; 166 73
RHODE ISLAND. — Barrington, Cong. s. s. 25 00
NEW YORK. — Brooklyn, Green Ave. Presb. s. s. for support of a native school in Turkey, 12 50
OHIO. — Audenried, Cong. s. s. 5 27
ILLINOIS. — Geneseo, Cong. s. s. 20; Maywood, Union ch. 5; 25 00
MINNESOTA. — Plainview, Cong. s. s. 2 15
WISCONSIN. — Waupun, Cong. s. s. 15 00
IOWA. — Eldora, Mabel and Fanny Duren, for schools in North China, 1.04; North Branch, Union s. s. 5.20; 6 24
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FOR YOUNG PEOPLE.

THE EMPIRE OF THE MIKADO.

In writing for young people about Japan, as we propose to do in this number, it is fitting that the first picture and the first words should be of the object which is first seen as one approaches Japan, namely, Fuji-yama, or, as it is not inappropriately called, "The Matchless Mountain." This mountain is

FUJI-YAMA, THE MATCHLESS MOUNTAIN.

more than twice as high as Mt. Washington, and rising out of the fertile plain its snowy summit glistens for ten months in the year, in striking contrast with the verdure below. The Japanese think that nothing can be more majestic than their mountain, and in almost all their pictures it finds a place, either in the foreground or the background. It is to them not only matchless in beauty, but also very sacred. The legend told is that the mountain rose from the plain in one night, and was ascended first by a holy man, who was the founder of the Shinto religion, the oldest religion of Japan. There are only two months of

the year during which Fuji is sufficiently free from snow to allow the ascent to be made, but during those months crowds of pilgrims climb the steep cone, a

KIOTO, THE SACRED CITY.

task which is performed with the utmost difficulty. These pilgrims are generally dressed in white, and most of them are rough, coarse men. They say that their object in climbing the mountain is to secure the aid of a spirit dwelling

there, who can make them holy. On reaching the summit, near which is the crater of a volcano no longer active, these pilgrims worship before some stone idols, and then return below to live just as wickedly as they did before their pilgrimage. There is nothing in the religions of Japan to make men holy. The visiting of sacred places and the solemn bowing in beautiful temples or on "The Matchless Mountain" before gods of wood or stone, cannot cleanse human hearts, or make these hearts love what is pure.

Japan has a "Sacred City," Kioto, a view of which is given on the opposite page. This city is twenty-seven miles from the Inland Sea, as the beautiful bay between the mainland and the islands of Shikoku and Kiushiu is called, and was formerly the capital of the empire. Here the Mikado resided, and here are beautiful temples of the two chief religions of Japan, Buddhism and Shintoism. The Mikado, or Emperor of Japan, belongs to the oldest ruling family in the world. Long before Christ came to earth his ancestors were on the throne. The old belief regarding the Mikados was that they were not ordinary mortals, but descended from heaven. Among the titles given them were, "Son of Heaven," "Heaven-King," "The Forbidden Interior," and when they died they were supposed to take their places among the gods. So sacred were they that it was not permitted to speak the name of the living Mikado aloud, or to write it out in full. In order to foster this notion of unearthly power and majesty, no one was allowed to look upon the person of the Mikado. He lived in absolute seclusion, and even when high officials came near him he was concealed in immense folds of flowing drapery. His palace grounds at Kioto were shut in by a wall so high that only the tops of the trees were to be seen from without. Thus in every way the Mikado was separated from the people, and an air of mystery thrown around him which kept the people in awe of his power. It is only recently that all this has passed away. Kioto, though still regarded as a sacred city, is no longer the capital. The Mikado has removed to the old city of Yedo, changing its name to Tokio, meaning "the Eastern Capital," and there he allows himself to be seen by the people, much as other sovereigns do.

In the picture of Kioto there is seen in the foreground a portion of a fine Buddhist temple, from whose court you look across the beautiful valley in which the city is built. The numerous temples of the city, with their extensive grounds filled with noble trees, make it exceedingly attractive, and the worshipers of idols gather here in large numbers. Until within eight years the city was wholly given to idolatry. No Protestant missionary had ever stepped foot there, except for a single day, until 1872, when Messrs. Gulick and Greene obtained passes to visit the place. Since then Messrs. Davis, Learned, and Gordon, with their wives, and Miss Starkweather and Miss Parmelee, have received permission from the government to reside there, and in Japan's "Sacred City" there are churches in which are no idols. Here is the Training School, from which fifteen native young men graduated last year, most of whom are now preaching Christ to their countrymen in different parts of the empire.

SIGHTS IN JAPAN.

It is only recently that the people of Japan have learned anything of the manners and customs of other nations, and their own ways of living are as yet

little affected by what they have seen of the outside world. As the fronts of their houses are open to the street, the occupations of the family often afford much amusement to the American or European traveler. Sometimes he will see the housewife grinding rice. She sits on the floor, Japanese fashion, ties back her sleeves, covers her head with a blue cloth, and attends to her work, quite unmindful of the passers-by. In passing a barber's shop one will often see a woman having her hair dressed. This is a very long process, for the

A BARBER'S SHOP.

Japanese give special attention to the appearance of their hair. In order not to tumble it after it is dressed, the people sleep on a pillow which is often nothing but a block of wood, and placed not under the head, but under the neck, so that nothing shall touch the carefully arranged top-knots. In the cut, the woman, while under the hands of the barber, is taking the opportunity to smoke. Here is the green-grocer, who carries vegetables and fruit in baskets hanging from a pole which he suspends over his shoulder. He uses his staff for the double purpose of an aid in walking and a support for his pole while

stopping at a door to trade. Sometimes these market men will spend half an hour haggling over the paltry sum of one rin, equal to one tenth of a cent. When the bargain is finished they will move on, half running, shouting their wares as they go.

A JAPANESE GROCER.

On the next page is a picture of a Japanese family at dinner. They sit, as you see, on the floor, while the dishes containing the food are placed in the centre of the group. The food consists largely of rice and fish, with vegetables. The furniture of the rooms is very simple, amounting ordinarily to little more than some mats and a few trays and dishes. As for beds, we should say they had none. They place mats under them on the floor, and a coverlid over them, and if they have besides a padded block for a pillow they ask for nothing more. The houses consist of little else than outside walls, of one story, the partitions between the rooms being made of paper screens, easily moved, so that the inside of the house can be arranged at any moment in whatever shape the family may desire. In the day time the whole space can be thrown into a parlor, and in the night into sleeping rooms.

These interesting people, who live in ways that are so strange to us, impress many travelers as being very happy, but Mrs. Cary, of Okayama, who has sent us some of these sketches of Japanese life, says the women of America know

JAPANESE FAMILY AT DINNER.

little of the sad and toilsome lives of their sisters in that land. The women work in the fields, guiding the plow with their babies on their backs, or standing at their tasks on the rice plantations ankle-deep in the mud. Worse than all, there are as yet comparatively few Christian homes where these women can find the gentleness and purity which the gospel inspires. But many such homes, we believe, will be found in Japan within a few years.

More than three hundred years ago the Jesuits went from Spain and Portugal to Japan, and prosecuted a mission, making, so far as mere baptism could make them, many converts. The forms of worship used by the Buddhists are not markedly different from the ceremonials of Romanism, and these Jesuit priests easily made over the idols of Buddha into images of Christ. The Japanese Goddess of Mercy they called the Virgin Mary. Processions of priests clad in gorgeous vestments and carrying gilt crosses marched through the land, in some places commanding the people to become Christians, or else be banished from their homes and country." They even killed many of the pagan priests. For a time they seemed to carry all before them, and after a few years numbered more than half a million "converts," such as they were.

CARRYING THE BABY.

The prejudices of the people were finally aroused by being told by these Jesuits that the pope was their rightful ruler. The Japanese resented the idea that a foreigner should rule over them, and after a long series of bitter persecutions they exterminated the Christians. Over the pit in which hundreds of the slain were buried the following inscription was placed: *As long as the sun shall warm the earth, let no Christian be so bold as to come to Japan; and let all know that the King of Spain himself, or the Christian's god, or the great God of all, if he violate this command, shall pay for it with his head.* By the Christian's god they probably meant the pope, and the pope certainly they have kept from their land. But the great God of all they have not and cannot shut out. One of the greatest obstacles our missionaries have met in Japan has been the prevalent notion that Christianity means Romanism. Now, however, this notion is rapidly passing away, and the people believe that the new religion is not designed to bring them under a foreign yoke. If they do not welcome the gospel, they at least listen to it. The natives themselves are becoming able and earnest preachers of the truth, and are going to different parts of the empire to tell the glad news of a Saviour of whom they have heard. On the "Sunrise Kingdom" a better sun than any heretofore seen there is rising, and wonderful changes are taking place. Let every one who loves the Kingdom of God look for and pray for the coming of that Kingdom in Japan.

BELFRY OF BUDDHIST TEMPLE, OSAKA.

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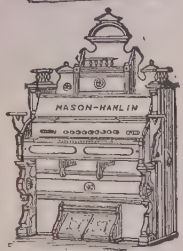

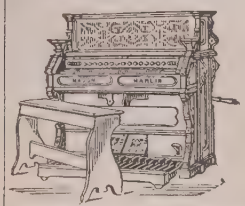

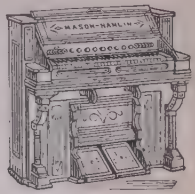

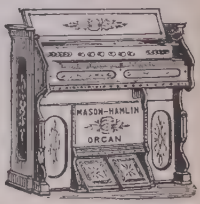

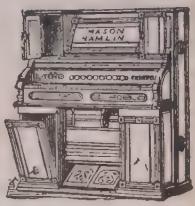

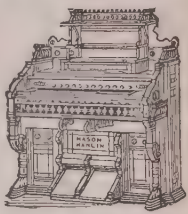

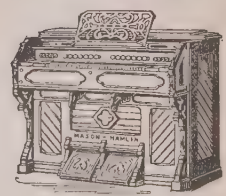

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THE MISSIONARY HERALD

NOVEMBER, 1880.

VOLUME LXXVI. NUMBER 11.

CONTENTS

Editorial Paragraphs 409
Annual Meeting of the Board 412
Annual Report of the Treasurer 425
Annual Survey of the Work of the American Board. *By Rev. Dr. Clark, Foreign Secretary* 426
General Summary 436
How shall the Call for Missionary Laborers be Met? *By Rev. Dr. Alden, Home Secretary* 437
The Changed Relations of Foreign Missions. *By Rev. Dr. Clark, Foreign Secretary* 446
Reports of the Committees on the Annual Report 453
Rev. Daniel Lindley, D. D. *By Rev. Dr. Crosby* 458
The Work of the Spirit 461
Sir Richard Temple on Missions in India 463
What Shall I do? *By Capt. R. C. Adams* 464
Letters from the Missions 465
Zulu Mission. — Umzila's Kingdom . . . 465
From Mr. Pinkerton.
European Turkey Mission 467
From Mr. Baird and Mr. Bond.
North China Mission 468
From Dr. Porter and Mr. Smith.
Japan Mission 471
From Mr. Atkinson.
Mission to Spain 472
From Mr. T. L. Gulick.
Austrian Mission 473
From Mr. Schauffler.
Mission to Western Mexico 474
From Mr. Watkins.
Gleanings from Letters 475
From Mr. Stanley, Tientsin; Mr. Walker, Shau-wu; Mr. Cary, Okayama; Mr. Davis, Kioto; Mr. Smith, Tillipally; Mr. Hume, Ahmednuggur; Mr. Andrus, Mardin; Mr. Barnum, Van; Dr. Wood, Constantinople.
Miscellany 476
The Turkish Mission Aid Society. — Bibliographical: "Confucianism and Taoism." — Books Received.
Notes for the Month 478
Special Topic for Prayer; Arrivals; Death; Departures.
Donations Received in September . . . 478
For Young People 481
The Superstitions of the Chinese (Three Illustrations).
Contributions Received for Famine in Turkey and Persia . *Fourth page of Cover.*

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THE

MISSIONARY HERALD.

VOL. LXXVI. — NOVEMBER, 1880. — No. XI.

This number of the *Herald* is, of course, largely filled with reports from, and papers presented at, the Annual Meeting. Aside from the sessions of the Board in Huntington Hall, which are reported in the minutes, crowded meetings were held in the Kirk Street and John Street churches, both on Wednesday and Thursday, at which addresses were made by Dr. G. F. Magoun; Rev. Wm. P. Sprague, of North China; Dr. S. R. Dennen; Dr. Wm. E. Merriman; Rev. Reuen Thomas; Hon. E. S. Tobey; Rev. Narayan Sheshadrai, of India; Dr. A. J. F. Behrends; Dr. W. W. Patton; Dr. W. W. Scudder; Rev. Mr. Wells, of Montreal; Dr. Baldwin, of the Methodist Mission in China; Hon. Wm. E. Dodge; Dr. H. C. Haydn; Dr. Geo. Washburn, President of Robert College; Dr. Edward Hawes; and Rev. Geo. Constantine, of Smyrna. Prayer-meetings, conducted on Wednesday morning by Rev. L. H. Cobb, and on Thursday morning by Dr. E. B. Webb, were held in Huntington Hall, and were participated in by missionaries and others. The meeting of the Woman's Board on Thursday in John Street Church was so crowded that an overflow meeting was held in Kirk Street Church. Both these meetings are spoken of as having been of the deepest interest. A marked feature of this annual meeting was the presence of so many theological students, who were thoughtfully invited by the Committee of Arrangements.

THERE have been so many *best* meetings of the Board that we hesitate about applying the term to the session at Lowell. Yet why should not each succeeding meeting be better than the previous one? In the number and character of those in attendance, in the sustained quality and spiritual fervor of the addresses, in the spirit of grace and supplication which seemed at times to be poured upon the assembly, the gathering at Lowell was certainly remarkable. If the result shall not be an increase during the coming year in the zeal and prayers and offerings of men and of money we shall be greatly surprised. It remains for those who were lifted on a high wave of religious feeling to see to it that their feeling is transmuted into action, and that their newly-quickened interest in the progress of Christ's kingdom is not allowed to evaporate through inaction.

THE first fruits of several years' work in a village near Prague, Austria, were to be gathered into the church in that city on the 19th of September. Thirteen persons were expecting to confess Christ on that day, in addition to the four Romanists who had recently united with the Free Reformed Church.

Nothing could exceed the hospitality of the people of Lowell and vicinity during the meetings of the Board. At no previous meeting has the hospitality of our friends been so severely taxed, but every call was met most abundantly, and the arrangements were all that could be desired. May the blessings so heartily invoked by their three thousand guests upon the churches and people of Lowell come upon them in large measure.

The Inter-seminary Missionary Convention which assembles in New Brunswick, New Jersey, October 21–24, will doubtless be of great interest not only to those who participate in the exercises, but also to many others who will bear on their hearts these young men while they are planning for widest work for the kingdom of Christ on earth. May God guide their counsels and deepen their spirit of consecration.

We learn from the *Proceedings* of the Royal Geographical Society for October that the party to which Mr. Pinkerton refers in his letter given on another page, is organized expressly for the exploration of Umzila's country. Captain Phipson-Wybrants, who leads the expedition, has been fortunate enough to engage the services of Chuma and fifty of his best men to accompany him from Zanzibar. Chuma will be remembered as the faithful servant and friend of Dr. Livingstone. This expedition may have most important bearings upon our new mission, and it seems specially providential that Mr. Pinkerton is on the spot to avail himself of aid from this party in reaching Umzila's capital.

A pastor settled in an eligible locality was overheard to say, on his return from the Annual Meeting at Lowell, that he felt he had missed the best opportunity of his life in not being a missionary. Was there not more than one minister who felt so? Perhaps it is not yet too late for some of those who look regretfully upon their past decisions to reverse them, and so enter now upon the work in which they believe they can make the most of themselves and do the most for Christ's kingdom.

We are glad to learn that within two weeks of its publication the Congregational Publishing Society has sold its first edition of Dr. Christlieb's *Protestant Foreign Missions*, and that the second edition is rapidly disappearing. The admirable statement given in this volume of what has been done within the century towards spreading the gospel, furnishes the most convincing evidence that the Church has it in her power to evangelize the world, and that speedily.

In an admirable charge given to his clergy a few weeks ago the Archbishop of Canterbury referred in a most catholic and Christian way to the missionary operations of churches other than his own. It is pleasant and almost startling to hear this highest ecclesiastic of the English Church, in speaking of the Oriental Christians, say: "No wide-spread spiritual work, testifying to our Christian brotherhood, has yet been done among them but by the missionaries of the American Independents. All honor to these good men for the efforts they have steadily pursued for so many years, to the quiet efficacy of which testimony is borne by the authorities of our Foreign Office."

With deep pain have we received the tidings of the death of Dr. Osgood, of Foochow, who fell suddenly at his post on the 17th of August. He had for some time been enfeebled through over-work when he was smitten by sunstroke, from which he could not rally. A notice of his life and work will be given in our next issue.

A Successful Experiment. — It was tried last year in the Sunday-school connected with the Congregational Church of Quincy, Mass. Pasteboard boxes with a slit in the top, large enough for a small coin to be inserted, were distributed among such of the children as desired to try the experiment. These boxes were to be kept in some conspicuous place at home, suggesting a frequent, perhaps weekly, deposit of small coin. Over one hundred children tried the experiment with such success that when the boxes were brought together and opened at a public meeting recently held, the total contributions reached the handsome sum of about $95.00, which has gone upon its mission of mercy around the world. How many children and youth will try a similar experiment during the coming year?

During the sessions of the recent Annual Meeting, mention was made of tidings just received of the death of Rev. Enos J. Montague, a corporate member from Wisconsin; also, of the death of Rev. W. A. Hallock, D. D., Honorary Secretary of the American Tract Society, and a life-long friend of the American Board.

It is an important fact bearing on the evangelization of Central Africa that the English Church Mission at Mpwapwa is in a prosperous condition. This post is on the way from Zanzibar to both of the great lakes, Victoria and Tanganyika, and we are glad to note that the mission has some fifty acres under cultivation, with thriving flocks of young ostriches, sheep, and oxen. The mission has also occupied another station, Mamboia, some forty miles nearer the coast than Mpwapwa, where the first English woman to go into the interior will be located.

Aside from the over six hundred male honorary members who reported their presence at the Annual Meeting at Lowell, there were doubtless many in attendance who did not send in their names. It is a noble constituency to which the Foreign Missionary cause appeals.

Word has just been received from the Department of State at Washington that a cablegram from Constantinople informs the Department that on the trial of the murderers of Dr. Parsons three men were convicted, and that Ali, the leader, has been sentenced to be hung, and the other two to imprisonment at hard labor for fifteen years. We hope there will be no failure in the execution of the sentence.

A Wall Map of Micronesia, similar in style to the Map of Central Africa, recently issued by the Board, but one half the size, is now ready. See advertisement pages.

ANNUAL MEETING OF THE BOARD.

THE American Board of Commissioners for Missions commenced its Seventy-first Annual Meeting in Huntington Hall, Lowell, Mass., Tuesday, October 5, 1880, at three o'clock in the afternoon. The following Corporate and Honorary Members were present: —

CORPORATE MEMBERS PRESENT.

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John O. Fiske, D. D., Bath.
Joseph S. Wheelwright, Esq., Bangor.
Hon. Joseph Titcomb, Kennebunk.

New Hampshire.

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Hon. John W. Noyes, Chester.
Alonzo H. Quint, D. D., Dover.
Joseph B. Walker, Esq., Concord.
Josiah G. Davis, D. D., Amherst.

Vermont.

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Matthew H. Buckham, D. D., Burlington.
Rev. Henry Fairbanks, St. Johnsbury.
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Augustus C. Thompson, D. D., Boston.
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James M. Gordon, Esq., Auburndale.
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Abner Kingman, Esq., Boston.
Hon. William Hyde, Ware.
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Rev. Henry A. Stimson, Worcester.
Jacob M. Manning, D. D., Boston.
Rev. Jonathan L. Jenkins, Pittsfield.
Sewall G. Mack, Esq., Lowell.
David Whitcomb, Esq., Worcester.
Rev. Elnathan E. Strong, Auburndale.

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Thomas Laurie, D. D., Providence.
James G. Vose, D. D., Providence.

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John N. Stickney, Esq., Rockville.
Edward Hawes, D. D., New Haven.
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William Thompson, D. D., Hartford.
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William J. Breed, Esq., Cincinnati.
Hon. Heman Ely, Elyria.
Robert G. Hutchins, D. D., Columbus.

Illinois.

Simon J. Humphrey, D. D., Chicago.
Hon. William I. Phelps, Elmwood.

Michigan.

Philo Parsons, Esq., Detroit.
Rev. Moses Smith, Detroit.

Wisconsin.

William E. Merriman, D. D., Ripon.

Minnesota.

Rev. L. Henry Cobb, Minneapolis.

Iowa.

Alden B. Robbins, D. D., Muscatine.
George F. Magoun, D. D., Grinnell.

California.

Israel E. Dwinell, D. D., Sacramento.

MALE HONORARY MEMBERS PRESENT.

Maine.

Rev. J. E. Adams, Bangor.
E. F. Duren, Bangor.
W. Rand, Bangor.
Rev. S. Lewis B. Speare, Bangor.
J. O. Fiske, D. D., Bath.
Rev. William R. Richards, Bath.
Rev. Charles L. Nichols, Brownville.
Rev. John Dinsmore, Brunswick.
Rev. William P. Fisher, Brunswick.
Rev. A. E. Ives, Castine.
Rev. Austin L. Park, Gardiner.
Rev. Charles A. White, Hallowell.
Rev. Edward C. Crane, Holden.
Rev. George S. Dickerman, Lewiston.
Charles A. Brown, Portland.
Daniel Choate, Portland.
Rev. Charles A. Dickinson, Portland.
Rev. William H. Fenn, Portland.
Rev. E. Y. Hincks, Portland.
I. P. Warren, D. D., Portland.
Rev. Jeremiah E. Pond, Warren.
Rev. Henry T. Arnold, Wells.
Bara Maxwell, Wells.
Rev. Luther Wiswall, Windham.
Rev. William R. Stocking, Wiscasset.
Rev. Joseph Freeman, Yarmouth.
Rev. Joseph Torrey, Yarmouth.
Rev. David B. Sewell, York.

New Hampshire.

Edward Aiken, M. D., Amherst.
William Clark, D. D., Amherst.
Rev. Jesse Page, Atkinson.
Rev. E. B. Pike, Atkinson.
Rev. James Holmes, Bennington.
Rev. F. D. Sargent, Brookline.
Rev. Quincy Blakely, Campton.
Rev. M. H. Wells, Claremont.
Rev. Franklin D. Ayer, Concord.
Moses R. Emerson, Concord.
Allen Folger, Concord.
Rev. E. H. Greeley, Concord.
Rev. J. L. Jerrold, Concord.
George W. Barker, Derry.
Rev. J. H. Stearns, Epping.
Rev. S. Byington, Exeter.
Edward O. Otis, M. D., Exeter.
Rev. J. T. Otis, Exeter.
Rev. George E. Street, Exeter.
Rev. A. W. Fisk, Fisherville.
Rev. John Colby, Fitzwilliam.
Parker Blood, Groton.
Samuel P. Leeds, D. D., Hanover.
George A. Beckwith, Harrisville.
Rev. Augustus Alvord, Hill.
Rev. Harry Brickett, Hillsborough Bridge.
Cyrus Newhall, Hillsborough Bridge.
Rev. Henry H. Hamilton, Hinsdale.
Rev. S. M. Blanchard, Hudson.
George Kingsbury, Kingston.
Rev. Jeremiah E. Fullerton, Laconia.
Rev. John M. Dutton, Lebanon.
Charles Talcott, Manchester.
C. W. Wallace, D. D. Manchester.
Rev. John L. Merrill, Marlborough.
Rev. Daniel Goodwin, Mason.
Rev. George I. Beard, Meredith Village.
Rev. Giles Leach, Meredith Village.
Rev. Charles M. Palmer, Meriden.
T. W. Gillis, Milford.
Spencer Guild, Milford.
William D. Locke, New Ipswich.
Rev. Isaac C. White, Newmarket.
Dexter Richards, Newport.

Rev. Thomas V. Haines, North Hampton.
Rev. Francis B. Knowlton, Oxford.
Rev. Augustus Berry, Pelham.
Rev. D. Goodhue, Pembroke.
Rev. J. Willey, Pembroke.
Rev. George Dustan, Peterborough.
Rev. John W. Colwell, Pittsfield.
Rev. George H. Scott, Plymouth.
Rev. George A. Perkins, Salem.
Rev. Frank Haley, Seabrook.
Rev. James H. Fitts, South Newmarket.
Rev. Albert B. Peabody, Stratham.
A. C. Ellis, Sullivan.
Rev. Charles Scott, Thornton's Ferry.
Rev. Frederic T. Perkins, Tilton.
David P. Lowe, Troy.
Rev. Alfred B. Tracy, Wilton.
Rev. Elijah Harmon, Winchester.
Rev. J. C. Smith, Winchester.
Rev. Charles Packard, Windham.
Rev. G. W. Christie, Wolfborough.
Rev. S. Clark, Wolfborough.
Rev. J. L. Merrill, Wolfborough.

Vermont.

Rev. James A. Bates, Barton.
Rev. Isaac Jennings, Bennington.
Rev. W. W. Winchester, Bridport.
Rev. Edward T. Hooker, Castleton.
Rev. William T. Herrick, Charleston.
Rev. George H. Morss, Clarendon.
Rev. John Fraser, Derby.
Rev. Josiah Merrill, Dummerston.
Rev. N. F. Carter, Hartford.
Rev. Austin Hazen, Jericho.
Rev. Azro A. Smith, Johnson.
Rev. George H. French, Ludlow.
Rev. Edward P. Hooker, Middlebury.
M. L. Severance, Middlebury.
Rev. Samuel L. Bates, Newbury.
Henry D. Hall, North Bennington.
T. E. Park, North Bennington.
Rev. N. R. Nichols, Norwich.
Rev. A. W. Wild, Peacham.
Rev. C. E. Ferrin, Plainfield.
Rev. Austin Dodge, Putney.
Rev. Elbridge Gerry, Randolph, West.
Rev. Samuel W. Dike, Royalton.
J. H. Haven, Rutland.
E. D. Page, Rutland.
J. K. Williams, Rutland.
Rev. W. N. Bacon, Shoreham.
Adna Brown, Springfield.
A. E. Wilson, Springfield.
Rev. Edward T. Fairbanks, St. Johnsbury.
Rev. Henry W. Jones, St. Johnsbury.
Rev. Henry Cummings, Strafford.
Rev. James H. Babbitt, Swanton.
George P. Byington, Westford.
A. Stevens, D. D., Westminster, West.

Massachusetts.

John A. King, Abington.
Allen Hazen, D. D., Agawam.
Rev. J. Jay Dana, Alford.
Rev. Pliny S. Boyd, Amesbury.
Rev. Joseph Blake, Andover.
A. B. Cutter, Andover.
George Gould, Andover.
Rev. James H. Laird, Andover.
Prof. C. M. Mead, Andover.
J. H. Thayer, D. D., Andover.
Rev. Worcester Willey, Andover.
William E. Wolcott, Andover.
George H. Rugg, Arlington.
Rev. J. Wadhams, Ashfield.
Edwin Sears, Ashland.
Rev. Wm. A. Spaulding, Attleborough.
Rev. Joseph F. Gaylord, Barre.
Rev. George E. Lovejoy, Bedford.
Rev. Payson W. Lyman, Belchertown.
W. S. Frost, Belmont.
Rev. William H. Teel, Belmont.
Rev. Wm. A. Chamberlain, Berkley.
Rev. Leroy M. Pierce, Bernardston.
Rev. William H. Davis, Beverly.
Issachar Lafavour, Beverly.
Rev. John Haskell, Billerica.
Rev. H. A. Hazen, Billerica.
Rev. F. R. Abbe, Boston.
Rev. Cyrus W. Allen, Boston.
Rev. J. H. Barrows, East Boston.
Thomas W. Bicknell, Boston.
Albert Bowker, East Boston.
Geo. M. Boynton, D. D., Jamaica Plain, Boston.
Rev. Elias Chapman, Boston.
Dorus Clarke, D. D., Boston.
R. L. Day, Boston.
Rev. Albert E. Dunning, Boston.
Charles Gage, Boston.
Rev. Wm. Greenwood, East Boston.
Benj. C. Hardwick, Boston.
Rev. Simeon S. Hughson, Boston.
J. H. Hunkins, Boston.
Charles Hutchins, Boston.
Jason B. Loomis, Boston.
Rev. S. S. Matthews, Jamaica Plain, Boston.
Rev. Robert R. Meredith, Boston.
Rev. Albert Paine, Boston.
John E. Parker, Boston.
John W. Partridge, Boston.
Rev. Albert H. Plumb, Boston.
L. B. Pratt, Boston.
James P. Rice, Boston.
Austin Richards, D. D., Boston.
Geo. P. Smith, Boston.
George W. Stearns, Boston.
Edward Strong, D. D., Boston.
J. L. Withrow, D. D., Boston.
Frank Wood, Boston.
Rev. William B. Wright, Boston.

Rev. Charles L. Hubbard, Boxford.
Rev. Calvin E. Park, Boxford.
Henry H. Brigham, Boylston Centre.
Rev. John D. Kingsbury, Bradford.
Warren Ordway, Bradford.
Joshua E. Crane, Jr., Bridgewater.
Rev. Doane R. Atkins, Brimfield.
Geo. C. Cary, Brockton.
E. H. Packard, Brockton.
H. E. Abbott, Brookline.
Edward I. Thomas, Brookline.
Edwin St. J. Ward, Brookline.
Rev. J. H. Childs, Byfield.
Rev. E. G. Parsons, Byfield.
Zenas W. Bliss, Cambridge.
Rev. Asa Bullard, Cambridge.
Rev. S. W. Hanks, Cambridge.
Rev. G. R. Leavitt, Cambridge.
Rev. W. A. Mandell, Cambridge.
A. McKenzie, D. D., Cambridge.
J. B. Taylor, Cambridge (East).
Rev. Chas. Rockwell, Chatham.
Rev. C. C. Torrey, Chelmsford.
Rev. S. P. Cook, Chelsea.
Isaac P. Langworthy, D. D., Chelsea.
C. A. Richardson, Chelsea.
Rev. E. B. Clark, Chicopee.
Rev. W. E. Dickinson, Chicopee.
Rev. Wm. L. Gaylord, Chicopee.
Rev. De Witt S. Clark, Clinton.
Rev. Chas. Wetherby, Clinton.
Rev. Edward C. Hood, Cohasset.
Rev. David A. Strong, Coleraine.
Henry S. Damon, Concord.
Oliver Dickson, Concord.
Henry M. Grout, D. D., Concord.
Elijah Hutchinson, Danvers.
Rev. Charles B. Rice, Danvers.
Edward P. Burgess, Dedham.
Horace B. Darling, Dedham.
Rev. Charles M. Southgate, Dedham.
E. M. Ferry, Easthampton.
Rev. Alex. R. Merriam, Easthampton.
W. H. Wright, Easthampton.
Rev. James M. Bell, East Medway.
Edward Smith, Enfield.
Rev. Michael Burnham, Fall River.
Morton Eddy, Fall River.
Rev. Calvin Keyser, Fall River.
Rev. Henry K. Craig, Falmouth.
Rev. Samuel Farley, Falmouth.
A. F. Andrews, Fitchburg.
Jacob Haskell, Fitchburg.
Wm. L. Jenkins, Fitchburg.
Rev. W. R. Eastman, Framingham.
F. J. Stevens, Fayville.
Rev. William D. Herrick, Gardner.
Rev. F. G. Clark, Gloucester.
James H. Barton, Granby.
Rev. T. R. Wait, Granby.
Rev. A. G. Loomis, Greenfield.
Rev. Wellington Newell, Greenfield.
Rev. Edward P. Blodgett, Greenwich.
Rev. Rowland Ayres, Hadley.
Rev. B. M. Frink, Hamilton.
Rev. E. M. Frary, Hatfield.
R. M. Woods, Hatfield.
Rev. Joshua S. Gay, Hanson.
Frederick A. Reed, Harvard.
Rev. Henry E. Barnes, Haverhill.
John M. Lowell, Haverhill.
Giles Merrill, Haverhill.
R. H. Seeley, D. D., Haverhill.
Rev. Henry Seymour, Hawley.
Dwight W. Marsh, D. D., Haydenville.
Ephraim Flint, D. D., Hinsdale.
Rev. Henry C. Fay, Holden.
Rev. Geo. M. Adams, Holliston.
A. C. Holbrook, Holbrook.
Rev. J. L. R. Trask, Holyoke.
Rev. C. W. Mallory, Housatonic.
Rev. P. B Davis, Hyde Park.
Rev. S. D. Hosmer, Hyde Park.
Rev. Jas. P. Lane, Hyde Park.
Rev. W. Mellen, Hyde Park.
Rev. Edwin B. Palmer, Ipswich.
H. B. Morse, Jeffersonville.
Rev. Wm. De L. Love, Jr., Lancaster.
Rev. A. P. Marvin, Lancaster.
Edward Phelps, Lancaster.
Milton Bonney, Lawrence.
Rev. Joshua Coit, Lawrence.
Rev. Amos H. Coolidge, Leicester.
Rev. G. H. de Bevoise, Leominster.
Rev. J. P. Watson, Leverett.
Rev. Edward G. Porter, Lexington.
Rev. H. J. Richardson, Lincoln.
Rev. Smith Baker, Lowell.
Rev. Chas. D. Barrows, Lowell.
Rev. Samuel Bowker, Lowell.
Rev. John M. Greene, Lowell.
Geo. Hewens, Lowell.
J. S. Holt, Lowell.
Reuben M. Hutchinson, Lowell.
William Kittredge, Lowell.
Marsh Marks, Lowell.
L. A. Osborne, Lowell.
Rev. Jos. B. Seabury, Lowell.
Horace B. Shattuck, Lowell.
Rev. Owen Street, Lowell.
Rev. Albert H. Currier, Lynn.
Rev. James L. Hill, Lynn.
Rev. J. C. Gordon, Malden.
Joseph Sweetser, Malden.
E. A. Lawrence, D. D., Marblehead.
Rev. John H. Williams, Marblehead.
J. W. Brewer, Marlborough.
Rev. Levi Brigham, Marlborough.

Rev. S. E. Eastman, Marlborough.
Rev. Ebenezer Alden, Jr., Marshfield.
Geo. H. Pratt, Medfield.
Rev. Albert G. Bale, Melrose.
Rev. William H. Hubbard, Merrimac.
Rev. Ephraim W. Allen, Middleborough.
Rev. Nathan T. Dyer, Middleborough.
E. E. Perkins, Middleborough.
M. H. Swift, Middleborough.
Rev. Oliver S. Dean, Milford.
Rev. John L. Ewell, Millbury.
Rev. George A. Putnam, Millbury.
Rev. L. S. Parker, Miller's Falls.
A. K. Teele, D. D., Milton.
S. L. Tucker, Milton.
Rev. E. H. Byington, Monson.
Edward F. Morris, Monson.
Rev. Francis N. Peloubet, Natick.
Rev. Daniel Wight, Natick.
Willard Wight, Natick.
F. B. Dennison, New Bedford.
F. L. Gilman, New Bedford.
Enoch G. Currier, Newburyport.
Rev. Charles Dame, Newburyport.
Rev. Omar W. Folsom, Newburyport.
Rev. S. M. Keeler, Newburyport.
Rev. James H. Ross, Newburyport.
Isaac D. Allen, Newton.
W. Calkins, D. D., Newton.
R. V. C. Emerson, Newton.
Rev. E. Frank Howe, Newton.
Rev. Geo. G. Phipps, Newton.
M. H. Sargent, Newton.
C. A. Torrey, Newton.
Frank W. Frisbee, North Andover.
M. G. Montague, North Brookfield.
J. E. Porter, North Brookfield.
Rev. S. P. Wilder, North Brookfield.
Rev. W. P. Alcott, North Chelmsford.
Rev. E. R. Drake, Northfield.
Rev. S. S. Drake, Northfield.
Rev. John H. Garman, Orange.
Rev. Alfred F. Marsh, Orange.
Rev. B. M. Fullerton, Palmer.
Rev. C. C. Carpenter, Peabody.
George F. Osborne, Peabody.
Richard Smith, Peabody.
Rev. W. G. Sperry, Peabody.
Rev. J. E. B. Jewett, Pepperell.
Rev. T. O. Rice, Plymouth.
Rev. T. S. Robie, Plymouth.
Rev. Geo. A. Tewksbury, Plymouth.
Rev. G. M. Howe, Princeton.
F. Hardwick, Quincy.
Rev. Wm. Leonard, Rochester.
Rev. J. C. Labaree, Randolph.
Rev. R. Emerson, Reading.
Rev. L. J. White, Reading.
Rev. G. H. Tilton, Rehoboth.
Rev. J. P. Bixby, Revere.
Rev. E. Z. Ferris, Rockland.
Rev. R. B. Howard, Rockport.
Rev. N. Richardson, Rockport.
Rev. Wilbur Johnson, Royalston.
Ebenezer Cleveland, Salem.
Rev. DeWitt S. Clark, Salem.
Stephen Thayer, Salem.
Rev. William S. Hubbell, Somerville.
Rev. Charles B. Sumner, Somerville.
Rev. Joseph Danielson, Southbridge.
Rev. W. S. Hawkes, South Hadley Falls.
Rev. James Wells, South Hadley Falls.
Frank A. Brewer, Springfield.
Rev. Luther H. Cone, Springfield.
Rev. Aldin Grout, Springfield.
George B. Kilbon, Springfield.
E. P. Terhune, D. D., Springfield.
Rev. William F. Arms, Sunderland.
Abner P. Emerson, Swampscott.
Rev. George A. Jackson, Swampscott.
Rev. J. W. Ballantine, Taunton.
George M. Woodward, Taunton.
Rev. R. W. Haskins, Templeton.
Rev. S. Franklin French, Tewksbury.
Rev. Charles Jones, Tolland.
Edward W. Noble, D. D., Truro.
Rev. A. B. Seffers, Truro.
Rev. David N. Beach, Wakefield.
Willard Judson, Wakefield.
George R. Morrison, Wakefield.
C. H. Fitts, Walpole.
Rev. Calvin G. Hill, Walpole.
H. B. Anderson, Ware.
E. H. Baker, Ware.
W. L. Breckenridge, Ware.
Otis Lane, Ware.
Milton Lewis, Ware.
Rev. William G. Tuttle, Ware.
Rev. Edwin P. Wilson, Watertown.
Rev. Daniel Butler, Waverly.
Rev. Truman A. Merrill, Wayland.
Rev. P. D. Cowan, Wellesley.
Rev. Francis J. Fairbanks, West Boylston.
Rev. Edwin S. Gould, West Brookfield.
Rev. David Shurtleff, Westfield.
Rev. E. R. Hodgman, Westford.
Rev. Ephraim O. Jameson, West Medway.
Edward C. Damon, Westvale.
Rev. A. H. Tyler, Weymouth.
Rev. Calvin Terry, Weymouth.
Rev. F. P. Chapin, Weymouth.
Rev. M. F. Hardy, Whateley.
Rev. M. S. Howard, Wilbraham.
William R. Hill, Wilkinsonville.
Paul A. Chadbourne, LL. D., Williamstown.
Joseph White, Williamstown.
Rev. Daniel P. Noyes, Wilmington.
Rev. Davis Foster, Winchendon.

Rev. J. P. Humphrey, Winchendon.
Orlando Mason, Winchendon.
Rev. Leander Thompson, Woburn.
Rev. Henry T. Cheever, Worcester.
Rev. Daniel Merriman, Worcester.
E. H. Sanford, Worcester.
Rev. William T. Sleeper, Worcester.

Connecticut.

Rev. C. P. Grosvenor, Ashford.
Rev. William A. Hallock, Bloomfield.
Rev. L. H. Barber, Bolton.
Rev. F. E. Fellows, Bozrah.
John G. Davenport, Bridgeport.
Rev. C. E. Griggs, Chaplin.
David A. Griggs, Chaplin.
J. W. Griggs, Chaplin.
Rev. Francis Williams, Chaplin.
Rev. F. D. Avery, Columbia.
Philo Bevin, East Hampton.
Rev. J. S. Ives, East Hampton.
Edwin Talcott, Ellington.
Rev. Horace C. Hovey, Fairhaven.
Rev. Thomas K. Fessenden, Farmington.
Frederick C. Jones, Farmington.
W. W. Scudder, D. D., Glastonbury.
Dwight M. Pratt, Haddam.
S. R. Holmes, Hadlyme.
J. C. Kellogg, Hampton.
Herman P. Fisher, Hartford.
Rev. Merrick Knight, Hartford.
George E. Sanborn, Hartford.
Rev. Joseph H. Twichell, Hartford.
Rev. N. G. Bonney, Hanover.
Rev. I. L. Shipman, Jewett City.
Rev. William H. Beard, Killingly.
Rev. Edward S. Huntress, Killingly.
E. N. Hinckley, Killingworth.
Rev. James A. Gallup, Madison.
C. H. Learned, Mansfield Centre.
Rev. Nathaniel Beach, Mansfield.
Rev. Andrew C. Denison, Middlefield.
Rev. Azel W. Hazen, Middletown.
Rev. Charles J. Hill, Middletown.
Rev. J. B. Bonar, New Milford.
Rev. Dighton Moses, Montville.
R. P. Cowles, New Haven.
George E. Day, D. D., New Haven.
Stephen R. Dennen, D. D., New Haven.
Rev. Stephen Hubbell, New Haven.
Rev. Isaac C. Meserve, New Haven.
Philip Pond, New Haven.
Rev. Charles H. Williams, New Haven.
Rev. John E. Elliot, Newington.
Rev. John P. Taylor, New London.
Rev. T. A. Leete, Northfield.
Lewis A. Hyde, Norwich.
William S. Palmer, D. D., Norwich.
Rev. R. P. Stanton, Norwich.
Lester P. Buell, Plainville.
Rev. George A. Bryan, Preston.
Rev. A. B. Smith, Rocky Hill.
Rev. Alva A. Hurd, Scotland.
Roland Mather, Thetford.
Rev. Theo. L. Day, Talcottville.
Rev. A. C. Hurd, Taftville.
Rev. Charles A. Flanders, Wapping.
Rev. G. J. Tillotson, Wethersfield.
Rev. Erastus Colton, Willington.
Rev. Sam. J. M. Merwin, Wilton.
Rev. Ira Pettibone, Winchester.
Rev. L. H. Hallock, Winsted.
Rev. John H. Goodell, Windsor Locks.
George R. Hyde, Yantic.

Rhode Island.

Lewis B. Smith, Barrington.
Rev. James H. Lyon, Central Falls.
Rev. William D. Hart, Little Compton.
Rev. Joseph J. Woolley, Pawtucket.
Rev. Marcus Ames, Providence.
A. J. F. Behrends, D. D., Providence.
Rev. J. M. Brewster, Providence.
George Harris, Providence.
J. G. Parkhurst, Providence.
Rev. James P. Root, Providence.
Rev. J. Tappan, Providence.
Henry W. Wilkinson, Providence.
S. O. Taber, Slatersville.
Rev. J. P. Hawley, Westerly.

New Jersey.

Rev. A. Underwood, Irvington.

Pennsylvania.

H. W. Pitkin, Philadelphia.

New York.

A. H. Burnell, Auburn.
Rev. J. P. Skeele, Bloomfield.
A. B. Davenport, Brooklyn.
Julius Davenport, Brooklyn.
Rufus P. Hibbard, Brooklyn.
Rev. J. A. Lansing, Brooklyn.
Jos. L. Partridge, Brooklyn.
Rev. E. P. Thwing, Brooklyn.
James P. Wallace, Brooklyn.
Rev. Thomas Wilson, Eaton.
Rev. Wm. E. Park, Gloversville.
Rev. Silas McKinney, Junius.
Rev. E. C. Ingalls, Kinderhook.
Rev. H. O. Russell, Moors.
Lyman Abbott, D. D., New York City.
Edward W. Gilman, D. D., New York City.
G. D. Pike, D. D., New York City.
Rev. J. M. Dickson, Montgomery.
H. L. Miller, Oxford.
A. Watson, Oxford.
Rev. T. W. Jones, Saratoga Springs.

Ohio.

Rev. S. H. Lee, Oberlin.
H. L. Miller, Oxford.

Michigan.

Rev. J. Morgan Smith, Jackson City.

Illinois.

Rev. E. R. Davis, Chicago.
Rev. E. F. Williams, Chicago.
Rev. W. H. Brewster, Blue Island.
Rev. Hiram Day, Glencoe.

Wisconsin.

Rev. H. P. Higley, Beloit.
H. H. Smith, Two Rivers.
T. P. Fuller, Watertown.

Minnesota.

Rev. J. L. Cory, Sauk Centre.

Alabama.

Rev. Geo. E. Hill, Marion.

Canada.

J. C. Aganier, Montreal.
Henry Lyman, Montreal.
J. F. Stevenson, D. D., Montreal.

Sandwich Islands.

S. C. Damon, D. D., Honolulu.

England.

Rev. A. Hannay, London.

MISSIONARIES PRESENT.

Rev. Thos. D. Christie, Central Turkey.
Rev. M. P. Parmelee and wife, Eastern Turkey.
Rev. J. O. Barrows and wife, Western Turkey.
Rev. H. O. Dwight and wife, Western Turkey.
Rev. J. T. Leonard and wife, Western Turkey.
D. C. Greene, D. D., Japan.
Rev. William P. Sprague, North China.
Rev. Mark Williams, North China.
Rev. Charles Harding and wife, Mahratta Mission.
Rev. Aldin Grout and wife, Springfield, Mass.
Rev. George Constantine and wife, Smyrna.
Mrs. Alice G. Gulick, Spanish Mission.
Miss Laura A. Day, Zulu Mission.

The President, Rev. Dr. Mark Hopkins, called to order, and the meeting united in singing and in prayer, in which Rev. Moses Smith, of Detroit, Mich., led.

Rev. Edward N. Packard, of Dorchester, was chosen Assistant Recording Secretary.

The material portions of the Minutes of the last Annual Meeting were read by the Recording Secretary.

The President appointed the following committees: —

Committee of Arrangements. Rev. C. D. Barrows, Rev. Dr. S. J. Humphrey, Rev. J. B. Seabury, Hon. John B. Page, Henry W. Wilkinson, Esq.

Business Committee. Hon. Horace Fairbanks, Hon. William Hyde, Rev. Dr. Israel W. Andrews, Calvin Day, Esq., Rev. Dr. I. P. Warren.

Committee on Nominations. Rev. Owen Street, Rev. E. E. Strong, Hon. John W. Noyes, Hon. Joseph Titcomb, Rev. Dr. Hiram C. Haydn.

Secretary Alden read an abstract of the Prudential Committee's Report on the Home Department.

A prayer of thanksgiving was offered, in which Rev. Dr. Behrends, of Providence, R. I., led.

The Treasurer, Langdon S. Ward, Esq., presented his Annual Report, with the Auditor's certificates annexed, which were read by the Recording Secretary.

Secretary Clark presented the Annual Survey of the Missions of the Board. Rev. Dr. Thomas Laurie led in prayer.

Rev. Owen Street, of the Committee on Nominations, nominated the following committees, and they were chosen: —

Committee on the Home Department. Rev. Dr. Thomas Laurie, Rev. Jonathan L. Jenkins, Hon. Samuel Miller, Hon. Thomas J. Borden, Rev. Henry Fairbanks, Rev. E. F. Williams, Rev. James A. Bates.

Committee on Treasurer's Report. Hon. Joseph White, Samuel D. Warren, Esq., William C. Crump, Esq., Samuel Johnson, Esq., Jacob Rogers, Esq., Hon. Dexter Richards, Otis Lane, Esq.

Announcements were made by the Committee of Arrangements, and a recess was taken till half-past seven o'clock.

TUESDAY EVENING.

The Board met at half-past seven, and the annual sermon was preached by Rev. Dr. Jacob M. Manning, of Boston; the text was Rev. xxi. 1: "I saw a new heaven and a new earth, for the first heaven and the first earth were passed way, and there was no more sea." The devotional services were conducted by Rev. Dr. H. C. Haydn. Adjourned to half-past nine o'clock Wednesday morning.

WEDNESDAY MORNING.

The Board met at the hour named, the President in the chair, and united in singing and in prayer, in which Rev. Dr. W. W. Patton, of Washington, led. The Minutes of yesterday were read.

The President appointed the following committees: —

On the Special Paper to be read by the Home Secretary. Rev. A. H. Plumb, Rev. Dr. J. H. Seelye, A. D. Lockwood, Esq., Rev. Drs. W. M. Barbour, Wolcott Calkins, Alexander McKenzie, and Hon. Benjamin Douglass.

On the Special Paper to be read by the Foreign Secretary. Rev. Drs. Daniel March, I. E. Dwinell, W. W. Patton, Hon. S. Wells Williams, Hon. William E. Dodge, Rev. J. E. Twichell, and Rev. E. G. Selden.

The Report on the new Mission in West Central Africa was read by the Recording Secretary. Prayer was offered, in which Rev. Dr. A. B. Robbins, of Iowa, led.

Secretary Alden read a special paper: "How shall the Call for Missionary Laborers be Met?" Rev. Michael Burnham, of Fall River, led in prayer.

Secretary Clark read a special paper on the Changed Relations of Foreign Missions.

Hon. Alpheus Hardy, Chairman of the Prudential Committee, presented a minute, adopted by that committee, containing resolutions in view of the death of Rev. Dr. Rufus Anderson; after remarks by President Hopkins, the minute and resolution were unanimously adopted, as follows: —

It having pleased God to remove by death the Rev. Rufus Anderson, D. D., therefore

Resolved, That we gratefully record our deep sense of obligation to the Head of the Church for having raised up and endowed one so faithful, so wise in counsel, so eminent in executive talent, so able as a writer, and one whose term of official service as Assistant Secretary, Corresponding Secretary, and member of the Prudential Committee, was of such exceptional length, and to whom were vouchsafed closing years of life so serene and full of confidence concerning the final triumph of Christian missions.

Statements were made by the Recording Secretary in regard to the mode of conducting the business of the Board.

Rev. Owen Street, of the Committee on Nominations, nominated the following committees, and they were severally chosen: —

Zulu Mission. Rev. J. S. Hoyt, D. D., W. W. Thomas, Esq., Rev. C. E. Harrington, Rev. Smith Baker, Orlando Mason, Esq., Rev. Aldin Grout, Peter Fay, Esq.

West Central African Mission. Rev. Burdett Hart, Rev. R. B. Howard, John Edmands, Esq., Rev. Alfred Stevens, D. D., Rev. William E. Park, Hon. Sewall G. Mack, Rev. R. H. Seeley, D. D.

European Turkey Mission. Rev. Edward Hawes, D. D., J. S. Wheelwright, Esq., Rev. Daniel P. Noyes, Rev. H. A. Stimson, Rev. Michael Burnham, Rev. L. Z. Ferris, Heman P. Fisher, Esq.

Western Turkey Mission. Rev. E. Y. Hincks, Charles F. Thompson, Esq., Rev. W. S. Smart, D. D., Rev. Isaac Jennings, Rev. Geo. E. Street, George L. Weed, Esq., Rev. Stephen Hubbell.

Central and Eastern Turkey Missions. Rev. J. G. Vose, D. D., Rev. W. T. Eustis, Hon. Joseph Titcomb, Rev. Edward Strong, D. D., Rev. Leander Thompson, Rev. J. G. Davis, D. D., Jas. G. Buttrick, Esq.

Mahratta Mission. Rev. C. B. Hulbert, D. D., Rev. Calvin Cutler, Hon. George W. Nesmith, Rev. F. E. Clark, T. W. Gillis, Esq., Rev. Allen Hazen, D. D., Rev. William W. Scudder, D. D.

Madura and Ceylon Missions. Rev. A. F. Beard, D. D., Joseph B. Walker, Esq., Rev. Daniel Merriman, Rev. E. P. Hooker, H. H. Smith, Esq., Rev. S. R. Dennen, D. D., Rev. James A. Bates.

Foochow and North China Missions. Rev. A. L. Chapin, D. D., Rev. C. R. Palmer, Hon. John W. Noyes, Hon. Peter Parker, Rev. A. B. Robbins, D. D., R. P. Hibbard, Esq., Rev. George Dustan.

Japan Mission. Rev. E. S. Atwood, Rev. B. F. Leavitt, David Whitcomb, Esq., Rev. E. W. Gilman, D. D., Rev. I. P. Warren, D. D., R. L. Day, Esq., Otis Cary, Esq.

Micronesia Mission. Rev. S. P. Leeds, D. D., Rowland Hazard, Esq., Rev. A. P. Tinker, Rev. H. P. De Forest, Rev. S. C. Damon, D. D., Rev. George M. Boynton, D. D., Rev. E. H. Byington.

Mexico and Spanish Missions. Rev. J. W. Wellman, D. D., Rev. G. W. Phillips, J. M. Gordon, Esq., Rev. E. A. Lawrence, D. D., Prof. J. H. Thayer, D. D., Rev. L. S. Hobart, Amasa Woolson, Esq.

Austrian Mission. Hon. Nathaniel Shipman, Rev. J. H. Ecob, J. W. Scoville, Esq., Rev. W. S. Palmer, Rev. A. W. Wild, J. W. Griggs, Esq., Rev. Daniel Merriman.

Dakota Mission. President S. C. Bartlett, D. D., Hon. S. L. Withey, Hon. A. C. Barstow, Hon. Nathan Crosby, Rev. W. H. Fenn, Professor George E. Day, D. D., Rev. John P. Skeele.

On Officers. Rev. John O. Fiske, D. D., Rev. John M. Greene, Rev. S. H. Lee, Benjamin C. Hardwick, Esq., Rev. Luther H. Clapp, Prof. William Thompson, D. D., Rev. F. R. Abbe.

Place and Preacher. Rev. R. G. Hutchins, D. D., Philo Parsons, Esq., Henry W. Wilkinson, Esq., Rev. E. G. Selden, Rev. G. S. Dickerman, C. C. Chase, Esq., Rev. L. H. Hallock.

Announcements of future meetings were made, and a recess was taken till half-past two o'clock.

WEDNESDAY AFTERNOON.

The Board assembled at half-past two, and united in singing and in prayer, in which Rev. H. S. De Forest, of Alabama, led.

Rev. A. H. Plumb, of the Special Committee on the paper read by Secretary Alden, presented a report, which was accepted. After remarks by Mr. Plumb, Rev. Dr. J. H. Seelye, Rev. Professor George T. Ladd, Rev. Drs. Alexander McKenzie, W. J. Tucker, and William M. Barbour, Rev. Dr. Jonathan F. Stearns led in prayer.

Vice-president William E. Dodge introduced Rev. Narayan Sheshadri, of Bombay, who made an address. Announcements were made of future meetings, and a recess was taken till half-past seven o'clock.

WEDNESDAY EVENING.

The meeting was called to order at the hour named. After singing, Rev. Dr. J. G. Vose, of Providence, led in prayer. A telegram was received as follows : —

"The General Association of the Congregational Churches of California sends Christian greetings to the loved and honored American Board. A rich blessing upon your meeting and your work. The churches of California are with you in spirit, in your prayers, and in endeavors for the one cause that is noblest of all on earth.

"MARTIN KELLOGG, *Moderator.*
"GEORGE MORRIS, *Scribe.*"

To this the following reply was voted unanimously to be sent, and was sent : —

"The American Board returns hearty thanks to the General Association of the Congregational Churches of California for their warm greeting, and in the name of a great multitude of Christian brethren here assembled, and churches here represented, would express its earnest desires and prayers for their continued prosperity, and for the blessing of God upon their meeting."

Rev. Dr. Daniel March, in behalf of the Special Committee on the paper read by Secretary Clark, made a report which was accepted, after remarks by Dr. March, Rev. Dr. I. E. Dwinell, of California, Rev. Dr. Samuel C. Bartlett, of Hanover, N. H., Rev. Joseph H. Twichell, of Hartford, Rev. Dr. M. H. Buckham, of Burlington, Vt.

The President appointed as the Committee on New Members to report next year: Rev. John W. Harding, Rev. Dr. J. G. Johnson, Nathan Carruth, Esq., Rev. Dr. J. C. Holbrook, Charles H. Case, Esq., Hon. Samuel D. Hastings, and F. C. Sessions, Esq.

The Recording Secretary announced that communications excusing themselves for not attending the Annual Meeting at Lowell, had been received from Rev. James W. Strong, D. D., F. C. Sessions, Esq., Rev. Henry M. Scudder, D. D., Ebenezer Alden, M. D., Louis Chapin, Esq., Rev. R. S. Storrs, D. D., Rev. A. L. Chapin, D. D., Rev. F. A. Noble, D. D., Rev. E. P. Goodwin, D. D., E. W. Blatchford, Esq., Hon. Frederick Billings, Rev. Cyrus Hamlin, D. D., Hon. S. D. Hastings, Rev. J. J. Carruthers, D. D., Rev. C. L. Goodell, D. D., C. F. Thompson, Esq., Rev. Thatcher Thayer, D. D., Rev. Ray Palmer, D. D., Rev. Samuel G. Willard, Rev. Charles R. Palmer, Hon. Oliver E. Wood, Rev. Noah Porter, D. D., Hon. C. G. Hammond, Samuel Holmes, Esq., Rev. Henry M. Storrs, D. D., Rev. E. Cutler, D. D., Rev. M. McG. Dana, D. D., Rev. A. Bond, D. D., Rev. F. W. Fisk, D. D., Rev. J. W. Hough, D. D., and Rev. John Forsyth, D. D.

Announcements were made of future meetings, and the Board adjourned to half-past nine Thursday morning.

THURSDAY MORNING.

The meeting was called to order at half-past nine, and united in singing and in prayer, led by Rev. Dr. Montgomery S. Goodale, of Amsterdam, N. Y. The minutes of yesterday were read. Addresses were made by Rev. Dr. C. D. Hartranft, of Hartford; Hon. Joseph S. Ropes, of Boston; and Secretary Clark.

Rev. Dr. Laurie, of the Committee on the Home Department, presented a report, recommending the printing of the Prudential Committee's Report, and also a resolution. After remarks by Dr. Laurie and Hon. W. E. Dodge, the report was accepted and the resolution adopted as follows: —

Resolved, That chapter twenty-three of the acts of the Legislature of Massachusetts, passed February 18, 1880, entitled "An Act to enable the American Board of Commissioners for Foreign Missions to hold additional real and personal estate" be, and the same is hereby, accepted.

Rev. Dr. Hoyt, of the Committee on the Zulu Mission; Rev. Dr. Hulbert, of the Committee on the Mahratta Mission; Rev. Dr. Wellman, of the Committee on the Mission to Spain and Mexico; Judge N. Shipman, of the Committee on the Austrian Mission; Rev. E. S. Atwood, of the Committee on the Japan Mission; Rev. Dr. S. P. Leeds, of the Committee on the Micronesian Mission, severally made reports, recommending the printing of the Prudential Committee's reports on these Missions. These reports were accepted and the recommendations adopted. In connection with them, addresses were made by Dr. Hoyt, Dr. Wellman, Rev. W. Jameson, of the Scotch-Spanish Mission; Rev. Dr. D. C. Greene, of Japan; Rev. Dr. S. C. Damon, of Honolulu; and also M. Eugène Réviellaud, of France, whose address was translated by Rev. George T. Dodds, of the McCall Mission in Paris.

Announcements were made, and a recess was taken till four o'clock in the afternoon.

THURSDAY AFTERNOON.

The Board united in the Sacrament of the Lord's Supper, at Kirk Street Church, Rev. Dr. S. G. Buckingham, Rev. Dr. Jonathan F. Stearns. and Rev. Alexander Hannay, of London, presiding; in the John Street Church, Rev. Dr. I. E. Dwinell and Rev. Dr. R. G. Hutchins, presiding; and in the High Street Church, Rev. J. O. Barrows, of the Western Turkey Mission, and Rev. Dr. S. P. Leeds, presiding.

The business meeting was called to order at four o'clock, the Vice-president, Hon. William E. Dodge, in the chair.

J. N. Harris, Esq., of the Committee on New Members, reported, recommending for corporate membership, Hon. James W. Bradbury, of Maine; Samuel D. Warren, Esq., and Rev. Dr. John L. Withrow, of Massachusetts; Rev. Dr. William M. Barbour, and Hon. Robert Coit, of Connecticut; and Rev. Dr. W. S. Smart, of New York, and these gentlemen were chosen by ballot.

OFFICERS.

Rev. Dr. J. O. Fiske, of the Committee on Officers, reported, recommending the choice of a third Corresponding Secretary, and the recommendation was unanimously adopted; they also nominated as officers of the Board the following, and they were chosen by ballot: —

President.

MARK HOPKINS, D. D., LL. D.

Vice-president.

HON. WILLIAM E. DODGE.

Prudential Committee.

AUGUSTUS C. THOMPSON, D. D.
HON. ALPHEUS HARDY.
EZRA FARNSWORTH, ESQ.
J. RUSSELL BRADFORD, ESQ.
JOSEPH S. ROPES, ESQ.
PROF. EGBERT C. SMYTH, D. D.
E. B. WEBB, D. D.
C. C. BURR, ESQ.
ELBRIDGE TORREY, ESQ.
REV. ISAAC R. WORCESTER.

Corresponding Secretaries.

NATHANIEL G. CLARK, D. D.
EDMUND K. ALDEN, D. D.
JOHN O. MEANS, D. D.

Recording Secretary.

JOHN O. MEANS, D. D.

Treasurer.

LANGDON S. WARD, ESQ.

Auditors.

HON. AVERY PLUMER.
ARTHUR W. TUFTS, ESQ.
JAMES M. GORDON, ESQ.

On motion, it was voted to rescind the rule adopted at the Annual Meeting October 4, 1876, requiring the President to appoint three of the members of committees on the various missions a year in advance.

Rev. Dr. R. G. Hutchins, in behalf of the Committee on Place and Preacher, reported, recommending St. Louis, Mo., as the place; and that, for the convenience of our friends there, the meeting commence on the third, instead of the first, Tuesday of October, 1881; also, that Rev. Dr. A. J. F. Behrends, of Providence, be the Preacher, and Rev. Dr. E. P. Goodwin, of Chicago, the alternate; and that the following gentlemen be the Committee of Arrangements, with power to add to their number: Truman M. Post, D. D., Constans L. Goodell, D. D., M. S. Forbes, Esq., S. M. Edgell, Esq., and Rev. Theodore Clifton. This report was accepted, and these recommendations were adopted.

Rev. Dr. J. G. Vose, of the Committee on the Central Turkey Mission; Rev. Dr. Edward Hawes, of the Committee on the European Turkey Mission; Rev. E. Y Hincks, of the Committee on the Western Turkey Mission, presented reports, sever-

ally recommending the printing of the Prudential Committee's reports on these missions. Remarks were made in connection with these reports by Rev. M. P. Parmelee, of Erzroom; Rev. Henry O. Dwight, of Constantinople; and Rev. George Constantine, of Smyrna. The reports were accepted, and the recommendations adopted.

Hon. Joseph White, of the Committee on the Treasurer's Report, made a report approving the financial management of the Board, and the report was accepted. A recess was taken till half-past seven.

THURSDAY EVENING.

Rev. Dr. Lyman Abbott led in prayer, and the meeting united in singing.

Addresses were made by President Hopkins; Rev. Dr. L. T. Chamberlain, of Norwich, Conn.; Rev. Alexander Hannay, of London, introduced by Rev. Dr. George F. Magoun, of Iowa College; Dr. Paul A. Chadbourne, of Williams College; and Rev. Dr. J. F. Stevenson, of Montreal.

Adjourned to nine o'clock Friday morning.

FRIDAY.

At nine o'clock the Board met, and united in singing and in prayer, led by Rev. Dr. Burdett Hart, in which, in accordance with a suggestion made in a note received from Hon. S. Wells Williams, the Emperors of China and Siam, and other rulers of the East, were especially remembered.

The Minutes were read, and it was voted that the Minutes as read to day, and as read from day to day, be, and hereby are, approved.

Hon. Nathan Crosby, of the Committee on the Dakota Mission; the Rev. Dr. Burdett Hart, of the Committee on the West Central African Mission; Rev. Dr. A. B. Robbins, of the Committee on the Foochow and North China Mission; Rev. Dr. A. F. Beard, of the Committee on the Madura and Ceylon Mission, presented reports, severally recommending the printing of the Prudential Committee's Report. The reports were accepted, and the recommendations adopted. In connection with the reports addresses were made by Rev. William P. Sprague, of North China, and Rev. Dr. S. L. Baldwin, of the Methodist Episcopal Mission in China.

Hon. Joseph White, of the Committee on the Treasurer's Report, made statements in regard to the careful supervision of expenditures and management of the financial affairs of the Board.

Secretary Clark introduced missionaries about to depart.

Words of farewell were spoken by Rev. E. H. Richards, Rev. Justin E. Abbott, Rev. Mark Williams, and Rev. J. O. Barrows. Rev. Dr. D. L. Furber led in a special prayer in behalf of the Missionaries and their friends and of the Board. The Home Secretary added a few words.

Hon. William Hyde, of the Business Committee, reported resolutions which were passed unanimously, and by a rising vote of the congregation, as follows: —

Resolved, That the thanks of this Board be presented to Rev. Jacob M. Manning, D. D., for the sermon preached by him at the opening meeting of the Board, and that a copy be requested for publication, under the direction of the Prudential Committee.

Resolved, That the cordial thanks of the Board be presented to the Kirk Street, the John Street, and the High Street churches in Lowell for the use of their church edifices, and to the proprietors of Huntington Hall for the constant use of its audience-room and other convenient rooms for the public meetings of the Board and of its various committees; to those who have rendered efficient aid in the service of song, and in the postal arrangements; to the citizens of Lowell and vicinity for their generous hospitality, bounded by no denominational lines, and to St. Ann's Church for ringing its musical chimes at the times of our public meetings; to the several railroad corporations, for their liberal reduction in fares; to the press of Lowell for the full and accurate reports of the proceedings of the Board with the valuable papers presented; and especially to the efficient Committee of Arrangements, by whose thoughtful care every want has been met and the comfort of every guest secured.

President Hopkins emphasized the thanks of the Board. Rev. C. D. Barrows responded in behalf of the Committee of Arrangements and of the people of Lowell. Rev. Dr. William E. Merriman led in the closing prayer. "Blest be the tie that binds" was sung, the Benediction was pronounced by Rev. Alexander Hannay, and the Board adjourned without day.

JOHN O. MEANS, *Recording Secretary.*

LOWELL, Mass., *October* 8, 1880.

ANNUAL REPORT OF THE TREASURER FOR THE YEAR ENDING AUGUST 31, 1880.

EXPENDITURES.

Cost of Missions.

Zulu Mission		$21,543.05
Mission to West Central Africa		2,794.53
Mission to European Turkey		28,632.14
Mission to Western Turkey		77,129.74
Mission to Central Turkey		26,132.84
Mission to Eastern Turkey		27,509.82
Mahratta Mission		31,381.62
Madura Mission		40,806.52
Ceylon Mission		20,732.39
Foochow Mission		14,754.00
North China Mission		31,996.60
Mission to Japan		26,891.00
Sandwich Islands (chiefly grants-in-aid to former missionaries)		14,152.07
Micronesia Mission		22,208.52
North American Indians — Dakota Mission		9,290.51
Mission to Western Mexico		3,597.91
Mission to Spain		5,710.16
Mission to Austria		8,787.72
		$414,051.14

Cost of Agencies.

Salaries of District Secretaries, their traveling expenses, and those of Missionaries visiting the Churches, and all other expenses	$5,995.20

Cost of Publications.

Missionary Herald (including salaries of Editor and General Agent)		$21,474.78	
Less amount received from subscribers, and for advertisements	$11,390.87 5,261.41	16,652.28	
			$4,822.50
All other Publications			3,034.10
			$7,856.60

Cost of Administration.

Department of Correspondence		$6,315.53
Treasurer's Department		5,375.43
New York City		2,108.10
Miscellaneous Items, including care of "Missionary Rooms," repairs, coal, gas, postage, stationery, copying and printing, library, anniversary at Boston, honorary members' certificates, etc.		3,372.93
		17,171.99
Total		$445,074.93

RECEIPTS.

Donations received within the year, as acknowledged in the *Missionary Herald*	$347,423.83	
Legacies received within the year, as acknowledged in the *Missionary Herald*	71,408.98	
Interest on General Permanent Fund	6,915.26	
Central Africa Fund	2,794.53	
Walley and Treat Indian Fund	302.62	
Cash from the U. S. Government for education of Indians	1,907.24	
		$430,752.46
Balance for which the Board was in debt August 31, 1880		14,322.47
		$445,074.93

In accordance with the action of the Board at its last annual meeting (see Annual Report, p xi.), the Prudential Committee has made and expended the following appropriations from the Otis Legacy, namely: —

For the new Mission to West Central Africa			$3,192.05
For Mission Enlargement in the	For Evangelistic Work.	For Education.	
Zulu Mission	$1,480.00	$125.00	1,605.00
European Turkey Mission	5,880.00	4,020.00	9,900.00
Western Turkey Mission	20,554.00	7,566.00	28,120.00
Central Turkey Mission	10,015.00	16,400.00	26,415.00
Eastern Turkey Mission	3,830.00	26,680.00	30,510.00
Mahratta Mission	10,574.00	2,600.00	13,174.00
Madura Mission	3,334.00	4,535.00	7,869.00
Ceylon Mission	1,850.00	10,750.00	12,600.00
Foochow Mission	2,500.00	300.00	2,800.00
North China Mission	2,394.00	3,800.00	6,194.00
Japan Mission	7,588.00	8,000.00	15,588.00
Sandwich Islands	– –	2,500.00	2,500.00
Micronesia Mission	3,750.00	– –	3,750.00
Dakota Mission	6,100.00	5,150.00	11,250.00
Mission to Western Mexico	1,620.00	500.00	2,120.00
Mission to Spain	1,000.00	1,600.00	2,600.00
Mission to Austria	1,500.00	1,100.00	2,600.00
Carried forward	$83,969.00	$95,626.00	$182,787.05
Received from the Legacy of Asa Otis		$144,624.35	
Received from the Income of the same during the year		38,162.70	
			$182,787.05

SUMMARY.

Total Expenditures of the year	$627,861.98
Total Receipts of the year	613,539.51
Deficit	$14,322.47

LEGACY OF ASA OTIS, NEW LONDON, CONN.

Balance of securities remaining in the Treasurer's hands September 1, 1879, at par		$610,570.73
Appraised value of same	$708,734.00	
Received from the Executors during the year		6,260,00
Received from premiums on sales		15,025.00
Received from dividends and interest		38,162.70
Carried forward		$670,018.43

Brought forward		$670,018.43
Expended as above		182,787.05
Balance, August 31, 1880		$487,231.38
Appraised value of securities now held	$580,748.50	
The Executors still retain United States Bonds for	97,000.00	

LANGDON S. WARD, *Treasurer.*

BOSTON, *October* 5, 1880.

ANNUAL SURVEY OF THE WORK OF THE AMERICAN BOARD.

BY REV. N. G. CLARK, D. D., FOREIGN SECRETARY.

[*Presented at the Annual Meeting, at Lowell, Mass., October 5, 1880.*]

THE year under review has been one of enlargement and readjustment in the foreign field. Missionaries long restricted in their plans, and sometimes discouraged at the loss of favorable opportunities, are pressing forward with new hope, in anticipation of larger returns from their labors. "It is a new sensation," says Dr. Bissell, of the Mahratta mission, "to ask and to receive what we feel we must have." The current expenses of the Board had for years exceeded the funds at its disposal, resulting in embarrassing debts at home, and in painful retrenchment abroad. On coming into possession of larger means, the first duty evidently was to existing missions, to supply what in the best judgment of the men and women in the field, and of the Committee at home, was necessary to the healthful growth of the missionary work. With all our efforts, it had seemed quite impossible to bring the friends of missions in our churches to realize the straits to which we were reduced by the success which was crowning our efforts. This very success seemed inconsistent with the calls for enlarged means to prevent disastrous retrenchment and loss of opportunity. In keeping with this sentiment are the calls now made on the Prudential Committee to undertake new enterprises in many different fields; as in Jamaica, in Peru, Bolivia, and Ecuador, in Portugal, in France, and elsewhere, all enterprises of importance, and some of them very attractive; urged, too, by some of our best friends, and such as cost no little sacrifice of feeling on our part to decline; but duty to the work already in hand, and to the new missions which the Committee was instructed at the last Annual Meeting to inaugurate in Central Africa, has left no choice. Great as is the work of the Board, and great as are its resources in the love and generous support of its constituency, and signally as it has been blessed in the past, it cannot attempt everything; nor can it wisely attempt more at present without a large increase of its current income.

It has been said that figures are sometimes eloquent. We doubt if a more eloquent statement of the value to the missionary cause of the large legacy lately received could be made than has been presented in the figures just read to you in the report of the Treasurer, showing the different sums that have been allotted in the different missions for the enlargement of the educational and evangelistic work in each; by which every station, and almost every outstation, in the wide field of the Board circling the world, has been strengthened and cheered; by which schools of different grades have been opened and their opportunities of usefulness enlarged, many a field hitherto unoccupied having

been made glad with the message of Life. These figures will also show better than words how great has been the necessity of the work in years past, and how impossible, too, it is to enter on new enterprises beyond those already contemplated.

CHANGES IN THE MISSIONARY RANKS.

Of the three hundred and seventy-three names on the roll of missionaries in active service a year ago, five will hereafter appear on the starred list: Mrs. Marden, after a brief sojourn in Central Turkey, but long enough to have won the regard of all who knew her; Mrs. Noyes, in the Madura mission, loved and honored for her remarkably devoted and self-sacrificing spirit; Dr. Adams, of Japan, called away from a work of the greatest promise, for which he had shown peculiar adaptations; Rev. J. W. Parsons, D. D., of the Western Turkey mission, falling a victim to violence, in the fearless discharge of his duty to a people of whom it may be said, that their eyes were holden that they should not know him; and Dr. Osgood, of the Foochow Mission, after eleven years of eminent service in his chosen work, having during these years gained to an unusual degree the confidence and esteem, not only of his missionary associates but also of the Chinese. We have also to record the names of three others from the retired list: Mrs. Chamberlain, one of the earlier missionaries to the Sandwich Islands; Rev. B. G. Snow, of Micronesia, enduring hardships and privations little known elsewhere or in later days, and cherishing to the last an undying interest in the people for whom he had done so much; and Daniel Lindley, D. D., one of the first missionaries to South Africa, whose eloquence has so often stirred our hearts at our great convocations, and who lived to see the triumphs of the Gospel among a people once so dark and apparently hopeless, while he anticipated grander triumphs in the future. Ten others, including three ordained missionaries and their wives and four unmarried ladies, have ceased to be connected with the Board. Seven missionaries reported in this country a year since, and two others at home for a brief furlough, have returned to their several fields, and thirty-eight new laborers have joined the missionary ranks, including seven ordained missionaries and eighteen unmarried ladies connected with different Woman's Boards. By reason of losses by death, and the return to this country of ordained missionaries on leave of absence for satisfactory reasons, the actual working force of ordained missionaries, in the field or on the way thither, is less to-day by five than it was a year ago.

CHILDREN OF MISSIONARIES.

Forty-three children of missionaries have received grants in aid from the Board during the year. More than half of these have enjoyed the affectionate watch and care of Mrs. Walker, of Auburndale, for some of whom it would have been very difficult, if not impossible, to have provided elsewhere.

THE DIFFERENT MISSIONS.

AFRICA. — Special interest attaches to the Zulu mission, in South Africa, as a basis for new enterprises in the Interior. The seminaries for the training of a native agency have been well sustained, and the translation of the Scriptures into the Zulu language approaches completion, — a work of the greatest value at this juncture, when new missions are planned to tribes in the interior using

this tongue. The fifteen native churches have had much to contend with of late, and some relapses into old customs are reported; yet a good degree of interest has been shown in efforts to make the Gospel known to their heathen neighbors. A Home Missionary Society supports three evangelists, and some good men are ready for foreign service. Mr. Pinkerton, with two attendants, has already entered Umzila's Country, with a view to establishing a new mission in that quarter, which may be to the Zulu Mission what Micronesia has been to the Sandwich Islands, — a means of quickening the religious life and activity of the home churches.

Of the new mission to West Central Africa, a special report will be presented by Dr. Means.

Missions in the Turkish Empire. — Despite oppression, misrule, and widespread anarchy, aggravated by the prevalence of famine over large sections of the country, the leaven of the Gospel is doing its work. Of the agencies involved we may note the existence of ninety-three churches, with 6,500 members; a native agency consisting of nearly five hundred pastors, preachers, and teachers, ; thirty colleges, seminaries, and high schools, attended by 1,500 youth of both sexes, in nearly equal numbers; three hundred common schools, with an aggregate of over 9,000 pupils; and an educational and religious literature amounting the past year to 13,000,000 of pages. These are some of the agencies originated and sustained by the American Board, and now in operation under the supervision and with the active coöperation of one hundred and forty-nine educated men and women from our home churches and schools. Add to this the circulation of 60,000 copies of the Scriptures, entire or in part, and the moral power of the lives and examples of Christian men and women, missionaries and natives, scattered through the country in hundreds of towns and cities, mingling with all classes in the manifold relations and duties of life, and we may have some conception of the work in progress for the spiritual and social renovation of the Turkish Empire.

In view of such facts, it is but natural to look for the closing up of missionary work in this field at no distant day. It is anticipated that it will not be necessary to add to the number of missionaries among the Armenians, beyond supplying the place of Dr. Parsons, of the Nicomedia station, and of Mr. Richardson, obliged to leave Broosa because of ill health. It may be necessary to keep up the present force for a few years longer, adding four or five more unmarried ladies to meet the demands of woman's work. In the mean time, attention will be turned more and more to other races in the Empire, — as the Bulgarians, the Greeks, and the Arabic population in Mesopotamia. For the vigorous prosecution of labors already begun with such promise among these races, new missionaries are necessary: at least three to strengthen existing stations among the Bulgarians; four for the Greeks at Manisa, Broosa, and Trebizond; and four more for the Arabic work at Mosul, Bagdad, and Aleppo. At the same time, every opportunity will be used to reach Mohammedans; indeed, at the present moment, fully one third of the missionaries and of the native agency in the Turkish Empire is prepared for such labor, waiting only providential changes that shall open the way.

For some time past, measures have been in progress looking toward the closing of the distinctly missionary work among the Armenians, delayed, how-

ever, by the peculiar circumstances of the country. No efforts have been spared to bring the churches up to self-support and to self-government, and to secure to them such educational institutions as shall prepare an efficient body of educated Christian men and women to take up and carry forward the work of evangelization. This object alone justifies the large expenditure from the Otis bequest of over $50,000 the past year: on the colleges at Aintab and Harpoot, as grants in aid for raising up a native ministry; on the theological seminaries at Marash and Marsovan; and on high schools and seminaries at Erzroom, Cesarea, Van, and elsewhere. The endowment of such institutions, to further such an end, may well enlist the generous benefactions of Christian men of means in this country.

Another advanced step has been taken the present year in the Western Turkey Mission to secure the active coöperation of the churches, and to bring them up to a just sense of responsibility. Something in this direction had already been begun by home missionary organizations in Eastern Turkey; at Van and Mardin; by a Woman's Board of Missions for Armenia, whose headquarters are at Harpoot; and by individual missionaries in all the missions, who have been in the habit of consulting freely with the best men of the churches in regard to such measures as were adapted to their particular localities. The great want, however, in the way of such coöperation is the spirit of self-denial and consecration that shall unite all hearts in one earnest purpose of fellowship with Christ and with one another, — the baptism, in short, of the Holy Ghost, on believers of every name, and for the quickening of the truth already lodged in the minds and hearts of men.

The greatest progress in the Turkish missions the past year is to be noted in the direction of education and of woman's work. No longer content with the elementary studies, there is a demand, as never before, for high schools, and a readiness to make generous efforts to secure them. The attendance of students in the colleges and in the seminaries is steadily increasing. The wise direction of this newly awakened intellectual life, that it be not secularized but imbued with the spirit of the Gospel, imposes the gravest responsibilities on the missionaries.

One result of the new interest in education is for the present very embarrassing. Young men who have been educated at the expense of the Board in mission schools, and prepared to become teachers and preachers to their own people, relatively as well prepared as teachers and preachers are for like service in this country, are tempted to leave churches and communities in greatest need of their labors, to come to the United States, or to go to Great Britain sometimes for further studies, and sometimes, it is to be feared, merely from a desire to visit other parts of the world. The coming away of so many pastors and teachers the present year, and the prospect of more still to follow, is one of the greatest discouragements now in the way of the progress of evangelistic work in the Empire, and is the more trying in view of efforts to secure to these young men at home the advantages of a thorough Christian education at a small part of the expense to be incurred by their coming to this country.

A few men of tried character, who are to be fitted for posts of instruction in colleges and seminaries, may well be encouraged to come. But for the great body of pastors and preachers it is quite another question. The subject is at-

tended with difficulties not easily met. Any objection is liable to be misunderstood and misconstrued. Any favor is only likely to increase the tendency which is already sufficiently disastrous in its results, as these men are the great reliance of the missionaries for pushing forward their work into new places and for building up existing communities in faith and Christian activity.

The newly awakened interest in education is bearing its richest fruit in the social and moral elevation of women. Graduates from the seminaries at Aintab, Harpoot, Cesarea, Marsovan, and the Home at Constantinople are to be found teaching girls and women in their native villages, till the number of girls' schools has more than quadrupled during the last five years. Who can estimate the value of this work upon the homes and domestic life of women in this Mohammedan land? Who measure the influence of the Christian women of this land through the Woman's Boards?

European Turkey. — In what is known as the European Turkey Mission, embracing stations under three distinct governments, — Bulgaria, Eastern Roumelia, and Macedonia, — the missionaries were never so hopeful as now; in part, because of the marked change in the popular mind, and the appreciation by all classes of their motives and their work, and in part because of the enlarged facilities now offered them. For the first time influential Bulgarians have shown a cordial spirit toward evangelistic Protestant workers, and many are feeling the need of some saving power among the people. One of the most influential agencies, and one that is characteristic of the new era, is the religious newspaper published by the mission, with a circulation of over five thousand copies.

Western Turkey Mission. [Asia Minor.] — In the Western Turkey Mission, including what is commonly known as Asia Minor, there is a growing interest among the Greeks, so long practically inaccessible. Large audiences assembled in Smyrna and vicinity the past winter and spring to listen to Mr. Constantine, who has now been induced to remove permanently from Athens to labor in their behalf. The Greek congregation at Constantinople is steadily growing in numbers and influence. The schools for Greek girls at Broosa and Manisa are well attended. Nearly half of the congregation in Talas is made up of Greeks, and Greek students are found in the theological seminary at Marsovan. At Constantinople, though a large part of the time and strength of the missionaries is given to the production of a Christian literature for the whole Empire, yet religious services were kept up at thirteen different places in the city, and accessions are reported to the different churches. Broosa has suffered the past year for want of missionary superintendence, though everything seems ready for an advance. At Baghchejuk, the immediate scene of Dr. Parsons' labors for twenty five years, a Sabbath congregation is convened of from three to four hundred; a Sabbath-school ranging from two hundred and fifty to three hundred; a girls' school, in charge of Misses Farnham and Parsons, of over seventy; and a high school, for boys and young men, of eighty pupils, of whom fifteen are candidates for the ministry, under the supervision of Mr. Pierce. Our departed brother lived to see the rich fruitage of his labors. A new day also has dawned on Sivas. The revival of a genuine religious interest is followed by new zeal in behalf of education. The graded system of schools has been introduced, which has excited general admiration, In no city in Tur-

key has the example of the Protestant community been more effective in rousing the whole community. Where less than $500 was given for education ten years ago, more than ten times that sum is now given, and the number of pupils has increased from five hundred to fifteen hundred in the public schools. In Tocat it is proposed to establish a high school, to be named after Henry Martyn, in honor of the noted missionary whose grave is in that city. The best opportunities for theological study are now provided at Marsovan. The men connected with the theological seminary are such as would do honor to similar institutions at home. Of the recent graduates from the female seminary four are already engaged as teachers in different places. The most hopeful feature of the work in some places is the school taught by a graduate from this institution, — perhaps the wife of a native pastor. Four of the six churches in the Cesarea field are in charge of pastors who are showing an admirable spirit as preachers and in the care of their flocks. To their wise efforts must be ascribed, in part at least, a readiness to help themselves shown by the evangelical communities of this station, by an advance from $1,200 pledged for preaching and educational objects a year ago to more than twice that sum for the present year. But the most remarkable feature in the history of this station is the changed sentiment in regard to female education. The graduates from Miss Closson's school are eagerly sought as teachers; so that where not a single girls' school was to be found five years ago, sixteen are contemplated for the coming year. Indeed, there seems to be no limit to the opportunities of reaching the women and the girls in thousands of homes.

The Central Turkey Mission is at last in a fair way to be supplied with an adequate working force by the addition of two ordained missionaries, one missionary teacher, and five unmarried ladies.

The great revival at Marash and the hardly less remarkable interest in the study of the Scriptures at Zeitoon have inspired new courage and hope. The steady growth of woman's work gives proof of the faithful labors of the missionary ladies. It is not too much to say that thousands of women have occasion to rejoice in the coming of Miss Proctor and Mrs. Coffing and others, who have secured to them some measure of Christian education, and roused them to the hopes and aspirations of a better life.

From Eastern Turkey comes the sad story of famine, of relief by missionaries to multitudes, through funds raised in this country and in Great Britain. Yet out of the depths of poverty the offerings of the churches for the support of the gospel and of schools have increased. Even in Mardin, where the famine was sorest, a gain is reported; and in the Harpoot field the advance is from $3,320 to over $5,000 the present year. No better evidence could be given of a genuine interest in the gospel, and no stronger claim presented to the Christian church for aid and sympathy in behalf of those who are doing their best to help themselves. Vigorous measures are in progress at Erzroom and Van to supply the demands of a higher Christian education; while from Mardin come the most earnest appeals for enlargement in that quarter so as to carry the message of life down the Euphrates and Tigris beyond Mosul to Bagdad.

India and Ceylon. — No marked changes have occurred in these missions the past year. The work has made steady progress. The healthful condition of the native churches is seen in the fact that nearly all have had additions on profession

of faith. Nineteen out of twenty-four churches in the Mahratta field, eleven out of thirteen in Ceylon, and thirty-two out of the thirty-three in the Madura mission, report such additions. A like healthful progress is observed in efforts to sustain their own institutions till it has come to be a recognized principle in the Madura Mission that every pastor is to be sustained by his own people ; and in Ceylon almost the entire expense of schools, now embracing over seven thousand youth of both sexes, has ceased to be a charge upon the Board. Quite after the manner of home churches, a village church near Ahmednuggur sends off a colony to organize a new church in another village, erects a chapel for its own use, planning the work, paying the bills, while supporting its own pastor. It ought to be added, that the pastor set his people the example of self-denial by selling his clock to obtain funds to build the chapel. The growth in grace and true consecration to Christ have seemed to keep pace in some measure with the sense of personal responsibility for the support of the gospel.

At Bombay, a new interest is manifest among Mohammedans, who come in large numbers to public religious services. Brahman youth who are being educated by the government, attend the Sabbath-schools in Ahmednuggur, conducted by native Christians, under the care of Mrs. Hume. In Satara a hundred native boys of various castes, some in costumes indicative of rank and wealth, and some in almost entire undress, sit on the bare floor side by side, and listen, Sabbath after Sabbath, to the story of the cross. These facts show a surprising change in the popular sentiment as compared with that of former years. The awakening reported last year among the Tamil population of South India, in which the Madura Mission shared, has been proved to be a genuine work of grace by the permanence of its results. A very few have gone back to heathenism, while their places have been more than filled by the accession of others to the churches and to the Christian community. In Ceylon much has been done to bring the truths of the gospel to the hearts of the people by personal labor with individuals at their homes, in addition to the ordinary religious services. Everything seems ready for a great awakening, — waiting only the quickening influences of the Holy Spirit.

The medical work in these missions is found especially helpful in winning a regard for the missionary, and preparing the way to receive the truth. Woman's work, too, is making good progress, though it is still felt in some quarters that married ladies have advantages over the unmarried in reaching their own sex. The success attending the unmarried ladies, however, is such as to gratify the most generous Christian ambition. The demand for higher education is indicative of the new life and aspirations of the people through the quickening influences of the gospel.

China. — Dr. Blodget, of Peking, reviews carefully the work of the Board in China since its humble beginning outside of the walls of Canton fifty years ago. The change in China has been slow, but really a very great one. The country is open throughout its vast domain. The gospel has vindicated its divine power in the changed lives and character of thousands ; and more or less of the truth has found its way into regions not yet visited by the missionary, or even by the native preacher. A population as large as that of the United States, uncared for by any other society, may be found to the west of the stations of this Board in North China, waiting for the gospel message ; yet the only reënforcement of

ordained missionaries that we could send consisted of but two men where two hundred would have been the more fitting number, each of whom would have had a parish of a quarter of a million of souls! And the little reënforcement left one missionary just home from China, in broken health, and on their way to the steamer at San Francisco, they met another returning with his invalid wife. There is thus no actual increase the present year to the number of ordained missionaries in China. One of the long-sought-for medical men has, however, been added to the mission staff in North China.

The Foochow mission has been much hindered by the failure of health, first of one and then of another of the mission circle. The new station at Shau-wu has not proved as healthful as anticipated. Still, there has been much to encourage in the medical and educational work, as well as in labors for women and in the growing usefulness of the native preachers.

A new station is to be organized in the Shantung province to the south of Peking, in the region of the recent remarkable religious awakening. The addition of two hundred members to the churches, the fidelity to their covenant vows of large numbers brought in last year, and the growing interest in the missionaries personally and in their message, have greatly cheered the hearts of the missionaries, and led them to the most earnest pleading for reënforcement to enter the waving harvest field. The missionary ladies find their time and strength fully occupied, and even overtaxed, in their labors for women. Much, too, is anticipated from medical work as an auxiliary agency. On the other hand, the raising of opium, and its use constantly increasing among the people, are grave hindrances to the work, — while they make the need of the gospel only the more apparent.

Japan. — Missionaries are still subject to the same restrictions as other foreigners as to living at the open ports, though special permits are given by the government for definite periods of residence, as for three or four years in the interior. But native preachers can go anywhere preaching the gospel. This fact gives special importance to the training school at Kioto, which has had an attendance of eighty-eight students, of whom eleven have united with the church during the year. The necessity of the most thorough discipline to meet the rampant materialism and infidelity, already introduced from abroad, is fully recognized. The English course, embracing the study of the classics, and such text-books as are usually taught in this country, has been extended to five years. Then follows a special theological course of two years for such young men as are proposing to enter the ministry. To meet the pressing need of preachers a special course of Biblical instruction has been provided for such as cannot take a full course.

The schools for girls at Kobe, Kioto, and Osaka, have had over one hundred and twenty pupils; and the course of study includes many of the branches taught in high schools in this country, only giving more prominence to Bible studies.

Four churches were organized during the year, and five pastors, graduates from the Kioto school, have been installed. The sixteen churches have an aggregate membership of five hundred and fourteen. Twelve of these churches received no assistance from the mission treasury, though some aid was rendered them privately by individual missionaries. One of the missionaries computes

that the contributions of the members of these Japanese churches would been equivalent here to an average of not less than $20 per member. Indeed, the desire of independence of all aid from abroad, carried too far, may yet stand in the way of the best interest of the cause. The pastors have led their people in the practice of self-denial, some of them accepting for salaries a fifth, or even a tenth, of what they might have received in the government service.

Opportunities for work among women abound on every hand, and the results are most encouraging. So pressing are the calls for such labor that it is by no means easy to retain missionary ladies in charge of schools. The medical work, too, continues with unabated interest. The mission have issued about two millions of pages of Christian literature during the year, including a religious newspaper, the only one of the kind in the Empire. The event of the year, however, was the completion of the translation of the New Testament, in April last, on which Dr. Greene, with others, has been employed for the last six years.

The remarkable success of this mission thus far must not blind us to the hard and patient work that is to be done before Japan is won to the gospel of Christ.

Micronesia. — Carefully revised reports sent up from the different islands show that the results are quite beyond former estimates. The number actually gathered into Christian churches is nearly three thousand instead of two thirds that number hitherto reported. While there is less of activity, and even decline at some points, very remarkable interest is shown at others. At Tapiteuea, in the Gilbert group, a Hawaiian missionary has received at church communion over three hundred members within a period of four months. The school there is attended by fathers and mothers, and even grandparents, as well as by the children, and congregations on the Sabbath range from one to two thousand in number, recalling the great awakening in the Sandwich Islands.

Two American missionaries are to be located in this group with a view to extending the work and giving it permanence by raising up a native ministry. Kusaie is to be made the headquarters of labor in the Marshall Islands, and a training school has been begun there. From Ponape, as a center in the Caroline group, the work is spreading ever farther to the westward. It is to be regretted that Mr. Sturges has been obliged to leave his loved work for a season of rest; but the day before he left he received fifty-eight members to the church on one of the islands of his parish, ordained the pastor, and addressed a congregation of well dressed natives, numbering not far from one thousand. The memory of that day may cheer him in his absence.

Papal Lands. — The opposition to the gospel in papal lands continues as bitter as ever, while the methods in which it is expressed differ according to the intelligence of the people and the degree of violence that may be indulged with impunity. In Mexico, at a village near Guadalajara, on the first Sabbath of August last, a fanatical mob was infuriated by the harangues and personal presence and influence of a priest, to attack a little company of Protestants with stones and fire-arms, killing a most worthy native preacher and severely injuring a fellow church-member, while the rest of the party escaped. It is estimated that within a period of ten years not less than one hundred Protestants have fallen victims to violence in Mexico. Violence is seldom resorted to in Spain, though faithful colporters touring in the country districts are never

wholly safe. Social ostracism and intrigue, and such hindrances as unfriendly local authorities can interpose, are the usual resort. In Austria the forms of law carefully devised for the purpose are found adequate greatly to embarrass when insufficient wholly to restrain evangelical effort. Still the work goes on. The leaven of the gospel works its changes in individual hearts and lives. Churches of living Christians are gathered. The opposition advertises the presence and influence of the missionary, and thus prepares the ground for the sowing of the good seed of the Word. Progress is slow against the greatest odds, — against a system of error fortified at every point and most ingeniously adapted to hold men in spiritual bondage, — but the importance of missionary effort in papal lands, as a means of awakening the people to just views of the nature of the gospel, and as a means of working a reform in existing religious institutions, if nothing more is accomplished, is more and more evident after each year's experience.

Through the efforts of the Evangelical Alliance some of the restrictions imposed on religious liberty in the Austrian Empire have been removed ; but the artifices of ecclesiastics are still sufficient to hinder the free proclamation of the gospel, and to impose many hardships on those who accept it in its purity. The organization of a church in Pragu , wl ich took the name of the Free Reformed Church, has called out much discussion in the public newspapers. Thus, whether of envy or of strife or of good-will, the gospel is made known, and attention called to a purer faith. A good work is in progress whose value will yet be recognized in a regenerated Austria.

The Dakotas. — Three facts are worthy of special attention in this mission : the addition of sixty members to the eight churches on profession of faith, showing a healthful growth of the churches ; the greatly increased interest in education seen in the large number of youth of both sexes in attendance at the boarding schools in the Santee and Sissiton agencies ; and the progress made by those who have taken homesteads of their own, and are fully entered on the path of civilization. New and more convenient buildings have been erected, and arrangements are in progress to provide teachers and preachers to labor among the wild Sioux in other portions of the territory. At this juncture, by a new ruling of the Commissioner of Indian Affairs, the mission is restricted to such localities as it now occupies, a restriction on religious liberty that has had no precedent in the experience of this Board. It is confidently expected that on full consideration of the case this action will be revoked ; otherwise the American Board, after the labors of five hundred missionaries among fifteen different tribes, — after the expenditure of a million and a half of dollars, the organization of fifty churches of more than four thousand members, and the introduction of the arts and usages of civilized life among thousands more, — will be compelled to desist from further efforts for the social and moral elevation of these men of the forest.

CONCLUSION.

The marked events of the year are the great revival at Marash ; the religious interest continued so healthfully in the Shantung Province of North China, in the Madura and Micronesian missions ; the enlargement in North China, Micronesia, and among the Dakotas ; the organization of new missions in Africa ;

the demand for higher education in Japan, India, and the Turkish Empire; and remarkable openings for woman's work in nearly all the mission fields, requiring a large increase of missionaries and expenditure to meet the opportunity.

The statistics show an increase at almost every point save in the working-force of missionaries; a hundred more places in which the gospel is preached; eleven more churches organized; nearly twenty-five hundred more on the roll of church membership; four hundred more youth in higher institutions of learning; a thousand more in common schools; hundreds, perhaps thousands, more of women reached by Christian influences in their homes; a Christian literature scattering its leaves more and more widely in advance of all other agencies; and as expressive of the appreciation of the people for the gospel and its results, larger sums than ever before raised and expended on our mission fields, amounting in the aggregate during the year to not far from $50,000.

The review of the year may well lead us to ascriptions of praise and thanksgiving to the Head of the church, and inspire us with new hope and generous anticipations for the future.

GENERAL SUMMARY.

[Note. — A revision of this Summary, made possible by the receipt of later returns from some of the missions, will be given in the *Herald* for January next.]

Missions.

Number of Missions	17
Number of Stations	75
Number of Out-stations	639

Laborers Employed.

Number of ordained Missionaries[1] (7 being Physicians)	156	
Number of Physicians not ordained	6	
Number of other Male Assistants	8	
Number of Female Assistants[2]	246	
Whole number of laborers sent from this country	—	416
Number of Native Pastors	142	
Number of Native Preachers and Catechists	425	
Number of Native School Teachers	528	
Number of other Native Helpers	174	— 1,269
Whole number of laborers connected with the Missions		— 1,685

The Press.

Pages printed, as far as reported (Turkish, Japan, North China, and Zulu Missions only)	20,606,478

The Churches.

Number of Churches	272
Number of Church Members, as nearly as can be learned	17,165
Added during the year, as nearly as can be learned, with additions not previously reported	2,485

Educational Department.

Number of Training, Theological Schools, and Station Classes	29	
Number of Pupils in the above	1,051	
Number of Boarding-schools for Girls	37	
Number of Pupils in Boarding-schools for Girls	1,361	
Number of Common Schools	709	
Number of Pupils in Common Schools	25,374	
Whole number of Pupils	—	28,098

[1] Including nine still supported at the Sandwich Islands.

[2] Including eleven at the Sandwich Islands.

HOW SHALL THE CALL FOR MISSIONARY LABORERS BE MET?

BY REV. EDMUND K. ALDEN, D.D., HOME SECRETARY.

[*A paper presented at the Annual Meeting, Lowell, Mass., October 6, 1880.*]

It is the definite problem of the foreign missionary enterprise to establish in heathen lands self-supporting and self-propagating Christian churches, including a permanent Christian ministry. We are not undertaking to raise up and send forth from ourselves a sufficient number of messengers personally to carry the gospel to all the millions of China ; but we are undertaking to raise up and send forth a sufficient number of evangelistic educators, thoroughly to plant Christian institutions, not only throughout China, but throughout every continent and on every shore, so that upon their own native soil shall be trained up and sent forth the needed multitude of messengers. It is this fundamental principle, underlying the whole method of our work, which determines both the number and the quality of the men it summons into its service. What this signifies, as related to our own missionary fields, may be appropriately presented as one of the topics calling for the serious consideration of this Board at our present meeting.

GRAVITY OF THE QUESTION.

The importance of the subject may be illustrated by presenting three or four practical inquiries which have been pressing upon us continuously during the year.

1. Where are the men so long and so earnestly called for by our brethren in Mardin, who shall enable them to extend their work down the Tigris to Mosûl and Bagdad ?

2. Where are the men to reoccupy Aleppo, and henceforth to hold that important center of influence for Christ ?

3. Where are the men, qualified for the trust, who shall perfect the arrangements already commenced for making the needed explorations, and establishing our new missions in Africa ? A work so serious and difficult demands not only self-sacrificing missionary consecration, but, in more directions than one, eminent ability.[1] The voice of the Lord has been sounding like a trumpet all through the year, "Whom shall I send ? and who will go for us ?" Where are the eight or ten additional men, two of them physicians, needed for this work, and the other eight or ten prepared soon to follow as reënforcements ?

4. Where is our Northern China band of from twelve to twenty men, half of them distributed among the important stations now held by our mission, and the other half planting new stations, preparing not only vigorously to occupy the province of Shantung, but to explore westward and southward, and to take possession of the almost entirely unevangelized provinces of Shansi, and Shensi, and Honan, with their more than fifty millions of people ?

These special appeals, it must be remembered, are supplementary to the continuous calls for reënforcement from nearly all our mission fields. Most urgent has been the pressure during the entire year for at least thirty new men, five of them experienced physicians. And this pressure is to continue during the year to come, and during the years which are to follow.

It is not a new inquiry, but as our work steadily enlarges, it is every year more significant. Where shall the men be found possessed of the right qualifications, thoroughly trained and consecrated, in sufficient numbers for the present necessity, and how shall the number be kept good and increased as the years move on ? This is one of the most urgent and possibly the most important of all our missionary problems, and it calls for our best thought and most practical wisdom. We must rely instrumentally upon the living messengers. Where shall they be found ?

[1] "It needs remarkable men, noted for spiritual enlightenment, intelligence, and strength of character, in order to work successfully among barbarous people." — *Dr. Christlieb.*

OUR MISSIONARY HISTORY.

In endeavoring to reply to this question we may receive valuable hints from our own missionary history. During the past seventy years there have been registered upon the missionary roll of the American Board the names of several hundred devoted men, who have gladly consecrated their lives to this good work, and who have proved by the fruit of their labors that they were the called of God for this precise service. Some of them have been pioneers in establishing missions under circumstances exceptionally difficult, and they have shown by their success that they possessed the qualifications for the trust. Some of them have grappled with the most intractable languages, and have compelled those languages to proclaim Christ to the saving of souls and the upbuilding of the Christian church. Some of them have not only translated the entire Bible, but have first constructed the written characters into which the Word has been translated, and have taught these new tongues to sing the new song. Along our missionary annals there has been somewhere represented every department of successful missionary work, from the first approach to savage tribes to the highest educational training under which cultivated minds have been fitted for largest usefulness as educators of others.

We may well ask, whence came these men, five hundred and more, during the past seventy years? Whence came the one hundred and fifty now in active service, not a large number indeed as related to the sources of supply, or as related to the wants of the missionary fields, but a select and representative body, whose history may possibly be instructive? Out of every one hundred ordained ministers connected with the churches which have been regarded as the constituency of this American Board during recent years, there have gone forth to the unevangelized, including among these unevangelized peoples our own Indian tribes, upon an average less than five. Ninety-five out of a hundred are laboring among the churches of our own land. How came it that even four or five went forth to foreign lands? If we can answer this question, it may be the answer will suggest a method of increasing the four or five to ten. Should the five be multiplied by five, three fourths of the educated ministry of our churches would still be left upon our own shores. Possibly the foreign representation would not even then be disproportionately large. Thanks be to God for the honored four or five! Whence came they?

As a rule, the missionary purpose, if it is formed at all so as to go into execution, is formed in early life. Even if the execution, for sufficient reasons, is deferred to mature years, with rare exceptions the impulse was given in childhood or youth. In asking, therefore, for the secret of missionary consecration, we immediately enter upon two lines of inquiry. (1.) Where was the man born, and what was his early religious history in the home and in the church? What was the atmosphere he breathed during the formative years of childhood from parental example and training, and from pastoral and Sabbath-school instruction? (2.) Where was he educated? Under what tuition in the school, the college, and the theological seminary? What was the training of those momentous years during which, in fellowship with other minds aspiring after knowledge, the boy became the man? Follow out these two lines of inquiry with some carefulness, and the hints we receive as to foreign missionary consecration, or its lack, are quite suggestive.

Take for example the first group of names associated with our early missionary history, Mills, Richards, Hall, Newell, Nott, Judson, Rice. All of them were from Christian homes, a part of them with an early parental consecration which had marked features; three of them were sons of ministers; four of them were at Williams College; all seven of them were together at Andover Seminary, in conference with such advisers as Stuart, and Woods, and Porter, supplemented by Spring, and Worcester, and Griffin, and Morse. It is not strange that under these influences the fervent missionary spirit of individuals, thus brought together, became a "baptism of fire."

Follow on a little later. Poor and Nichols are from Dartmouth College; Warren and Graves from Middlebury; Meigs is from Yale, and Kingsbury from Brown; but they are all, with Bardwell also, students together at Andover Seminary.

Follow on two or three years later: Parsons, Fisk, Winslow, and Bingham are from Middlebury College; Thurston and Bird from Yale; Spaulding, Temple, and Goodell from Dartmouth; Jonas King from Williams; all of them, with Byington also, are nearly contemporaneous at Andover Seminary.

Pass on only a few years, and from the collegiate side there flows in a small stream, beginning in 1823 with David O. Allen, soon broadening and deepening into a strong current, introducing such names as Story Hebard, Justin Perkins, Benjamin Schneider, Elias Riggs, Philander O. Powers, Elijah C. Bridgman, Henry Lyman, Henry Homes, and nearly a hundred more, bringing to the front as an educational missionary power, Amherst College, and adding a long and honored list to the missionary graduates of Andover Seminary.

As we come down to more recent years, although our main sources of supply have continued to be our New England colleges and seminaries, Amherst and Andover taking the lead, other names have been added which are somewhat suggestive. While Harvard College has given us during the entire seventy years but four of its graduates, only one of whom is now living, Beloit, Wis., which was founded only thirty-three years ago, has given us twelve, of whom eleven are now in active service. Other Western institutions, nearly all of them yet quite young, have added twenty-three to the number.

OUR PRESENT RECORD.

The record of our present roll of ordained missionaries now on the field is quite suggestive. Of one hundred and thirty-nine who received a collegiate education, thirty are alumni of Amherst; twenty-two of Williams; fifteen of Yale; eleven of Beloit; seven of Dartmouth; six of New Jersey; five each of Bowdoin and of Oberlin; four each of Middlebury and of Hamilton; three each of the University of Vermont, of Western Reserve, and of Illinois; two each of Union, of Knox, and of Ripon; and the remaining sixteen represent sixteen institutions, one of which is Harvard, and one of which is Iowa. Nearly forty per cent. of the whole are from Amherst and Williams; and more than twenty per cent. from the young institutions of the West.

Of one hundred and fifty graduates of theological seminaries, fifty-one are from Andover; thirty from Union, New York; thirteen from Hartford; eleven from Chicago; nine each from Bangor and from Auburn; seven each from New Haven and from Princeton; five from Lane; four from Oberlin; two from the Pacific of California; and one each from Western Reserve and from two institutions in Canada. Thirty-four per cent. of the whole are from Andover; twenty per cent. from New York; and sixteen per cent. from Chicago and Hartford united.

Of one hundred and forty whose early history is known, one hundred and twenty-two were blessed with the instructions of both a godly father and mother. Of the remaining eighteen, nine have rejoiced in a Christian mother, and three in a Christian father, leaving only six whose parents were neither of them members of a Christian church. Thirty-five of the number are sons of Christian ministers, twenty-three of them of foreign missionaries.

Of one hundred and twenty-one who were born in this country, thirty are sons of Massachusetts, fifteen of Connecticut, nine of Vermont, and seven each of Maine and of New Hampshire, making a total of sixty-eight of New England birth. Thirty were born in the Middle States, twenty of them in New York. The remaining twenty-three are from the States of the Interior, eleven of the number having been born in Ohio. Did time permit a mention of the names of the towns where our missionaries were born, the record itself would indicate to those who are acquainted with the local history that almost without exception they were favored with early religious training

under a faithful ministry. To this same religious training, including and usually emphasizing the Christian home, and to the educational influence along the collegiate and theological course of study, nearly all trace their personal missionary consecration.

TESTIMONIES.

The dedication of a volume written by one of our missionaries is in these words: "To my mother, who from my earliest years led me to the prayer-meeting and the monthly concert, and thus to Christ and an interest in missions, and then in her age and widowhood sent me to the foreign field." Another writes: "By my own consecration in childhood, often reaffirmed in riper years, I stand pledged to the foreign missionary work." A third testifies: "I was consecrated to this work in baptism by my parents." A fourth: "I never remember the time when I did not see the possibility of being called to leave father and mother and go to distant lands for Christ's sake." A fifth: "Among the last words of my father, who died when I was four years old, to my mother were these, 'Remember the missionary cause and bring up our children to remember the missionary cause." A sixth: "I am here because my sainted mother desired herself to be a missionary and consecrated me to the work before I was born."

There is a different style of testimony from this of which several illustrations might be given. One may suffice as an example: "The paramount question for every Christian to consider is how and where he can do the most good. This question I have endeavored carefully and prayerfully to consider. With the light which I have, it has not been a difficult matter to see that, notwithstanding the great destitution of our own country, the demand for preachers is greater among the heathen than at home. The darkness in America is extensive, but it is voluntary; while among the nations the true light has never yet arisen. These considerations, and such as these, soon led me to choose this field of labor. To abandon thus suddenly all my plans for the future and to enter at once upon missionary labor has cost me a severe struggle." He who uttered these manly words more than twenty years ago, and during this period has proved himself to be "a workman that needeth not to be ashamed," is the representative of a considerable number of missionaries now in active service.

Another, after ten years of faithful labor, has recently expressed his thought in these words: "I cannot doubt that there will be found young men who have given themselves wholly to the Master's work, who will heed the call for help in China and in other fields. Some men excuse themselves from missionary work because they feel themselves fitted by talent and culture for responsible places at home. Others for lack of talent and culture. I know that my own call came in this form. If others better fitted for the work do not feel the call, then the lot is upon me. And I have never seen a day or hour in which I regretted my decision to work for souls among the heathen."

PRACTICAL SUGGESTIONS.

Passing from this historic review, certain practical suggestions may be appropriately emphasized.

I. *Our foreign missionaries occupy a peculiarly interesting and responsible position as related both to the body of Christians they represent and to the immense work they are undertaking.*

According to our latest statistics, of the nearly 383,000 members of Congregational churches in the United States, over 128,000 are men. Of this number over 3,500 are ordained preachers of the gospel, about 2,500 of them in the active service of the pastorate, — none too many for our more than 3,600 churches, about 1,000 of which are in some measure dependent upon their sister churches for support. That one in fifty of the male membership of our churches should be in the active pastorate is not too large a proportion if we distribute them fairly over the entire country, giving special

prominence to the most destitute parts and vigorously prosecuting our pioneer home missionary work. But at the same time, we must not forget, we are carrying on a widely-extended work in behalf of unevangelized peoples, of whom at least 100,000,000 are specially committed to our trust. And for this work we furnish from these same churches, one hundred and twenty-five men. While, therefore, of the male membership of the churches one in fifty is in the active home pastorate, only one in one thousand is in the foreign missionary service. Who can estimate the importance of the honorable and responsible position held by every such man?

II. *It is evident that there is abundant occasion for giving prominence to the distinctive features and the peculiar claims of foreign missions.*

As the character of the work is special, and the difficulties of the work are special, these specialties must be emphasized if they are to be met. It is not the same thing to preach Christ in one's own native tongue, and to master the idioms of a new tongue so as to preach Christ with equal facility through that foreign channel. It is not the same thing to labor among men in a Christian land, surrounded by all the helps afforded by Christian institutions, and to deal with the darkness and prejudices of absolute heathenism. It is not the same thing to dwell among a people already substantially evangelized, and to lay the first foundations by which a people after decades of years of such foundation-work are to become evangelized. Whatever may be the so-called "heathenism at home" anywhere in a Christian land, it is by no means the same thing as the heathenism of India or China or Africa. However needy we may be in a hundred directions in Christian lands, we must never put these necessities upon the same level with those of unevangelized lands. There is no comparison between the two except by contrast, and the contrast can hardly be presented in too vivid colors. On the one side, we are undertaking to preserve our Christian heritage, and to enlarge it so that Christ shall rule supreme, — a most magnificent work, essential to the triumph of Christianity in the world; but the instrumental workers are numbered literally by tens of thousands, with all the facilities of established Christian institutions; one man in seven is a member of an evangelical Christian church, and one in seven hundred is an evangelical minister of Christ. On the other hand, the representatives of false religions are counted not only by tens, but by hundreds of thousands, with all the surroundings heathen, and the Christian workers are a few isolated individuals undertaking in the name of God to upheave the accumulated weight of centuries of heathen darkness and error, and to substitute Christianity as the controlling force. A most daring and sublime attempt, but how different from any possible work in Christian lands! If we are to raise up the men who are successfully to prosecute this work upon any enlarged plan, we must certainly recognize the work in its definite features, and we must allow it to present its own peculiar claims.

III. *Still more particularly the missionary idea must become the central thought of the individual Christian and of the Christian home, so that it shall both pervade and guide personal and social Christian life.*

In other words, our Christianity must aim definitely for the spread of the gospel throughout the world, if it is to be genuine Christianity in its regnant power. Whatever subordinately can come into this main channel is right; but first, midst, last, and continuous, must be the endeavor to carry the good news to the unevangelized. Christian culture under Christian instruction is to hold its important place; but it is always secondary, and the primary and dominant purpose must be the communication of the tidings to those who know them not. If the messengers are to be multiplied to any adequate degree, somehow this thought must rule supreme, entering into the beginnings, and guiding the growth of the Christian life, and pervading the Christian church. As there is something which we appropriately call the atmosphere of the Christian home, and the atmosphere of the enlarged Christian community,

something we seem to breathe as air, giving tone to the thought, the conversation, the worship, the work, this atmosphere must become in the broadest sense missionary. It must be felt and acknowledged that our business here is to proclaim Christ to the unevangelized nations. For this we were born in a Christian land, for this we possess all these Christian privileges, and have been entrusted with these opportunities and powers; not for our own emolument, or our own culture, or our own highest Christian joy even, but for the most rapid and permanent diffusion of the knowledge of Christ in our own day throughout the world, — our own homes, our own commonwealth, our own land, of course, included, but only included, — our field the world, and our first and definite aim its darkest and most unevangelized parts.[1] That type of Christianity which will instantly respond to this idea must become controlling in the individual, in the home, and in the church, if we are to raise up messengers on any enlarged scale for the proclamation of Christ in heathen lands. In the language of a veteran missionary, "The spirit of missions must Christianize the church before the church can Christianize the world."

But who are to educate the individual Christian, the Christian home, and the Christian church into this type of Christianity? In reply to this question we may advance one step further.

IV. *With peculiar emphasis must this foreign missionary idea be made prominent in every department of the pastoral and evangelistic work of our own land.*

If there is an atmosphere in a Christian church, there is an atmosphere about a Christian pulpit, and that atmosphere will soon be felt throughout the church and the Sunday-school and the community. Not only may it be serious or frivolous, intellectual or emotional, cold or sympathetic, controversial or winning, but in each of these varieties, and in many others which might be mentioned, it may move in a narrow circle, or it may reach out afar. And in its evangelistic outreach it may or it may not be distinctively foreign missionary. There is a style of public worship which is continuously expressive of the consecration of hearts devoted as their main business to the proclamation of the gospel of Christ throughout the world; and there is a worship where the spirit of the prayer, "Thy kingdom come; Thy will be done in earth as it is in heaven," is painfully wanting. So with the public discourse; the themes selected and the manner of their treatment either lead forth to the one great end of life, or stop somewhere short of it. So in personal pastoral intercourse; there is a search after a type of Christianity which is to proclaim Christ throughout the world, or for something inferior to this. Now if the select messengers are to be found of the right quality and in adequate numbers to carry the gospel to heathen lands, this must constitute a definite part of the ministrations of the pulpit. It must enter into the first teachings in the formation of a church, and must pervade all its life as it moves on, everything as to itself being subordinate to its widest power as related to the spread of the gospel throughout the world. It matters not whether the church is small or large, whether it is on the remotest outskirts of a pioneer home-missionary field or in the most conspicuous center of a city of churches, whether it is in Massachusetts or Colorado, whether it is among our aboriginal tribes or among the freedmen of the south, the faithful pulpit will emphasize distinctively, "Go ye into all the world and preach the gospel to every creature." For the purpose of proclaiming the Christ who gave this command that pulpit exists, — that church exists. And if the church is to be thoroughly missionary, the pulpit from the beginning, and all through the history, must lead the way.

This idea must enter into and pervade our entire work of home evangelization and

[1] "*To make Christianity the religion of the human race*, — this is what we need to arouse zeal, to quicken intelligence, to expand our liberality, to build up colleges and all Church institutions, to banish doubt and fear, and to fill our hearts with gladness and strength. This is the infallible way to demonstrate that it is Christianity. Christ is not our Christ in the full import of his character until he is the Christ of all the world." — *Advocate of Missions.*

of home missions.[1] Not only in a remote and general sense but in a distinct and definite sense, every blow struck for the maintenance of the gospel at home must be aiming specifically for the proclamation of that gospel to the ends of the earth. This purpose must be kept supreme in the spirit of the prayer, "God be merciful unto us, and bless us; and cause his face to shine upon us; That thy way may be known upon earth, thy saving health among all nations." Whenever this idea is distinctively acted upon, it multiplies and intensifies the home force tenfold. For then only are the complete energies called forth and in the right direction.[2] Our purpose must be one all over the field in every department, always pushing the inquiry, How shall we most swiftly and successfully proclaim Christ to the unevangelized nations?

Whoever faithfully preaches and conscientiously lives on this basis, wherever his nominal dwelling-place may be, and whatever his formal sphere of labor, is a missionary to the heathen world. This spirit must preëminently characterize the truly missionary pulpit.

V. *But who are to educate this missionary pulpit? The reply to this question brings us directly to our centers of academic, collegiate, and theological training.*

It was a far-seeing woman who suggested to her husband in Salem, in 1806, that the money which they together had consecrated to foreign missions might well be devoted in part to the endowment of the institution which should furnish the missionaries. That $10,000, thus consecrated three and a half years before the American Board was organized, has gone into the foreign missionary work just as truly as the later bequest of $30,000. And so will it continue as long as the divinity-school on Andover hill educates foreign missionaries. Should it cease to continue prominent in this department of its work, it will betray its trust.

The question of establishing special schools for missionary education has been mooted of late, as occasionally during former years. Some such schools exist in the mother-country and upon the continent. The question of founding a specific foreign missionary professorship in our theological institutions is now under discussion,[3] and in one institution is on trial. Foreign missionary lectureships have been instituted. Whatever may be our judgment in relation to any one, or to all of these subordinate inquiries, we must remember that they are subordinate. The main question is more fundamental and sweeping, namely: What is the spirit of the institution itself, pervading its entire curriculum and giving tone to its whole conscious and unconscious influence? Is the claim of foreign missions a marked feature throughout the course of study from the beginning to the end? Is it emphatically the goal toward which the eye is directed in the critical study of the Scriptures,[4] in grappling with the great themes of theology, in tracing the divine movements in the history of the church

[1] "Look among the earliest, the most laborious, and the most earnest friends of missions to the destitute of Christian countries, and you will find them the most ready to make sacrifices for the support of missions abroad. Further, among the most generous contributors to the funds for evangelizing pagans, you will find missionaries to our new settlements, who, from the small stipend allowed them for their severe labors, strive to save something to be sent for the relief of the perishing heathen. The reason, however, of this liberality is not difficult to be assigned. The man that had sighed over the wants of his brethren scattered in the wilderness, who yet have very considerable means of being acquainted with the Gospel, would of course weep over the wretched condition of millions, partakers of the same flesh and blood, and destined to the same future unalterable state, to whose dark minds a single ray of divine light never yet penetrated, but who are held in the most abject slavery to every kind of delusion, superstition, and device of Satan." — *Jeremiah Evarts.*

[2] "The smallest denominations, as soon as they have a roof upon their home church, start for the great battle-field, because they know that it is in foreign missions that the strength and health of their inner life can best be proven. If a church can do nothing for the conquest of the world in foreign missions she will soon begin to die at home. If, as Max Müller confesses, Christianity be a missionary religion, in its very nature converting, advancing, aggressive, encompassing the world, a church which does no mission work shows by this that it is falling away from the great idea and task of Christianity, — shows its internal death." — *Dr. Christlieb.*

[3] See *Bib. Sacra*, vol. xxxiii., p. 464.

[4] "Missions and their present history claim more regard from our theological professors, not only in practical theology, where this usually begins, but also in history and exegesis: *e. g.*, in expounding the Acts, Pastoral Epistles, and Prophets." — *Dr. Christlieb.*

and in preparing to present powerfully and persuasively the truth to individuals, and to congregations? Is the thought supreme with the teachers, that they are training these men for missionary work, — a goodly number of the finest scholars, of the choicest minds, of those who are most thoroughly equipped, to be personally leaders in the most aggressive form of the great conflict of Christianity with heathenism, and all of them to be filled with the same spirit, and to be prosecuting the same work here at home? And is this the dominant purpose among those who are taught?[1]

We may put substantially the same question to teachers and pupils in our Christian colleges. If an institution has been founded and dedicated "Christo et ecclesiæ," as one of its definite aims, to train up an evangelical ministry, and if it be one of the essentials of such a ministry that it proclaim the evangel to the unevangelized, then every such institution, both in the substance and spirit of its instruction, must emphasize foreign missions. As far as the spirit of Christianity is controlling in the education it must be a Christianity which is to be diffused throughout the world. If, then, the college is truly Christian, it will train the select and equipped men for the messengers. No one need fear that such a spirit as this will narrow the education. Rather will it expand and deepen it in every department. For no men require a more thorough training from the beginning to the completion of their preparatory studies than those who are to be the leaders and founders for other lands, and races, and generations.[2] The idea is animating to the last degree for both teachers and taught.

We cannot pursue this theme into the many broad fields of thought and inquiry into which it is opening. These will be presented without doubt in rich variety in its discussion at this Annual Meeting, we trust also in many pulpits, and by many pens during the coming months. It is enough for the purpose of the Prudential Committee in the present paper if the gravity of the theme may be so impressed upon the members of this Board that we shall surrender to it our most prayerful thought, and our wisest practical judgment. For with us its application is immediate and most pressing.

THE IMMEDIATE URGENCY OF THE CALL.

From some source the number of our ordained laborers must be considerably increased or our work in several of our fields will be seriously crippled. From some source this increased supply of laborers must steadily continue during a succession of years. It is idle for us to enlarge our fields and to broaden our educational and evangelistic work, unless we are to multiply the educators and the leaders who are to train and superintend this increased native agency. And these educators and leaders must be our choicest and ablest young men. Thirty such men, as already stated, is the *minimum* number we need immediately, and shall continue to need in succession from year to year.

We commend the inquiry to the guardians and professors of our theological semina-

[1] "Japan and China must not be excluded from the problem of the age. India with its myriads, hapless Africa and the islands of the ocean, must be regarded. The problem comprehends the necessity and the condition of the race. A ministry for this age which comprehends its vocation is a ministry fitted for this broad enterprise, and ready for the Master's work wherever the call is heard. Mankind is the object of its regard and hope." — *Seth Sweetser, D. D.*

"There has lately been an elaborate and powerful pleading in a valuable German magazine, for the study of missions being made a regular part of university study. At all events, the study ought to be carried to a much larger extent than it has yet been, even in our best equipped theological halls. Moreover, is there not in the theological curriculum an error ruling from the outset? Is it not taken for granted that the men entering on the theological study are to be trained for home work, with an exceptional man here and there, who has elected the foreign field? Ought not the whole Church — parents, pastors, examining presbyteries, and professors — press it on the mind of the student that the field is the world, and that unless he can prove that he is specially called to work at home, he is bound to speed to the rescue of the far mightier multitudes that are perishing abroad?" — *Dr. J. Murray Mitchell.*

[2] "The Church must send her ablest, most highly educated, and best men to the heathen; for the work in the foreign field is more difficult than at home." — *Dr. Livingstone.*

"Not only are good linguists necessary but eminently theologians also, in order to oppose the inflowing tide of unbelief with a thorough and enduring Christian apologetical literature." — *Dr. Christlieb.*

ries and of our Christian colleges. Can you furnish us these thirty of your ablest men? We commend the inquiry to pastors of churches. Can you find in your congregations one or more of these choice candidates for this select work? Can you find the Christian fathers and mothers who are thus definitely consecrating and training their children?[1] They are as likely to be in one of the mountain towns of one of the smaller churches of northern New England, or in one of the pioneer home-missionary churches beyond the Missouri, as anywhere else. We commend the inquiry to young pastors. Of our present corps of laborers twenty-one exchanged pastorates at home for the missionary field abroad. Some of them went from the northwestern frontier, and some from the well established churches of the East. They have never regretted their choice, and they are among our most efficient laborers. We shall not object to five such men each year.

SPECIAL APPEAL TO YOUNG MEN.

We especially commend the inquiry to those students of our theological seminaries and Christian colleges, whose plans are broadest, whose aims are highest, and whose purpose it is to make "the most of the best" that is in them for the enlargement of the kingdom of God on earth. Here must we look, as we have ever looked, for our main source of supply. May not the day be drawing near when whole classes and successions of classes in our theological institutions shall volunteer for the foreign missionary work, as that which has the primary claim and which underlies all other work? Not that the members of an entire class will all of them personally go abroad; probably serious hindrances will detain at home, upon an average, three quarters of the number. Some who most long to go are imperatively forbidden. But all will have surrendered intelligently and consciously to the work, and will only be asking for the place best fitted for *their* greatest efficiency in the proclamation of Christ in their own day throughout the world. It may be as leaders of a new mission in Northwestern China; it may be as a reënforcement for West Central Africa; it may be upon the banks of the Tigris; and it may be on the coast of the Pacific, or in Santa Fé, or in Dakota, or Alabama, or even in Massachusetts. It may be in a theological seminary in Marsovan, or Marash, or Pasumalai, or Tung-cho; and it may be in a similar institution in Oakland, or in Chicago, or in Hampton, possibly in New Haven or Andover. When to the call of the Lord of the harvest for foreign missionary laborers the response is full and hearty, "Here Lord am I, send me," we need have no apprehension lest the Lord should fail to reveal the appointed designation. No one doubts to-day that, when the young Andover student of 1822, named Rufus Anderson, gave himself definitely to the foreign missionary work, longing to be sent abroad for personal service in the heathen world, the Lord accepted the consecration and selected *his* central place of missionary power. The same has been true of many another, and will so continue. But the definite missionary consecration is essential. Toward this in some form the whole body of disciples should volunteer. As expressed by one of our own ablest scholars and teachers,[2] "No man is fitted to preach *anywhere*, who has not the heart to go *everywhere* at God's bidding."

If the Duke of Wellington could once assert upon the floor of the British House of Lords, as it is reported he did, that "such was the perfection of discipline, such the *esprit de corps* of the army which he commanded in the Peninsula that he believed it could have marched anywhere," and if that inscription "ANYWHERE" has since been selected as the motto inscribed upon the banners of the most daring British regiments, ought not the same spirit to animate the disciples of Him whom we delight to call our "Great Commander?" and was that young missionary, now a veteran in the service, too enthusiastic, when, a generation since, he wrote to the missionary rooms, "Anywhere, anywhere, where Christ is not known, let me herald the sweet name?"

[1] "There would be more men like Samuel J. Mills, if there were more mothers like his." — *Rev. David Greene.*

[2] Prof. Phelps. [3] "UBIQUE."

Eight years ago, when the "Batavia" was crossing the Atlantic, in a terrific storm, and there was sighted in the glooming evening twilight a wreck, with several men clinging to the shrouds, when it was a question of life and death to man a boat and pull to the rescue, Captain Mouland's call for volunteers was instantly responded to by twice the number needed for the service, and out of this number he commissioned the picked men, who hastened to their critical trust, and in due time joyfully returned bringing in nine rescued souls, amid the hearty cheers of their comrades, who generously envied them the honor of which they themselves had been deprived. When shall the time come that twice the number of men needed shall be always volunteering for the most advanced and perilous posts of aggressive missionary service, and our only care shall be to select the strongest and the best? GOD SPEED THE DAY!

The special Committee of the Board to whom the above paper was referred, Rev. A. H. Plumb, Chairman, use the following language in their report: —

The history and testimony of our missionaries give convincing evidence concerning the kind of religious training and influence in the church, the home, and the college which has been most fruitful in furnishing consecrated men and women to push the conquests of the Redeemer in heathen lands. It has been in churches where the teaching of the pulpit has been clear and strong in its declarations of the utter ruin of human nature everywhere by sin, of the solemn and binding force of the Saviour's command to evangelize the world by proclaiming a free redemption through his atoning blood. It has been in homes where self-denying compassion for souls and zeal for the Saviour's mighty plans for man have shown to children in their earliest years that the true method of life is to seek first the kingdom of God and his righteousness. It has been in schools and colleges where the lives as well as the lips of instructors declare that character rather than culture is the true aim of teacher and scholar, and that the noblest use of the highest talent and the finest education is to give them unsparingly in serving the spiritual needs of a ruined race, — it is in such churches, homes, and schools that God has nurtured that glorious company of missionary heroes who have given their lives to the pagan world, — whose witness is in heaven and whose record is on high.

The Committee deem the practical suggestions of the paper referred to them deserving of the utmost emphasis. It is most needful that the definite and peculiar work of the missionary in its relation to the Christian church and to the unevangelized nations be more generally understood; that its importance be continually pressed; and that the *missionary* idea should become more and more the great controlling idea of individual and social life, prominent in the teaching of the pulpits and in the instruction of our colleges and schools. In view of the many very remarkable openings to positions of permanent and far-reaching influence in this most momentous and auspicious era of the unfolding of the Redeemer's plans for the world, the Committee are persuaded, the embarrassment of the Board from the scanty supply of missionaries must result greatly from the failure of the church to appreciate the grandeur of the hour, and it therefore becomes an object for most earnest and united prayer that multitudes of our most cultivated and promising youth may be led to lift up their eyes and look upon the fields white already to the harvest, and may be led by the spirit of God to see the honor and privilege of entering in to gather fruit unto eternal life.

THE CHANGED RELATIONS OF FOREIGN MISSIONS.

BY REV. N. G. CLARK, D. D., FOREIGN SECRETARY.

[*A Paper presented at the Annual Meeting, Lowell, Mass., October 6, 1880.*]

IT is the dictate of a wise missionary policy to adapt methods of labor to the varied circumstances of different fields. While the general principles to be observed in the conduct of missionary work may now be regarded as settled, and while the great object of establishing self-supporting, self-propagating churches is kept in view, the application of these principles must be suited to the peculiar circumstances and charac-

teristics of each race and nation. Methods that are best suited to the savage tribes of Central Africa and of Micronesia might not be found available in a civilized country like Japan or China. These varying circumstances and conditions must be regarded not only in the beginning of each mission, but also in the development of the work begun.

Aside from these general conditions affecting the character of the work at different points, other influences have come in during the last fifty years to modify still further the methods pursued. These find expression in what we may term the changed relations of the foreign missionary enterprise, both in reference to the fields occupied, and the character of the missionary work itself. The changes in the field of missionary effort will first be considered.

As a consequence of the general progress in civilization, and especially in the means of inter-communication, in the diffusion of knowledge, and in the interchange of thought, the world is no longer what it was, made up of comparatively isolated nations and countries ; the world has become one in its commercial relations, and largely one also, in all that relates to its social and even political interests. Whatever really affects one people, in some measure affects all. Our neighbors are no longer the men of the next town or state, but the human race. Men have come to see and feel that the narrow notions and traditions of other days must give way to broader conceptions and to world-wide interests. The unity of the race, suggested by the philosophy of Plato, and illustrated in some measure by the conquests of Alexander, and still further by the imperial sway and the no less imperial jurisprudence of Rome, finds its fullest recognition in this modern time; and the sublime utterance of the Apostle Paul in the midst of Mars Hill, that God "hath made of one blood all nations of men," now finds a response in the considerate judgment of mankind. The way is thus opened for a world-wide religion. The prejudices of race have been removed, and a prestige has been gained for the more civilized nations among barbarous and half-civilized tribes. The Chinese can hardly satisfy themselves that they are "the people" and that all the rest of the world is barbarian. The facts of a higher civilization, enforced sometimes by means we would not approve, have compelled respect for other nations, and for the moral and Christian ideas that have contributed to their superiority.

The mission field is not so far off as it was. Countries once five and six months away are now reached in as many weeks. The sailing vessel no longer bears its precious freight around the Cape of Good Hope, or threads its way through the Straits of Magellan. The weary months of delay in the exchange of messages between Pemberton Square and distant mission stations is changed to hours by the cable. The recent murder of Dr. Parsons was known at the Missionary Rooms, reported to the Secretary of State in Washington, and orders despatched to the representative of the United States Government at Constantinople to secure the arrest and punishment of the murderers, two weeks in advance of letters detailing the sad event. There is no small saving of missionary time and strength, through the increased facilities of travel and the case of intercommunication. Emergencies can be promptly met, and favorable opportunities improved. Many of the painful experiences and hardships of the early missionaries to India and the Sandwich Islands and South Africa need not be repeated. The trials incident to separation from friends and kindred, and the Christian culture of our own happy land, are not less painful; but in almost every mission field the necessaries, and some share of the comforts, of civilized life can be secured, leaving the missionary free to exercise his best efforts in the promotion of the cause of Christ.

Another fact worthy of note here is the change in the popular estimate of foreign missions. There is less of pity for those who are so foolish as to throw away their lives on distant and savage nations. The taunt of English reviewers is no longer heard ; but the missionary enterprise has come to be regarded as one of the great

factors in our modern civilization. One of the latest historical works that has come to our hand from England, *The History of the Nineteenth Century*, very properly gives a chapter to missions. Governor-generals of India, and statesmen of the highest consideration, bear testimony to the value of missions as means of developing the material as well as the social life of nations, and as well worthy of consideration in diplomatic circles.

The contrast between the Annual Meetings of the Board, that could once be convened in private parlors, and this great Christian festival thronged by thousands from all parts of the country, illustrates the changed sentiment of the Christian world in regard to foreign missions, and to the obligations and privileges of Christian stewardship in the use of property for the cause of Christ. The change is such that there is not now an evangelical denomination in this country, in Great Britain, or on the continent, that does not count it a duty to take part in the world's evangelization.

While there are some very marked advantages in these changes, it must not be overlooked that the missionary work has lost something of the romance that attached to it in earlier days. We hear less of the heroism, of the self-denials, of the hardships and sufferings that used to appeal to our sympathies, and awaken a generous spirit of self-sacrifice and devotion. If the support of foreign missions has come to be one of the recognized objects of Christian benevolence, many regard it too much as a thing of course, and too little as a matter of personal interest, with its claims on their prayers and sympathies. Still the changes in the mission field and in the popular estimate of the missionary enterprise are such as, on the whole, are eminently helpful and favorable to its success.

CHANGES IN THE WORK.

We may next notice the changes in the missionary work itself. The knowledge acquired of the physical geography of different countries and of the characteristics of different races is of the greatest service to new missionaries in securing the right location for their work, and in adapting themselves at once to the habits and character of the people. Next to this should be mentioned acquaintance with the languages and increased facilities in acquiring them, such as were wholly unknown to the earlier missionaries. There is something painful in the story of the first laborers among the Zulus, waiting for months to discover the key which should unlock the grammar of the language. Words had been acquired, and yet any clew to their grammatical construction seemed as far off as ever. Like so many armed knights going round and round a close-walled tower, vainly seeking some point of entrance, they struggled on with the problem, till at last in a happy hour the secret flashed upon them. The missionary of to-day has no such long and weary experience; grammars and written works are now ready at his hand in most of the languages in which he may be called to labor. Almost the only exception is to be found in new enterprises in the Dark Continent and in the South Seas.

The beginnings of a Christian literature, — the translations of the Scriptures wholly or in part, — constitute so much preparation already made for the vigorous prosecution of the missionary work. The languages spoken in most mission fields have thus been in a sense regenerated by the introduction of Christian thought and sentiment, and are capable as never before of conveying the message of life. The evidence is now complete that the gospel is indeed the power of God unto salvation to every one that believeth. It has thus demonstrated its character as the one religion for mankind. The evidence exhibited in the lives of missionaries is now further illustrated in native believers, and Christianity has thus become naturalized among the leading races and tribes of men. Its developing power is shown in the renovation and moral elevation of native character, in men once heathen now developed into eloquent preachers and faithful pastors, in habitations of cruelty transformed into Christian homes.

It remains to notice one other remarkable characteristic of the missionary work of our time, which was needed to complete the preparation for the final victory, — woman's work for woman. The great enterprise was only begun, and could never look to completion till woman was reached; and the position of woman everywhere was such as to make it practically impossible to reach her till the power of the gospel should be seen and recognized in the changed lives of men, and in the home of the missionary. Something had been done by individual missionary ladies in their intercourse with the people; but it is only twenty years since the wife of Dr. Mullens, then in Calcutta, started a movement which is now opening hundreds and thousands of India homes to the benign influences of Christian culture. It is less than twenty years since it was possible to inaugurate the great work now going forward in the Turkish Empire, represented by hundreds and thousands of women and girls under Christian instruction, and by seminaries and high schools in more than a dozen centers, from the Balkans to the Euphrates. The calls for devoted Christian women to take charge of seminaries, to engage in medical work, and in personal labor with women at their homes, from Japan, China, India, and Turkey, exceed the ability of the Woman's Boards, — organizations whose sudden rise and growth and success, in singular correspondence to the opening work abroad, constitute one of the characteristic features of the church history of our times.

As the result of experience and observation in many fields, the determining principles of missionary policy are now universally recognized and accepted. There is no further occasion for experiments or waste of time and funds on new schemes. The missionary enterprise has gained a breadth and scope wholly unknown to former days. The time of beginnings is past. It is no longer the conversion of an individual here and there that now attracts the public mind, but great movements in which whole communities are involved. Contrast the patient toil and the long waiting of the early missionaries, as set forth for example so graphically and with such tenderness by Dr. Riggs, of the Dakota Mission, in his story of *Mary and I*, with the eagerness with which many of these wild men of the forest are now adopting the usages of Christian civilization, and sending their children to the mission schools at Santee Agency, and away from home, to Hampton and Carlisle. Contrast the time when missionaries and native agents were stoned out of Aintab and Marash with the present, when large churches, besides the support of public worship and schools for both sexes, have just pledged between four and five thousand dollars for the higher Christian education of their daughters. The long-delayed hope of the early missionaries finds its realization; the leaven introduced at central points is beginning to leaven the whole lump. Multitudes in Ceylon and India are convinced of the truth of Christianity and expect it to prevail, while lacking the moral courage to make confession of Christ themselves. At any moment a great movement may be expected which will bring thousands and tens of thousands into the fold of Christ. The vast preparation has been made, the seed has been sown, the reality of the gospel has been fully vindicated, and only the quickening energies of the Holy Spirit are needed to the final consummation. Already there is the sound of a going in the tops of the mulberry trees, as among the Tamil and Telugu populations of Southern India. How else shall we interpret the unexpected movement in the Shantung province of the Celestial Empire — not to speak of the reception accorded the gospel in Japan!

The questions of interest to-day are not where it may be possible to secure an opening for missionary effort, or how to awaken an interest among a people degraded and sunk in ignorance beyond almost the possibility of recovery, or how to master and reduce to writing the languages of heathen tribes, — but rather questions touching the independence and self-support of native churches and the organization of local home missionary societies, the establishment of high schools and seminaries, the creation of a Christian literature to satisfy the cravings of minds awakened to the

hopes and aspirations of Christian culture ; and not least, how to meet the materialism and infidelity of the so-called advanced thinkers of the time, taking advantage of the progress of the age in the sciences and the arts to forestall and supplant the gospel. These are the living questions of this day, and mark as nothing else the changed relations of the foreign missionary enterprise.

RESPONSIBILITIES RESULTING FROM THESE CHANGES.

New responsibilities are thus devolved on the Christian church, both as regards the unevangelized world and a wise economy in the conduct of the missionary work. The unevangelized world is no longer indifferent and stationary, so to speak, in its intellectual and moral life. The religious beliefs hitherto cherished, the superstitions and the follies of heathen worship, are exposed to the light of day, and everywhere false philosophies and false religions are in a process of disintegration. Whatever of moral restraint they once had upon the popular mind is fast passing away, or has already been turned to indifference and contempt. Infidelity and a want of susceptibility to any and all religious impressions are thus taking the place of the old religious sentiment, and making more and more difficult the work of evangelization. It is of the utmost moment that such religious sentiment as has hitherto clung to the old systems should not die out, leaving a blank in the moral nature of men, but should be turned to a purer faith. The hardest fields are always those in which this religious sentiment, which is natural to the human soul, has decayed or been extirpated by the recognition of the hollowness and corruption of old creeds and forms of worship. In cities especially the old popular beliefs are soonest done away by contact with the new civilization ; and the moral corruption that follows leaves men not only indifferent, but opposed to anything that bears the name of religion. The same experience is found to-day in Roman Catholic countries, where the forms of worship are kept up, but the more intelligent have lost faith in them, and have become skeptical as to all religion. We can no longer take our time, so to speak, in opening a mission in this or that nation to suit our convenience, with the conviction that the work may be begun there or elsewhere without any loss of opportunity. That time has gone by. The tide of modern civilization is sweeping round the world. Africa even is no longer guarded by her malarial coasts and deadly fevers. More than a score of independent organizations in the interest of science and commerce are at this moment forcing their way into the interior. The civilized world seems moved as by a sudden inspiration, and even the Dark Continent must now reveal its long kept secrets and its possibilities of contributing to the material welfare of the race. It is a fact that the church may well take note of, that following in the wake of Livingstone and Stanley, tenfold more men are at this moment pressing into the heart of Africa in the interest of trade and science than in the cause of Christ, despite the accumulated moral obligations of centuries. The rapid advance of India under British rule, the unparalleled strides of the new Empire of Japan, and even China moving and adjusting its ways to the new era, are facts of the utmost moment in their relations to the progress of the gospel and the civilization that is to be. Is this material and intellectual development to precede the spiritual and the moral? Is power only to be developed without reference to its uses, — power simply for selfish and unworthy ends? Is the religious sentiment, in short, to be set aside for the materialism and infidelity of our modern time? Not without reason were the European diplomats startled by the presence of Sepoy regiments at Malta during the late great conflict in Turkey ; and the Christian statesmen of England may well be anxious at the results of an unchristian education in the government schools of India, and see in the success of missions, and in the moral renovation of its vast population, the only sure guarantee of its permanent connection with the English crown.

Is the church of Christ to keep up with, or rather to lead, this rapid development

of the world's civilization? Is the church to utilize all these varied means of intellectual and social progress for the promotion of the kingdom of our Lord? Never have graver questions been submitted to the church. Never has she been called to so solemn responsibilities as now — the world open to her influence on every hand, all facilities that could be asked at her disposal, the vantage-ground gained for the most efficient effort, all things ready but the faith and the consecration that are needed to go up and take possession of the world in the name of the Lord of Hosts.

THE CALL FOR ENLARGEMENT.

What then, in view of the situation, is the dictate of a wise economy on the part of the church? What but the instant and the most vigorous enlargement of the work at every point by personal service, by the consecration of children, by generous, self-sacrificing gifts to the treasury of the Lord, by one and all that bear the Christian name, as laborers together in the one common cause? Let the best talent of the church be put into the field, such as will inspire confidence at home and secure ample funds to mission treasuries, and such, too, as will be able to meet successfully the changed relations of the work abroad.

In the early days of missions it was enough to bring men to the acceptance of the great facts of the gospel, who should make it known to others, and so the divine leaven spread from one to another. Life was simpler in its elements. The missionary was looked up to with reverence and love; and his word was law to those whom he had been the means of awakening from their ignorance and degradation to a new life. So was it in the Hawaiian Islands, in Madagascar, and among the Karens; so is it still in many islands of the South Seas and among the Kohls and Santhals of India. But in the orderly growth of the work a change comes. Other wants are to be met. A Christian civilization as a proper expression of the new life makes its demands. The native agency, at first available, no longer suffices. The adverse influences of a merely secular civilization must be met and overcome. The training school must enlarge its course of study. Disciplined character becomes a necessity in the native pastor, as well as in the leading minds of the community. The high school, the seminary, and the college, the New England conception of Christian education, come in their order and before we are ready to supply them; and the impatience of the natives, eager for the ripe fruits of Christian culture before they have time to grow, becomes a source of anxiety both to the missionary and to the society he represents. A Christian literature ever broadening out from distinctly religious and educational works follows in order. For a time the native community is dependent on the missionary for these means of moral and intellectual growth, and they must be supplied or the previous work will be lost. The weeds will spring up and choke the word that it become unfruitful. In such work the missionary will need all his wisdom, tact, and sound Christian common-sense. The mistakes of good men are the most difficult to correct.

The time has gone by, if there ever was such a time, when "anybody will do for a missionary." No position at home can call for better ability and sounder judgment and more completeness of Christian character than is now required for the missionary on whom is to devolve the moulding of the intellectual and moral character, not of a few hundreds, or possibly thousands, of his fellow-men, as in some local church at home, but of hundred of thousands! The ground is to be cleared of the moral débris and the false growths of centuries; new institutions are to be established, and the way prepared for all that is best and noblest in our own high civilization, — *and there is no time for delay.* The relative importance of putting the best and ablest men into such work must be evident to any thoughtful mind. Society here is organized with its institutions, its churches, its schools, its religious press, its social habits, as determined by Christian sentiment. The very atmosphere is resonant with Christian

thought; society here will go on under existing arrangements; the ablest men but fit into established institutions. In the foreign field, to the missionary is given the creation of this social order, and the shaping of institutions to be for the welfare of the millions of his fellow-men.

In the ordering of Providence and of grace, upon this age, as upon no other since the days of the apostles, is laid the duty of the world's evangelization. By common consent this is the missionary age of the church. By the splendid results of missionary effort and consecration during the last fifty years, the Master is beckoning us forward. He makes it our privilege to share in the triumph of his kingdom. Shall it be ours to fulfill the obligations this privilege imposes?

From the Report of the Committee to whom this paper was referred, Rev. Dr. Daniel March, Chairman, the following extracts are taken: —

We can neither go nor send wisely into all the world in fulfillment of Christ's command unless we act and give and pray in view of the vast and rapid changes that are going on in the world's condition and life. We must needs be instructed and stimulated by the enormous increase in the world's wealth and knowledge and power; by the breaking down of old prejudices and walls of separation between nations; by the swift and constant communication of thought, opinion, and policy all round the globe; by the anxious and inquiring look which the old East turns to the new and mighty West; by the perilous passage which awakening millions have to make from superstition to faith; and by the danger that the keenest and most active minds, in removing the worship of the unreal, will confess nothing but the unknown. From our post of home observation we are called to survey the whole world-field where the contest between the powers of light and darkness is going on, and we are to send forward recruits and supplies to that quarter where help is most needed, and where additional force will do most to win the day. Our position in this respect is like that of our weather prophet at Washington, to whom telegraphic lines supply the use of eyes and ears over a whole continent, and who thus can see the gathering clouds and hear the roar of the coming storm a thousand miles off.

This swift advance which we are called upon to make is along lines of communication that are open and known. The territory through which we move supplies many recruits to swell our ranks and increase our numbers. It is a war of emancipation that we wage, and the bondmen liberated by our coming are contributing to the expenses of the campaign. And we are not called to lead a forlorn hope or to follow a despised flag. The great powers of the earth have learned to honor our commission and to respect our strength. Our brave and beloved sons and daughters who go to the ends of the earth to carry the message of salvation are no longer told, either in pity or contempt, that they go upon a fool's errand. Economists and statesmen, newspaper correspondents and cabinet ministers, commercial agents and military commanders are ready to confess that the commission under which we act is the greatest ever given to man. Standing outside, and judging only as observers, they say that Christianity is not only the one world-wide religion, but the one supreme power in alliance with which alone the nations can attain the highest glory and strength. People in the dark places of the earth are eager to learn the secret of the power, the wealth, the vitality, that they see in Christian nations. They send their wise men and messengers half around the globe to discover, if they can, why it is that while their proud and ancient life is dying out ours is growing fresh and strong with years.

Such are the changes in the relations of foreign missions to the great movements in human society and the great field of the world. And, so far as our work is concerned, they are changes from weakness to strength, from inexperience to confidence, from discouragement to hope, from slow progress to swift advance, from seeming failure to certain success.

The opportunity is such as the church never had before. Its greatness is equaled only by the greatness of the obligation which it imposes. The demand of the hour is for men who will sacrifice for Christ as freely as patriots sacrifice for country, for men who will enter the Master's field and toil for him as men dig gold or hunt for hidden treasure, for men who will take their places in the ranks of the sacramental host, either as home-guard or in foreign service, and obey the marching orders of the Captain of salvation till they complete the campaign with the conquest of the world. And with good soldiers in the ranks, and glad givers to keep the Com-

mander's treasury full, that conquest need not be long delayed. With the awakened inquiry of heathen nations to invite the coming of the missionary, with the power and the prejudice of the world committed in favor of our cause, with all the arts, inventions, and sciences of the age to help the proclamation of the truth, the church at large has only to improve its great opportunity, and the closing twenty years of this nineteenth century will record greater triumphs for the gospel than all the centuries that went before.

REPORTS OF THE COMMITTEES ON THE ANNUAL REPORT.

[At each meeting of the Board the Annual Report of the Prudential Committee is referred, in sections, to Committees to consider and report thereon. These reports of the several Committees cannot be here presented in full, but their substance is given.]

The Committee on that portion of the Report of the Prudential Committee referring to the Home Department reported: —

They find nothing in it calling for animadversion, but much that is encouraging, and which ought to be a clarion call to an advance all along the line. The very large list of missionary reënforcements is very gratifying to every lover of the kingdom of Jesus Christ.

Your Committee take great pleasure in endorsing the choice, made by the Prudential Committee, of Rev. J. O. Means to supervise the commencement of our new enterprise in Central Africa. Having spent, himself, some time on that coast, and ever since felt a personal interest in that field, he seems to have been raised up especially for the occasion, and no one can read his comprehensive and stimulating articles in the *Missionary Herald* on the reasons for the prosecution of this enterprise without being impressed with his admirable qualifications for the post. Shall we not need an additional Secretary for Africa?

The tables of Dr. Humphrey give *first*, the donations for the past five years, of each of the states for which he is District Secretary; *second*, a review of the same for the past twenty years; *third*, the yearly average of each in periods of five years, and then compare this with the donations from all our churches, furnishing much matter for thought to intelligent readers.

The veteran *Missionary Herald* needs no recommendation from your Committee. Men outside of our constituency may suggest its amalgamation with other periodicals, but its constant readers cannot dispense with it just as it is, least of all under its present admirable management. Let the editor rest assured of the satisfaction and, shall we not add, the prayers of his numerous readers.

Those women that labor with us in the gospel are most efficient helpers, and, instead of needing an Apostolic injunction to *help them*, seem to need nothing but to be *let alone* in the efficient prosecution of the work that God has given them.

While we recognize the good hand of our God in the Otis legacy, we should be culpably blind to his goodness did we not also acknowledge the wisdom he has given to use it most effectually for the advancement of his kingdom. Surely our churches will be recreant to duty if we are not stimulated to the "steady and permanent increase of contributions" which is essential to the right improvement of that legacy for Christ. The failure to attain to the $500,000 which we set before ourselves as the goal to be reached during the past year should rouse us to most persistent efforts to attain and even go beyond it during the year before us.

The Committee on the Treasurer's accounts say: —

The Committee to whom the Annual Report of Langdon S. Ward, the Treasurer of the Board, was referred, respectfully report: That they have compared the same with the books and accounts presented by him to the Committee, the certificates of the Auditors appointed by the Board, and those of the Sub-committee of the Prudential Committee, and find said report to be in all respects an accurate statement of the pecuniary transactions of the Board for the year ending August 31, 1880.

The Committee have also carefully examined the statements, as certified to by the Auditors, of the securities in the hands of the Treasurer, in which the General Permanent Fund, the Permanent Fund for Officers, and the Legacy of Asa Otis are severally invested, and are happy to

be able to report that these securities furnish ample assurance of the safety of the several funds, and are yielding to each a satisfactory annual income. As an example, the income on the securities of the Otis Fund for the last year was over $6\frac{9}{10}$ per cent. on their ledger valuation, and over $5\frac{1}{2}$ per cent on their market value.

The Committee beg to conclude this brief report by the expression of their commendation of the skill, sagacity, and scrupulous faithfulness which characterized the pecuniary transactions of the Board, largely furnishing, we doubt not, the grounds of the confidence reposed in its fiscal soundness by its constituents at home and by its correspondents abroad.

The Committee on the Zulu Mission reported : —

The Committee note, with grateful pleasure, the wonderful preservation of the hold of the mission upon both the natives and foreigners during the serious political disturbance and under the demoralizing influence involved in and growing out of the war. During the whole time the "Seminary work," the work of translating the Scriptures, and, indeed, missionary operations of every kind, have been carried on without interruption and with fully average success. One can scarcely realize that he is reading of the state of things at a mission instituted by a brother now on this floor, as he reads of additions to churches, of common schools, of training schools, theological schools, and boarding schools for girls, of an edition of six thousand primers and five thousand copies of Scripture printed in their language in a single year.

The rapid elevation of women in this mission, so degraded and under such discouragements, is enough, not merely to encourage and sustain the missionaries in their darkest hours, but to inspire greater faith in the power of the gospel to restore to noble manhood the very dregs of humanity.

With very great pleasure we note the advance movement of which promise was made but one year ago. While seeking to establish a new base of operations at Bihé, from the western coast of Africa, the Board determined to *expand* the Zulu Mission, so as to embrace Umzila's Kingdom, extending northward to the Zambesi River. In this direction we have builded better than we knew. Zulu land, though so unfriendly at first and refusing a foothold to the noble band who went there in 1834, has really become the practice-school and base of supplies for a large territory inhabited by people who understand their language. It seems a remarkable providence that just as the Scriptures are translated into a language whose alphabet was formed by missionaries, we are ready to enter this interesting country, and at once to preach the gospel in a language which all can understand, and to circulate educational and religious publications among all the natives south of the Zambesi River.

The Committee on the West Central Africa Mission : —

It is with devout gratitude to God that we hail the attempt to plant a mission of this Board on the highlands of West Central Africa. It marks an epoch and a sublime advance in missionary progress. It will be welcomed with glad thanksgiving all over the world by all who love the kingdom of our Lord Jesus Christ. The fact that a pioneer company of consecrated men has already gone forth from this country to enter on the undertaking is fitted to send a thrill of joy through all the churches of Christ.

We think of it as in the line of recompenses for all that Africa has suffered in the toils and tears and blood of her bondmen through the centuries that are past. We think of it as opening the door of grand endeavor for the enfranchised freedmen, so that the civil freedom, achieved under divine Providence through the carnage of civil war on our soil, shall accomplish spiritual freedom for redeemed millions on the soil of Africa.

We think of it as fulfilling the longings of the Redeemer, that the inhabitants of the Dark Continent may receive the light of his salvation.

The Committee recognize the undertaking as one at once of supreme difficulty and importance, and which has been entered on with caution and prayer, under the call of Providence, and which will carry with it continual Christian sympathy and supplication. If successful it has relations to the future of the grandest character.

We also notice the divine hand in the peculiar *qualifications* of the brethren who have been selected for this work ; one, who is charged with the leadership of the mission, having had experience in the manifold occupations which may qualify him for this responsible position ; another having sprung from missionary parentage ; and the third, born in slavery in this country, but set free by the results of our great civil war, and now the first of the freedmen to carry to

the land of his ancestors, under the sanction of this Board, in the spirit of real consecration to Christ, the gospel which makes all men free indeed.

Let us hope and pray that this black man, who went from his knees in our Mission Rooms to the unknown trials and rewards of his great task, may be the first of many of his race who shall go forth for us for the redemption of that wasted but still opulent Continent.

We also notice, with great regret, that there is a lack of physicians for the mission. We cannot think that the prayers which are now ascending in this behalf will remain unanswered. We look to see some one at last responding to the call of the Lord for this imperative service, and cheerfully offering skill and culture and life to a work which appeals to a profession whose heroism has been proved at posts of mortal peril.

The Committee on the European Turkey Mission : —

Your Committee note with thankfulness various facts that are brought to notice in the report, that there is less disposition, or at least less opportunity, for persecution; that on the part of the churches in this mission there is a nearer approach to the basis of self-support; that the feeling is growing among the native Christians that the receivers of blessings must be also distributors of them; that the young men of the theological schools, during their vacations, are moved to engage in Home Missionary work.

Your Committee desire to call attention to the exceeding importance of the work done at Constantinople through the press. The value of this work, both as an educational and religious one, can hardly be overestimated. One million printed pages and more, flying everywhither, and conveying the truth as it is in Christ, in forms adapted to the wants of all classes, must exert an immense and growing influence for good. No organized iniquity, no false system of religion, can always endure the blows of so mighty an instrument.

We cannot help also cherishing the hope that in this center of the ancient Greek culture and power, which is still the seat of Greek influence, some effectual way may be sought and found for reaching more directly, by means of Christian teaching, that portion of this active and aspiring race, which is found in Constantinople.

The Committee on the Western Turkey Mission : —

Your Committee is impressed by the magnitude of the interests committed under God to the Western Turkey Mission. Embracing seven stations, with Constantinople as a center, with a vast educational and moral work opening among the women as well as the men of the empire, with an increasing demand for Christian literature in the Greek, Turkish, Bulgarian, and Armenian languages, with opportunities for dispensing the material charities given to supply the grievous want created by war and famine, this mission is called to a work to which the united strength of all its laborers is only too inadequate. It is therefore to be deeply regretted that several missionaries and their families have been compelled by impaired health to leave this promising field. The apprehensions thus created are however greatly lessened by the cheering fact that, in portions of this mission, the problem of evangelization has been so nearly solved by the planting and growth of churches and schools that the expediency of (partially) resigning the work to the care of native helpers, as a step to the final committal of the whole work to their hands, is seriously discussed. There is good reason for encouragement in the fact that the idea of self-support has become so deeply rooted among the converts of this mission that they have contributed during the past years some thousands of dollars to the maintenance of their own churches and schools.

Your Committee believe that the danger arising from the ambition of some students in the schools and the theological seminary of the mission, to avail themselves of the advantages offered by English and American colleges, will be met and in good measure averted by the watchfulness and sagacity of our missionaries.

In regard to the recent murder of Dr. Parsons by a Turkish subject, your Committee would emphatically express their conviction that the constituents of the Board should not be content with the promise of the Turkish authorities to try the assassin, but that they should demand and watch for the prompt fulfillment of the pledge, and, in case a disposition to delay justice should be shown, as there is already good reason to apprehend, should petition the government to renew its demand upon the Sublime Porte for such prompt and efficient action as wil assure our missionaries in every land that they are protected by the strong arm of our government, and will make it evident to the world that the flag of the United States covers its citizen while doing its duty, whether he be on a foreign land or upon the sea.

The Committee on the Central and Eastern Turkey Mission: —

In this field there are certain encouragements which ought to add fervor to our prayers.

I. The interest in education manifesting itself in many ways. It is a great thing when such a people desire schools for their daughters, and are willing to contribute liberally for such a purpose. To elevate the condition of women there is need of instruction from the earliest childhood, and everything indicates a strong interest in this good work. Colleges and higher seminaries are also receiving aid and encouragement in many ways.

II. A second cause of encouragement is the self-denial in the converts themselves. In Eastern Turkey particularly, amid famine and distress, there has been an actual gain in the funds raised for the support of the gospel. The people have got the idea, not always attained easily at home, that religious privileges are among the necessaries of life and must be secured at whatever sacrifice.

III. Great spiritual blessings have marked the year, and the revival at Marash has been in itself a wonderful work and an encouragement for the future. We gladly trace its connection with the warm-hearted efforts of Christians in this country, who nobly supplied their necessities in the time of famine. Whatever be the future of Turkey we can but believe that the kingdom of Christ will be greatly advanced within her borders.

The Committee on the Mahratta Mission: —

The report of this mission is full of interest and encouragement. There seems to have been progress in all the departments of the work.

The Theological Seminary at Ahmednuggur has adopted an excellent course of study for practical training.

It is an interesting fact that the recent pastor of the church at Ahmednuggur has become an instructor in the Seminary.

The Committee to report upon the Madura and Ceylon Missions find many reasons for earnest congratulations, that from each field are returned the tidings of hopeful success.

As to Madura we especially note with interest the emphasis which has been placed on the educational work, the gratifying reports of the intellectual progress of many schools, and the evidences of religious influence and spiritual power in them and through them.

That Hindoo girls to the number of more than *three thousand*, coming from homes where Christ is not known, are receiving faithful Christian education is a fact full of significance. We believe that where heathenism has been ingrained through long inheritances it is through the schools and institutions of learning that we are to find in large part the solution of this great problem of salvation.

The missionaries in Madura are wise in beginning with the children and youth, and cannot fail, by patient continuance in this, to behold mighty results in the establishment of the kingdom of Christ.

The doctrine of sacrifice, which is the great central truth of our faith, and one from which many Christians in Christian lands shrink when they come to its practical applications, is being taught, and is finding happy illustration in the Madura field.

One special characteristic of the work in Ceylon is the fidelity and thoroughness of *personal* work, both as to systematic family visitation and religious conversation. Christ introduced his gospel in this way, and it was one of the most marked of his methods for bringing souls to the knowledge of himself. He began by a conversation by the way, continued in the home, with two young men. His second public appearance, also, was in the family, giving emphasis to the social power, when Christ should be present to consecrate it. And, all along the path of his ministry, this was a characteristic of *his* way of making disciples; "one arose and followed him," and "another arose and followed him." He placed emphasis upon the individual. Man was a fellow-man. "The *life* was the *light* of the world." The missionaries in Ceylon are laying foundations truly, when they imitate the methods of Christ in the expression of his spirit. We trust that those who have prayers of faith will offer them for Ceylon.

The Committee on the Foochow and North China Missions: —

After fifty years of toil in faith and hope, there seems to be coming to the little band of fifty-four, with their helpers (two pastors and more than fifty other native assistants), great and

blessed openings and sure triumphs. We note with thankfulness: (1) the removal from the *outside* of city walls into favorable locations *within* the many cities and towns wide open to them, and into surroundings more helpful to their work and to *permanency* in it; (2) the reënforcement of the North China Mission, by the going to it, in September last, of seven more laborers from this country; (3) the printing this year of no less than 50,400 separate volumes, including a hymn-book, and a work on anatomy, probably finished and issued by this time; (4) the organizing, in all, of fourteen churches; (5) the addition during the past year of two hundred members.

The disloyalty to American and Christian principles shown by the opposition in this country to the Chinese, with the continued difficulties in the way of our missionaries in China, very likely to be increased by this disloyalty, should call forth great sympathy in us and much prayer in behalf of these missions and earnest effort for their reënforcement.

The Committee on the Japan Mission: —

No Christian eye can look without exultation upon the sixteen churches already organized in Japan under the care of the Board, — twelve of them self-supporting during the past year — the other four receiving only a scanty pittance, and that for special reasons.

One hundred and twenty-one members added on profession of faith is a record that is most significant, for the average is in excess of that in our churches in America. Five native pastors installed, and twenty men in course of instruction for evangelistic work, give assurance of a wide and deeper work in the year to come. So, also, the gladness with which the nearly fifteen thousand patients have received the aid of the missionary physicians is a token of the growing confidence of the people in those who are directing the work of evangelization. Those whom they entrust with the care of their bodies they will not long debar from the care of their souls.

Especial gratification is felt at the announcement that at so early a period in the history of this mission the translation of the entire New Testament into the language of the Japanese is completed, and that one of the oldest missionaries of this Board has been permitted to share with the representatives of other American societies in the labor and honor of this work. With such a version in their hands and in the hands of the people the missionaries are better equipped for the evangelization of the land.

And so, while here and there shadows darken the picture, on the whole they only make the light and color of hope more conspicuous. The sudden flash of enthusiastic expectation may have burned out, but the steady shining of assured confidence has succeeded. That Japan is to be evangelized may be counted among the certainties. If the dream of victory without a struggle has proved only a dream, victory by struggle is secure; and faith, that has ample reasons to warrant it, may catalogue among the near triumphs of Christ the setting of this jewel of the Orient in the diadem of empire that is to crown him "Lord of all."

The Committee on the Micronesia Mission: —

There are grave difficulties, of course, — war here, a different dialect there, and, on every side, "labor ships" depleting the population. But we are learning that in all lands, our own as well as others, new and formidable obstacles are continually developing themselves, and often out of previous success; and the saying is verified, that the "world seems ever gaining on the Church, yet the Church is really ever gaining on the world." For God's kingdom advances, and the veteran Snow, after a quarter-century of faithful toil, dies with the sight of two score churches and three thousand Christians.

One of the most interesting events of the year is the success in the Mortlock Islands, of missionaries sent out by the Christians of Ponape, those missionaries being all natives of Ponape and supported by the churches there. Just as in 1852 there was repeated in Honolulu, at the departure of Messrs. Snow, Gulick, and Sturges, with their wives, for Micronesia, the scene in Boston thirty-three years earlier, when Messrs. Brigham, Thurston, and others, sailed for the Sandwich Islands, so, in a still shorter period, Micronesian converts have gone forth to regions beyond, and have had very remarkable success. And now Western Micronesia has been reached by them and the good work begun.

It only remains for your Committee to note the success of the North Pacific Institute at Honolulu, under the care of Dr. Hyde, which is designed to educate men for the work in Micronesia as well as the Sandwich Islands.

The Committee on the Dakota Mission : —

The condition of the mission is, on the whole, favorable and hopeful. Among the encouraging indications are thirty-five additions to the churches of the Sissiton Agency, the hearty welcome extended to the new Dakota Bible, and increasing willingness not only to receive, but in some cases to seek, religious teaching, the widening influence of the religious paper, the *Word Carrier*, a more general desire for education, the doubling of farm improvements in the Santee Agency, and the occupation, actual or expected, of some forty new homesteads at Fort Sully.

Some trials of faith still remain, in certain obstacles which, it may be hoped, will in the good providence of God soon be obviated or removed. We may well thank God that the whole country is becoming aroused to the rights and wrongs of the Indian.

The Committee on the Missions to Mexico and Spain : —

It is believed that few, if any, fields of missionary labor are harder than those located in what are called "nominally Christian lands." The opposition is constant and severe, amounting in some instances to fiery persecution. Still our missions in Mexico and Spain are not only holding their own, but making advances.

As two missionaries, Messrs. Edwards and Kilbourn, have recently withdrawn from the mission in Mexico, it seems desirable that the single remaining laborer, Mr. Watkins, should not long be left alone. The fact that he received into the church in December last twenty-four members, and in March fourteen more, indicates that there is work there for several earnest missionaries. The brutal murder of one native helper, at priestly instigation, calls for sorrowful recognition, and is a sad comment on the present hostility of the Romish Church to Protestant Missions.

It is a significant fact that in Spain, the land of the Inquisition, we have two churches of Christ, one of sixty-seven members and another of seventy-three. Our missionaries in that field, the brothers Gulick, as we should expect from their birth and education, are conducting their work with marked wisdom and zeal. They labor in the face of great difficulties, and those who now "come out from the old corrupt Church of Spain" must walk through fires of persecution. Your Committee, therefore, would plead that, if possible, special effort should be made by this Board to encourage those missionaries in their social isolation and severe hardships, and to secure some protection for those who, for the sake of Christ and his kingdom, come out of the Papal Church.

The Committee on the Austrian Mission : —

We gratefully recognize the self-devotion and energy which have characterized the labors of our missionaries, and the efforts which they have made to obtain a mitigation of the practical restrictions which have been placed by subordinate government officials upon religious freedom and toleration, and we render our especial thanks to the Evangelical Alliance for the valuable and efficient aid which it has rendered in this behalf. We also gratefully record that, during the past year, important modifications have been made by the government in the stringency of the regulations by which free Protestant teaching and preaching has been attempted to be repressed in Austria.

We recommend to the Prudential Committee the continued care of the Austrian Mission, we assure the missionaries of our sympathy for them amid the difficulties which surround their attempts to preach the gospel of Christ, and of our faith that the Great Head of the Church will cause to be opened a wide door through which they can enter and proclaim to the people of Austria his love to the race.

REV. DANIEL LINDLEY, D. D.

BY REV. HOWARD CROSBY, D. D., NEW YORK.

A most true, strong, and complete life ended on earth in the death of the Rev. Daniel Lindley, D. D.

This veteran missionary and Christian hero was born in Washington County, Pennsylvania, August 24, 1801. His father was the Rev. Dr. Jacob Lindley,

and his grandfather was Dennis Lindley, one of the early settlers of Western Pennsylvania and for sixty years an elder in the Presbyterian Church. Jacob Lindley organized and for twenty years presided over the Ohio University, at which his son Daniel was graduated.

Daniel, after graduation, taught school for three years, and then was able to pay his way through the Union Theological Seminary of Virginia. After being licensed, he was called to fill the pulpit of a church in Charlotte, North Carolina. There he labored three years, and saw several hundred added to the church. On seeing an appeal from the A. B. C. F. M. to settled pastors to go out as missionaries, he offered his services and was accepted by the Board. After dissolving the pastoral relation with his congregation, while on his parting visit to his father's family in Ohio and to his younger brother in Pennsylvania, he said that next to the ties of his family circle the tenderest ties which bound him here were those which existed between him and the young converts who had been born into the kingdom of the Redeemer and taken into the church under his ministry, and that he separated from them only because he was impelled by a burning desire to carry the light and love of the gospel into some of the dark places of the world.

Mr. Lindley, having married Miss Lucy Allen, of Richmond, Va., sailed in December, 1834, for the Cape of Good Hope. From Cape Town a five hundred miles' journey in ox-wagons took the missionaries to Griqua Town, where the London Society had a station. Thence the next year they pressed on five hundred miles farther to Mosika, in the country of Mosilikatse, where they established their mission. But here they were exposed to great dangers, owing to the strife between the Dutch settlers and Mosilikatse. In one battle a spent bullet fell on Mrs. Lindley's bed, where she was lying ill with inflammatory rheumatism. The room was crowded with the dead and dying. Mrs. Lindley rose and carried her infant into a corner for safety. In 1837, Mr. Lindley was obliged to leave this region on account of the war, and the missionary party took their journey of thirteen hundred miles to Port Natal amid great hardships. For nine days Mr. Lindley subsisted on brown sugar only. At Port Natal Mr. Lindley and his party found the mission of Messrs. Grout, Champion, and Adams (who had left America with them) established. In a few months war broke out between the Dutch and Dingaan, the chief of the Natal region, and great uncle of the celebrated Cetywayo, and again the plans of the missionaries were thwarted. All sought refuge at Port Elizabeth except Mr. Lindley, who was left to watch events, but very soon he was obliged to follow. When Natal had been seized by the Colonial Government as a military possession, the way was open for Mr. Lindley's return, and accordingly in June, 1839, he was again at Port Natal, and, the English occupancy ceasing, devoted himself to the spiritual good of the Dutch *boers*. Afterwards, when a new colony was formed at Natal by the English, Mr. Lindley continued his work, first among the *boers* and then among the Zulus for a period of thirty-five years. His labors and his upright character have left their deep impression upon the Natal colony, and when he was obliged, from the failing health of his wife, to return in his old age to America, the Zulu people, among whom he had lived so long, felt they were losing a father.

A large family were born to him in South Africa, two of whom, his oldest

daughter and a son, who as a physician had distinguished himself for his heroic devotion, were taken away before him. His wife, who had ever been a worthy companion of this untiring and faithful servant of God, also preceded him to the heavenly home. He himself, stricken with paralysis, patiently awaited the Lord's time, and then on the third day of September was translated. On the 6th of September the funeral services were held in the Fourth Avenue Presbyterian Church, of which seven of his children were, or had been, members.

Dr. Lindley was a conspicuous example of Christian faithfulness. His character was well-rounded, with every grace evenly developed, and his mental characteristics in their diversity and harmony corresponded to these moral traits. His energy was tempered by prudence, and his faith was accompanied by works. He was firm as a rock, and yet gentle as a woman. Duty was his watchword, and yet he was fitted for all the tenderness of domestic life. In his family circle he was an example of affection and delicate interest in the welfare of all; and in the larger circle of his missionary flock he was the oracle to whom all came for advice, and the loving friend to whom all came for sympathy.[1]

His life was a grand one, spent in the high service of the Master with unflagging devotion. How low and mean appear the careers of earth's heroes, when compared in heaven's light with the life of such a man as Daniel Lindley!

Dr. Cyrus Hamlin, who traveled through the United States with Dr. Lindley, when the two were on a visit home, for the benefit of their missions, gives an estimate of Dr. Lindley, which we are sure will be considered by our readers of great value. He writes as follows: —

"In his addresses to Christian assemblies on behalf of Africa and of missions in general, I do not know his equal. It may be difficult to explain his power over his audience, but in fact I never knew an audience to tire nor to flag in the closest attention. His language was clear, simple, and direct, without the slightest attempt at rhetorical effect. But every one felt that he was listening to a man of power and feeling suppressed and held back. He never drew the whole picture of heathenism in all its repulsive grossness, but only so much as he thought his audience ought to know and would derive profit from knowing. He had strong objections to the effort which some have seemed to make to paint heathenism just as bad as it is, without any of those redeeming traits which prove them still to be our brothers of the human family.

"When he had made his statement, and with his peculiar earnestness had set forth the difficulties, the success, and the wants of the work, the providential call to enter Africa through the Zulu race and Zulu land, his closing appeal was often one of irresistible pathos and power. The whole audience would melt beneath it. Secretary Treat said to me, after one of those genuine bursts of overpowering feeling, when 'the Spirit of the Lord had come upon him,' 'I never saw an audience so entirely subdued by a missionary's address.'

"Lindley was a many-sided man, and had great powers of adaptation to all possible circumstances. His preëminent usefulness as a missionary was due in fact to this. He was not a mechanic, but he could teach the native Christians desirous of emerging from barbarism to make brick, and build houses, and construct furniture, and the more common implements of a civilized life. He was not a physician, but he did much and wisely to save them from the ravages of disease. He was not a sportsman, but no

[1] Something of the high esteem in which Dr. Lindley was held in Natal, may be understood from these words in the *Natal Witness* of July 3, 1863: "While the boers were wandering in this as yet unsettled territory, the Rev. Daniel Lindley turned from his missionary track and led the flock as a kind, wise, and tender pastor, until other aid came, and duly pointed the way to his return to the heathen folds. If there is a human name that warms the heart of the Natal Trek-boer, from the Port to the far distant interior, it is the ever to be remembered name of Daniel Lindley."

rifle was so true as his, and no tiger or lion could come within its range and escape. He was an excellent linguist, but he gave himself to study only that he might preach Christ to the perishing.

"His friendship was true, faithful, sympathetic. He was not specially demonstrative in words, but his whole countenance and being glowed on meeting you, and you felt that his hand shake was that of a faithful and loving brother. His declining years, his years of bereavement, weakness, and pain, were bright with Christian hope, with serene submission to the will of that Redeemer whom his soul loved. He has left a blessed memory. Earth seems better, more allied to heaven, for having produced such men. But such men are not of earth. They are 'born not of blood, nor of the will of the flesh, nor of the will of man, but of God.'"

THE WORK OF THE SPIRIT.

No one can read the "Survey" of our missions, given on another page of this number, without being impressed with the fact that much has already been done towards the evangelization of certain portions of the world which seventy years ago were heathen ground. In regions where, at the beginning of the century, there was absolute darkness the dawn certainly has come. If there be not the brightness of the day, there is a light by which men may walk. The reason why all the dwellers on the Island of Jaffna, embraced in our Ceylon mission, are not true Christians, is not because they have not heard of the way of life. The same is true of large districts in India and in Eastern and Western and Central Turkey. It is not an overstatement to say that in the fields occupied by the American Board hundreds of thousands of souls have been told of the way of life through the crucified Saviour. They know enough to bring them into Christ's kingdom and service, if they would walk according to their knowledge. Often are our missionaries told by those who are now idolaters, "Your religion is true and good, and it will prevail. Our children will accept it, but we cannot change our customs or break from our old faith." These men are taught, but they are not yet transformed; they are evangelized, but not Christianized.

Human nature, alas! is the same the world over, and everywhere there is needed an impulse upon the soul which shall lead it to obey the truth it knows. It is not enough that the Hindu should be made to see that in place of his three hundred and thirty millions of divinities there is but one living and true God, or that the Chinaman should confess that Christ is superior to Confucius. Some power is necessary which shall lead these men to follow their convictions. That power is not of earth or of man. It comes from on high — the power of the Holy Ghost. He and he only can bring men into obedience of the truth they know. His presence and inworking are now needed to make the already evangelized multitudes on mission fields genuine Christians. The truth which the Spirit can use is already in the minds of thousands in Turkey and India and China and Japan. The materials for the fire are ready; what is wanting is the spark from above to kindle the flame.

And not only are there multitudes of souls in mission fields so far evangelized as to be seemingly ready for that outpouring of God's Spirit which shall bring them speedily unto God, there are also at the present time within the mission

churches large numbers of native Christians who only need a new baptism of the Holy Ghost to make them greatly efficient for the advancement of the work about them. Among the converts already gathered, in almost every mission of the Board, are young men, some of them of much promise, who, with deepened love for Christ and for souls, would make efficient ministers of the gospel to their countrymen. Largely owing to a superiority which is theirs because they have heard and received the gospel, these young men find that many spheres of labor are opened to them, spheres of usefulness, but not immediately connected with Christian work. On account of their better knowledge and character they can enter upon business or the professions with more encouraging worldly prospects than they had ever before cherished. Some of these men, who realize how deep has been the darkness in which they have lived, are fired with a zeal to know all that others know. And so they cross the seas, seeking for western culture and power on the shores whence the light has come to their homes. In this way they are turned aside from the Christian work at hand. Whatever their motives they are lost for immediate, and in many cases, undoubtedly, for future, service in the ministry of the gospel among their own people. What they need above all things is not more knowledge, but a mighty inworking of the Divine Spirit who shall reveal to them the things of God, teaching them of the transcendent worth of spiritual things, and inspiring them with a Christ-like compassion for perishing souls.

The most pressing want in all our mission fields at the present time is native helpers, thoroughly consecrated to the Master's service, burdened with a desire to preach his gospel to dying men. What power can call these native Christians into this service, leading them to close their ears to the calls of the world, and, imbuing them with the spirit of self sacrifice, send them forth with a zeal necessary for successful labor? There is no power that can do this save that of the Holy Ghost. He certainly can do it. Has he not done it in many instances, in every age, and among all races? He who met Saul and Augustine and Newton, and others of lesser fame, when they were in their sins, and sent them to proclaim with constraining love and zeal the salvation by Christ can still work mightily in human hearts, inspiring them for devoted service as heralds of the gospel. And what he can do he waits to do in answer to the prayers of his suppliant people. Shall not God's people cry importunately for such a gift of the Holy Spirit!

It is not with ordinary feelings that this matter is now suggested. There seems to be special need at the present time of such an outpouring of the Holy Ghost. Perplexing questions are arising in several missions as to missionary methods and policy, and our missionaries need wisdom and guidance in these many perplexities. What could help them to see eye to eye, for the wise and energetic administration of the great trusts committed to them, like the overshadowing presence of the Divine Spirit? And what could lead the native Christians into an instant and hearty cooperation in all evangelical labors like a baptism of the Holy Ghost which should kindle their zeal, and make them speak with a divine unction? And what can bring these evangelized but yet unconverted thousands into the fold of the Saviour, unless there be an outpouring of that Spirit by whom alone human souls are touched and renewed? As we love the missionary work, then, let us pray for this gift. And let us seek to pray in the Holy Ghost while we pray for his coming in power.

SIR RICHARD TEMPLE ON MISSIONS IN INDIA.

Sir Richard Temple is known throughout Great Britain and the East as a statesman who has had much to do with the government of India, having been recently Governor of the Bombay Presidency. He has, within a few months, made several addresses in various parts of England, on missions in the East. In one of these addresses, at Birmingham, June 22, before an auxiliary of the Church Missionary Society, he dwelt upon the substantial progress in the work of Christianizing India, upon the good character of the converts, and the fidelity and ability of the missionaries. After referring to the testimony of eminent officials who could speak for all parts of India, such men as Lord Lawrence, Sir Bartle Frere, Lord Napier, Sir Donald McLeod, and others, who have spoken in the most emphatic terms of the good work done by the missionaries, he gave his own testimony concerning facts that had fallen under his personal observation. In addressing the constituents of the Church Missionary Society, he naturally mentioned those who were laboring in connection with that organization, but his evidence includes the missionaries of all Boards. We have room for only a portion of this valuable address.

"I have so far been speaking of the evidence of others. I will now give you my own testimony. I will first tell you the extent of my personal knowledge. I have governed 105 millions of the inhabitants of India, and I have been concerned with 85 millions more in my official capacity. I do not say this as something to boast of, but merely state a fact, — an accident if you will, — for I went where I was ordered, and did what I was told. I have had official connection with 190 millions out of the 200 millions of British India. The odd ten millions belong to the province of Oude, with which I have had no official connection. I have thus had acquaintance with, or have been authentically informed regarding, nearly all the missionaries of all the societies laboring in India within the last thirty years, from the banks of the Irrawaddy in Burmah to Peshawar on the Afghan frontier, and Kurrachee, near the mouths of the Indus, from Cashmere in the Himalayas to the southern peninsula near Cape Comorin; and among those missionaries I will mention the names of W. Smith and Leupolt, in the Northwest Provinces; Welland, Weitbrecht, and Stuart, in Bengal; Clark and Pfander in the Punjab, Squires in Bombay, Bishops Sargent and Caldwell in Tinnevelly, Bishop Speechly in Travancore, and last, but by no means least, Bishop French of Lahore.

"And what is my testimony regarding these men? They are most efficient as pastors of their native flocks, and as evangelists in preaching in cities and villages, from one end of India to the other. In the work of converting the heathen to the knowledge and practice of the Christian religion, they show great learning in all that relates to the native religions and to the caste system. They often evince appreciative thought in dealing with educated natives. As schoolmasters in their numerous educational institutions, they are most able and effective; and although the educational establishments of the state in India are highly organized, the missionaries are esteemed, on the whole, to be the best class of schoolmasters in India. Again, in Oriental literature they are distinguished as scholars and authors and lexicographers, and have done much to spread the fame of British culture among the nations of the East. In all cases of oppression — and despite the general excellence of our rule in India, such cases do sometimes arise — they are found to be the friends of the oppressed; whenever native rights are infringed or threatened, they always stand forth as vindicators of the injured ones, and as advocates of the voiceless millions; and so they exert a salutary influence on the servants of government. In my official capacity

I always listened with deference to their representations on all matters pertaining to the welfare of the natives. They are, moreover, most useful by their writings, speeches, and preaching, in enlightening and forming public opinion in India. They are, too, the active and energetic friends of the natives in all times of danger and emergency. When pestilence, the unseen enemy, is abroad, — when famine has smitten down millions, — they have been ever present as ministering angels. They have themselves helped the suffering, and have encouraged those who organized the administration of relief. The excellence and purity of their lives shed a blessed light on the neighborhood wherever they dwell. Their wives, daughters, and sisters are zealous in coöperation, are foremost in promoting all beneficent works, and are the fair harbingers of enlightenment and of civilization. Although, of the missionaries, many are men of great talent, which would have won them distinction in the walks of secular life, they are nevertheless found living on the barest modicum of salary on which an educated man can subsist, without hope of honor or of further reward. They do this from loyalty to the Master whom they serve, and love for that society which you support. They have to bear all, and more than all, the ordinary trials incident to foreign service. They do not proceed to England on furlough, unless forced by sickness, and they have no pension to look forward to until they are placed on the list of the sick and disabled. Often there has been mortality among them, and no men have shown better to the heathen and to their English brethren how a Christian ought to die. Such is their conduct. And what is its result? It conduces to our national fame, and adds stability to the British rule in India. The natives are too apt to think of us as incited by national aggrandizement, by political extension, by diplomatic success, by military ambition. These adverse thoughts of theirs are no doubt mitigated by the justice of our laws, by our State education, by the spread of our medical science, by our sanitary arrangements, and, above all, by our efforts to mitigate or avert famine. But, beyond all these, I am bound to mention the effects of the example of the life and of the conduct of the Christian missionaries."

WHAT SHALL I DO?

BY CAPT. ROBERT C. ADAMS, MONTREAL.

[Christian young men of education are frequently addressed by clergymen as to their choice of a vocation. Perhaps the following suggestions on this topic may have an added force as coming from a layman.]

At this season of the year, our colleges throughout the land are sending forth large numbers of graduates, the majority of whom are in perplexity, asking the question of themselves and their friends, What shall I do? and some doubtless are saying with prayerful interest, "Lord, what wilt thou have me to do?" The choice of a life vocation may well be the matter of serious and careful consideration, and many difficulties now surround the subject. Men who have received a liberal education are prone to give little heed to the claims of agriculture and the various trades. Lawyers are almost more numerous than clients. The legal profession in Philadelphia numbers 1,600 members, and all large cities are similarly crowded. The same may be said of medicine, and the young aspirant to honors in either of these branches must ordinarily face a long, toilsome ascent to even a bare competency. In the gospel ministry, there is doubtless room in the waste places of our vast land for men of a self-sacrificing spirit and heroic endurance. But the lists of ministers "without charge" show that the churches

of our settled districts do not greatly lack for supplies. Statisticians tell us that ninety-seven men out of one hundred fail in business. The three who succeed may rightly consider that they have been permitted to do what many others, equally able and worthy, and perhaps more needy, have been earnestly striving to accomplish, and their prosperity is based on the misfortunes of others.

There is one prominent profession in which there is no competition, no overcrowding, where the success of one does not mean the driving out or putting down of another, where the present attainment brings great satisfaction, and its future rewards are glorious. In fact it may be said to be the only field which is truly *open*. It is that of the foreign missionary. The Rev. Dr. Mackay has compared the distribution of ministers over the world to the gathering of 30,000 on the end of the thumb, and the scattering of a few here and there over the rest of the body. The three hundred millions of nominal Christendom are more than fully supplied with churches and preachers, while the eleven hundred millions of heathendom have scarcely one missionary to half a million, and if we narrow the limits of Christendom to its evangelical boundaries, the disparity is still more striking. And this is the state of things eighteen hundred years after the utterance of our Saviour's last command, "Go ye into all the world, and preach the gospel to every creature." Heeding this direction is still the great duty of the Christian church, and never were the encouragements and promises so great to those who enter this service.

Aided by commerce, civilization and education are fast subduing barbarism; the majority of mission fields now are free from personal danger, and afford more comfortable residences than many sections of our own land, while there are still pioneer fields, where heroic spirits may brave the dangers and privations which are familiar to us in the histories of the early missionaries, whose lives have become the admiration of the Christian world. The great need of missions now is men. Money will be forthcoming, for each missionary creates a new circle of interested givers, and the great gifts of the past year, a million here, and more than a million in Australia, in single donations, show how the Lord is moving the stewards of his bounty.

Young men, before you merge yourselves in the great throngs of professional and business life, and engage in the most uncertain, but surely painful strife for eminence or wealth, will you not consider the great opportunity which lies before you, and "seek for glory and honor and immortality" in the fulfillment of our Saviour's final direction, to teach all nations?

LETTERS FROM THE MISSIONS.

Zulu Mission. — Umzila's Kingdom.

ON THE WAY. LOURENZO MARQUES.

A JOURNAL letter has been received from Mr. Pinkerton, commenced at Lourenzo Marques on July 28, and finished at Zanzibar, August 24. His going to Zanzibar was quite unexpected. The delay and the changes in the original plan seem, however, to promise well for the future of the expedition, as will be seen from the portions of the journal here given.

While at Lourenzo Marques Mr. Pinkerton preached, by permission of the gov-

ernor, to an audience of nine English-speaking people. This was believed to be the first service of the kind ever held there. Of the place and people Mr. Pinkerton says: —

"The Zulu language is understood all through from Natal to the Zambesi. I can talk with any of the Kaffirs I meet here. Hundreds of Kaffirs go from here to Natal and Cape Colony every year to work, and return. Some of them work for Christian people who teach them. I met one who has some English books, and reads and speaks a little English. Many such would like to be taught here. This is an important field. Delagoa Bay is one of the strategic points in South Africa, in every respect. There is fever and ague here, during part of the year, but not of the most deadly type. The bad sanitary conditions described by Mr. Erskine have aggravated the ague. The condition of the place is better now, but is capable of and needs great improvement. Morally it is horrible. The leavening institutions of the gospel which make Natal so hopeful a region are not here.

"Financially the place is poor, though it has the only good harbor for hundreds of miles. Transport is by porters, and they demand such wages that there is little business done. Only two carts are to be seen, though cattle can live here. Bricks, sand, and stone are carried on the heads of women. Impoverishing rum is sold to all, black as well as white, without stint. Small rum shops are found everywhere, even out among the kraals, and kept by Kaffirs.

"July 30. Had a pleasant chat with the governor to-day, at his office door. He said religion could be freely taught under Portuguese rule, and asked how many Kaffirs came to meeting last Sunday. I replied, 'None, but if I have time enough here I will go out among the kraals and see what I can do.' His excellency smiled assent. If I can establish, as an actual fact, the free preaching of the gospel in English and Kaffir at Lourenzo Marques this month of waiting will be well spent.

"So nearly as I can now judge, Delagoa Bay is not a place more dangerous to live in than Iroquois County, in Illinois, was fifteen years ago. There have been very few deaths during the past season, and those mostly from other causes than fever. There is a high ridge running northward, facing the bay, where I think a pretty healthy residence might be found. But in some form, if only by coming from Natal and laboring for seven or eight months of the year, this important place should be enlightened with missionary instruction. A shrewd Englishman told me yesterday that I had gone far enough for this year."

TO ZANZIBAR.

On the 10th of August Mr. Pinkerton sailed in a British India steamer, expecting to be landed at Inhambane, but an unprecedentedly severe storm set in, and the captain would not enter the port on account of its dangerous bar and shifting sands. So it was agreed that Mr. Pinkerton should be carried on to Zanzibar and brought back on the next steamer without added expense. Writing, August 14, he says: —

"A new light arises. An English exploring and hunting party is at Zanzibar, and is coming down by the return steamer. The steamer is expected to tow a dhow, for this expedition, from Quilimane to a point opposite Sofala, and there let go the dhow to sail into port with the expedition. It is thought altogether probable that I can land with this expedition at the nearest point d'appui to Umzila's kraal. Steamers will not attempt, for any consideration, to call at any point between Inhambane and Quilimane. The hidden dangers from sandy shoals are too great. Mr. and Mrs. Pringle, on their way to Blantyre, are on board; also Captain O'Neal, British Consul at Mozambique, traveling for his health. Dr. Rankin is at Quilimane, if he has not started up the Zambesi. The steamer's captain is very kind. These gentlemen and others at Lourenzo Marques all concur in the opinion that Umzila's kraal is the most important strategic point at present for new missions, in this part of Africa, and urge me to keep steadily on my course thither, not allowing anything to divert me. The fact that Umzila's country has not only the sea, with the

Portuguese ports in front, but that it has a secure back door of approach through the Transvaal, is regarded as of very great importance. If I can make friends with Umzila, it will open the country from Delagoa Bay to the Zambesi. If I get landed with Captain Wybrants, of the English expedition, at Sofala or Chiluana, I shall be fresh for the short journey up to the king's. There are some Inhambane Kaffirs on board, who have been to Umzila's and who say they will land with me and help me to reach his kraal. A very decent trader who knows the coast is going with us. He trades between Inhambane and the Sabi."

At Quilimane Mr. Pinkerton learned of the collapse of the Parisian scheme called the Portuguese Concession Company, which, after expending much money, has failed. He reached Zanzibar, August 23, on which date he writes: —

"To-day I have been on shore. Captain Wybrants very kindly offers to land me with his party at Sofala. He seems a nice man, and I will try to help him by showing him that armed men will be of no use in Umzila's country, except to keep off local maurauders. Experienced men here think he is going with too many armed men for that country.

"Bishop Steere and Dr. Kirk, both of them, received me with great cordiality, and show the greatest interest in my work. Dr. Kirk had heard of my enterprise. Captain Wybrants produced one of Dr. Means' pamphlets on Umzila's kingdom. A Portuguese officer on board has given me letters to a very influential official at Mozambique, and also to the governor of Sofala. The number of friends I am making, and of officials and other residents on this Mozambique coast, gives me hope. We expect to sail southward on Thursday, the 26th. I hear there are Jesuit missionaries now at Umzila's."

European Turkey Mission.

POLITICAL COMPLICATIONS.

UNDER date of July 31, Mr. Baird, of Monastir, writes: —

"The times are not favorable to our work. Ever since the Russians crossed the Balkans political questions have been uppermost in the minds of the people. The treaty of San Stefano gave the Macedonians high hopes, which the treaty of Berlin rudely dashed to the ground. The people did not accept it as final. They moreover felt that Europe, and especially England, causelessly dashed the cup of freedom from their thirsty lips. The delays in the execution of the treaty of Berlin would not allow them to quiet their minds. Now the Albanian question, the Montenegrine difficulty, the Greek complications, etc., all 'smell of war,' as the natives say. The government seems to have at present an extra number of spies, the passports of everybody are carefully looked after, and every one thinks that some queer dish is boiling under the kettle cover. For more than a month people have whispered to me that it looked as though our pasha, Ghazi Achmed Moukhtar Pasha, were trying to become prince of Albania. I heard yesterday this not surmised but asserted.

"You may know how suspicious the Turks are of Bulgarian Macedonians, and the latter of the Turks, when I tell you that there is not a bookstore in all Macedonia where you can buy ordinary Bulgarian school-books, such as grammars, arithmetics, readers, and histories. Even Bulgarian almanacs cannot be had except by smuggling through from Bulgaria. Bulgarians are afraid to keep Bulgarian books for sale. Wednesday I received a telegram from my bookseller. He had been arrested because he was selling books, and was being taken to Uskup. I hope he will be released without need of my going to look after him.

The Greek helper of the Scotch Mission here told me to-day that people do not want to talk on spiritual matters; that political matters engaged everybody's attention. I long for the time when people's minds will not be so occupied with thoughts of politics."

BRIGANDAGE.

At a later date, August 30, Mr. Baird says: —

"Just now brigandage and murder rage

as they have not done for a long, long time. We hear of insurgent bands of Bulgarians that busy themselves in killing Turks who are considered by them worthy of death. They seem to have killed off quite a number of Turks, and now the Turks are killing Bulgarians wherever they think fit, in retaliation; and so we hear of Bulgarians killed neither because of any quarrel, nor for money, but for the sake of saying, 'I killed a ghaiour.' The government punishes nobody, except some man (probably innocent) from whom money can be wrung to avert a sentence. Touring is getting rather dangerous. If it was simply robbery, one could get along; but when they kidnap a fellow, and send back his ears as proof that they have him and will kill him if not ransomed, our wives feel a little nervous. Being killed for fun, as so many have been of late, is not a very inviting prospect for a missionary that wants to tour, and so we shall probably not tour so much as formerly. But how shall we care for this big field?

"The treaty of Berlin has not as yet helped religion or civilization in the least in these regions. Traveling is more unsafe than ever. The people are more restless and discontented, and the Turks less inclined to administer justice than formerly. The conviction is growing stronger that gunpowder can do what diplomacy cannot.

"We can report no special progress in the Lord's work here. Things, however, look more hopeful than formerly, and our audiences are somewhat larger."

A REVIVED CHURCH.

Mr. Bond, of Philippopolis, reports a promising effort in the Yamboul church to attain a better spiritual life. He says: —

"I received recently a letter from the officers of the Yamboul church stating that their pastor, being dissatisfied with the condition of the church, insisted on resigning, and they therefore begged that one of us would come immediately. I went at once, wondering much what the real trouble could be. On arriving I found the pastor greatly depressed because there was apparently very little spiritual life among the members. In unburdening his feelings to them he said, 'I have no personal complaint, whatever, to make, but I see that you are not even what you formerly were; instead of growing in grace you are growing in worldliness, and worst of all you do not seem to realize it. I have, therefore, thought that by giving in my resignation you might be brought to consider the gravity of the situation, and to confession and supplication for Divine help.' After private talks with several of the brethren, I advised that a meeting be called, and the charge of the pastor be investigated. Two meetings were held, and I think there were deep searchings of heart and sincere self-abasement, with earnest prayer to God. I was pleased to find so much real affection evinced for the pastor. He finally decided to remain, and has since reported the church as in a much more hopeful condition. Mr. Toujoroff has also been talking to the people here in Philippopolis lately, in much the same strain. May the Lord stir us all up to renewed consecration to him and his blessed work."

North China Mission.

DR. PORTER, writing from Tung-cho, under date of August 3, says: —

"We have all stayed at home this summer instead of going to the hills. In fact, until just now the summer has been cool, with abundant rain. We suspend for a month our outside street chapel work. It is strange how little the chapel work loses its interest. With very little apparent result in bringing men into the church, the preaching goes on month after month. Our East Street chapel is always fairly filled, and we know that tens of thousands of men have heard the gospel of grace. Our three helpers are men of excellent spirit and real power as speakers. They often feel as if beating the air, and yet they are learning from our example, I hope, to ignore reproach, and contumely, and evil suspicion, and to 'preach the word,' 'in season and out of season,' because of the sublime truth they have to explain, and the exalted hopes they have to sustain them."

THE LIGHT OF ASIA.

"'The Light of Asia' may seem worthy of a modern setting in sweet and flowing words of Saxon strength. The quaint myths that surround the life of Lord Buddha may interest us strangely, as matters of seeming history that have moulded the lives of multitudes. But as I sit day by day at the chapel, and look upon the faces which the 'Light of Asia' has no power to irradiate, it is a joy to dwell upon another Light and another Lord. There is a 'Light of the World!' Before Him the 'Light of Asia' shall pale, for He is the 'true Light that lighteneth every man that cometh into the world.'

"A priest, with his shorn head, sat one day in our chapel handing out tracts as men went out, just as one used to see radical tracts given out at the May anniversary meetings. I asked him if he would not exchange tracts with me. He was glad to do so, handing me with a smiling face a tract sent out by his own temple. It proved to be a recipe for warding off every kind of malarial and pestilential disease for the present year; a quaint panacea for all human ills for a limited time! My little tract had its recipe for attaining peace, indeed. But it spoke of the 'Light of the World,' and of the love of God made known through Him. Of Buddha's life and birth and work in the world, this tonsured disciple could not tell. He could name over ten thousand times, 'Amida Buddha.' But I fear the 'Light' of even Sakya's gentle enthusiasm for universal life had not entered his heart.

"I do not think it strange that even our native helpers unweariedly speak of the life that has entered their hearts, nor of the love to which they, by divine grace, are consciously allied. And yet they may rightly wonder that of the numbers who hear, and who would say, if asked, 'It is good; it is all good,' so very few receive it in their hearts.

"One ought never to write from Tungcho without speaking of work for woman. The ladies here, full of working plans and of plans that work, find but little to say of that work. Were it our work, it would fill many a sheet with accounts of service. The wife of one of the young helpers, Tsui-kwo Fu, united with the church two weeks ago. She came from a heathen family a year ago."

SHANTUNG. RUMORS OF WAR.

Mr. Smith reports a visit to the outstations in Shantung. He writes, July 20: —

"We found the whole country filled with rumors of the expected war between China and Russia. The constant pushing of troops northward along all the great highways causes great excitement, even in the most remote interior localities, and as there is no trustworthy intelligence in circulation, it is easy to imagine to what height baseless rumor runs. In the region visited by us, our arrival put a sudden quietus to the war gossip, which subsided as easily as it rose. The threatening aspect of affairs has, however, seriously hindered mission work in other localities, rendering it unadvisable for the London Mission to try to work this summer in Mongolia, as usual. If war actually takes place, — which does not however appear so likely as it did two months ago, — it is impossible to foresee how injurious its effects may be on our mission work."

THE HARVEST. OPIUM RAISING.

"Crops are not an item in reports of mission tours, but they form an important factor in our work. Last year the outlook was bad, and we were besieged with applications for help. This year no one can complain of the harvest, which is excellent, and we were scarcely asked to help any one. Last year we went out to villages every day, but this time we were glad to be interrupted by the harvest week (last year there was no wheat harvested to speak of), which is the busiest time of the year.

"I am sorry to see that large tracts of country in our district are given up to the culture of opium, which I have never seen in Shantung before. The seed has been introduced from Shengching and Liaotung, regions to which the Shantung people emigrate in great numbers, being just across the gulf of Pe-chili. The profits on this noxious plant are so great, that there is reason to fear its rapid spread,

and the proportionate displacement of useful cereals. This is what the government dreads, and is the true reason of the interdiction of opium raising. In our part of Shantung, the local officials do not trouble themselves in the least on the subject, and there is no impediment to its unlimited introduction. I was sorry to learn that some of our church members have gone into opium raising."

THE CALL FOR PREACHING.

"We found the state of things changed a little since the last report from Mr. Stanley, who left at the end of March. Two of the Sunday meeting places had been changed to new villages, in each instance for good reasons, but causing so much irritation and dissatisfaction on the part of the members in the villages thus left, that none of them are willing to go to the new places. The whole question of Sunday services is a most difficult one. Meetings we must have, but where? Not in *every* village, for we have members in sixty-three of them, and our whole preaching force, including school-boys at home in vacation, does not amount to half a dozen. Not in places too remote, for then women with the goat's feet cannot hobble there and back in one day. Furthermore, we can seldom select our own places for holding services. We are often urgently invited to a place which seems too near to another meeting. If we go, we unduly diminish the preaching force elsewhere. If we refuse, we lose an audience otherwise inaccessible. At present, the tendency is to an excessive multiplication of services.

"In some places, especially in the village of Sandy-Nest, a steadfastness is manifested which is most commendable. Nearly all the members there are women, most of them old. Every Sunday and Friday they meet, and although there have been no additions to their numbers, there are a few inquirers. There are no diminutions. I have already referred to the fact that our members are scattered through more than sixty villages.

"At our last mission meeting, we reported in Shantung 327 members. It is fortunate that so many of these are concentrated in a comparatively small number of villages, and within a relatively small compass. Of the whole number nearly two thirds are collected in twelve villages, all of them within eight miles of a common center, and most of them much nearer. The largest number is in Shih Chia Tang, where the temple was given to us two years ago, in which village we have thirty-one. The members who should meet here are about seventy in number. In another village where a year since we had only two members, and two years ago none at all, we now have twenty-eight, some of whom appear to better advantage than almost any members we have received in Shantung. On the other hand, there are two villages, with twelve or fifteen members each, who are in a very unsatisfactory condition, most of whom we either have not seen, or having seen were sorry that we did see them. In Number Seven, the original starting-point of the Shantung work, the flattering promise of last year was never realized; and of our eleven members there, a small minority only show signs of vitality, but so much the more does their light shine in a dark place."

INTERFERENCE OF ROMANISTS.

"One reason for this, and for much of the disaffection which for more than a year we have represented as appearing in different places, is the active efforts of Roman Catholics all through our territory. A few malcontents among our members sought them last year for aid, when it became evident that no pecuniary assistance was to be had from us. The Roman Catholic teachers came, and were followed by a priest last winter. Their movements are in the dark and inscrutable, but mischief is obviously intended. Thus far the bulk of their adherents in our field have been those whose impression was that gain and godliness are synonyms, — a class which in the long run make very undesirable adherents. The Catholic movement has not yet damaged us seriously; what will happen hereafter, we cannot, of course, foresee.

"In our central village of P'ang-chia, which is hereafter to be a permanent

headquarters, we now have twenty-five members, with a good Sunday audience. This village is exceptionally fitted for our residence. There are few of the bad class of Chinese, so common everywhere, and since the famine relief, there has been no unwillingness to have us come here. We are on friendly terms with all, and while the erection of the small rooms which we first occupied this summer caused a sensation and much talk, there appears to be only good feeling. We can wish nothing better than that this should continue.

"During our stay we were invited to the village of the former Buddhist priest, of whom we wrote last winter [see *Herald* for July, pages 271–3], as having given up his temple lands, and who had taken to manual labor for a support. He was cultivating ground for a relative, at sixty cash a day, all summer; but he and his family found leisure to invite us to his house, where we preached to a dense crowd. None of the evils predicted for him have overtaken him, and the faith of many in idolatry is irrecoverably gone."

Japan Mission.

CONVENTION OF NATIVE CHRISTIANS.

MR. ATKINSON writing from Kobe, July 27, says: —

"One fresh item of news is the fact that at the July communion eight adults were baptized and received into the church at Imabari, Shikoku. Mr. Ise was in Kobe recently, and said that his congregation now numbers a couple of hundred. He is very much encouraged.

"Another item is concerning the second general convention of the native Protestant Christians of Japan. The first was held two years ago in Tokio. The second was to have been in Osaka last year, but was postponed because of cholera. It was decided at this meeting that the convention be held once in three years, rather than every year. The next meeting is appointed for Yokohama.

"The Episcopalians were not officially represented in the convention. When the meeting was in Tokio, I am told, Dr. Williams, the American Episcopal Bishop, forbade the converts of his church to attend.

"Most of the meetings were held in the girls' school building connected with our mission. The number of representatives from Tokio and elsewhere was not large, because of the expense. The meetings were, however, very pleasant and eminently profitable. The usual audience was about three hundred. The meetings were all conducted by the Japanese. Only one foreigner — myself — took any part in the addresses, and he did so because the one to speak on that particular subject had not come; hence, at a little later than the eleventh hour, he was asked to speak on the subject of Family Government.

"The addresses had all been carefully prepared before the meeting, hence were not wandering harangues. I cannot remember all the subjects discussed; but 'Evangelizing Work,' 'The Style of Language to be used in Preaching and in Writing,' 'Christian Fellowship and Unity,' 'Education of Girls,' 'Family Government,' were of the number. One of the speakers on evangelizing work laid considerable emphasis on the supposed fact that the conflict of Christianity in Japan is not to be with Shintoism, Buddhism, Confucianism, but with the atheistic evolutionism and infidelity of Europe and America, such as are now taking root in the minds of the educated in the land. Hence, while emphasizing thorough study of the Scriptures, he laid great weight on the importance of all preachers of the gospel being well up in scientific knowledge.

"Half of one day was largely occupied in providing a committee to present a petition to government asking for liberty to bury the Christian dead with Christian rites, without let or hindrance from the Buddhist priests, who now have the monopoly of burying the dead. In the open ports there is no difficulty, but in the interior the priests are in many places less accommodating. They can perform all their rites over the Christian dead, if they choose to do so. Many are intimidated by the priests by the threat that they will leave them unburied if they

adopt Christianity. The convention voted to petition government on the matter, and appointed a committee to prepare and present the petition. Nothing can be predicated concerning the result."

THE FERMENT IN JAPAN.

The report of the Kobe station for the past year dwells upon the restless activity which characterizes the whole population at the present time.

"The nation is living in a great ferment. Intellectual activity is yearly on the increase. Frequent change in almost every respect and in almost every matter is the rule. As some say, 'there is nothing *fixed* in Japan but change.' The advocates of people's rights and popular representation in the councils of the nation are active and indefatigable in their endeavors to carry their point. Their missionaries are to be found in almost every city and town in the empire. A petition just presented by them to the throne has been rejected. This will but tend to increase their activity and energy. Few, if any, of the leaders care one iota for Christianity, though many of them possess Christian books, and know something of what Christianity is. They care but little about the people becoming right or righteous; they want 'rights,' powers, influence in the governing of the land. They do not intend to cease from their activity until they have accomplished their object. They raise money; they send out lecturers, publish newspapers and books; organize societies; hold general assemblies, and exercise all their ingenuity and strength in devising schemes for the furtherance and carrying out of their object.

"As we contemplate their earnestness and activity, the conviction grows strong in our souls that we must not be one whit behind them in fertility of resource, in activity and energy, in carrying on our nobler and holier work. The Kobe station is ambitious to have at the earliest possible day a preacher, a colporter-evangelist, and a Bible-woman in every city and town in all the length and breadth of its field. The *time* to set these agencies to work is *now*. One of Tom Paine's infidel works has been translated into the language, and other infidel, materialistic, and atheistic works are finding their way into the land through books, newspapers, and travelers returning from America and Europe. Our warfare is to be against heathenism and American and European infidelity combined. We need to occupy the ground at the earliest possible moment with forces adequate to the needs. Ten years of work *now* will be worth fifty of by and by. This will take money, and more money than the Japanese Christians have in their possession; but we believe that our God has treasures laid up in America as well as in Japan; that He from ancient times has prepared for this need, even as he stored up the coal in the earth long ages ago for use at the present day.

"Our prayer is that wisdom and grace and energy may be given to us, as a station, to do that which God and the American churches would have us to do."

Mission to Spain.

AN EFFECTIVE WITNESS FOR CHRIST.

MR. T. L. GULICK, of Zaragoza, writes of a recent visit paid to Pradejon, Logroño, Pamplona, and Tauste. In all these places he found much to cheer him. He says: —

"The doors are opening and we have only to push them wide, with some fighting to be sure, and occupy the land.

"Agustin, of Pradejon, went with me to Tauste, and we were there two days, holding five meetings in the house of the aged weaver, who has joined our church in Zaragoza. The people at first came timidly, for fear of the chief priests and rulers; and then they flocked in, as many as the little house could hold, fifty, sixty, and seventy standing thick together in the sweltering heat, listening with earnest and respectful attention. I found it of great service to have Agustin with me as a living illustration of what the gospel can do for one of this people. He testified, with a hearty and humble simplicity, that he was deaf, dumb, and blind; but now, by the mercy of God, he hears, speaks, and sees. They could not help

believing him, and wishing the same blessings for themselves. He led in prayer at all the meetings. Though he spoke plainly to them of their sins and of the necessity of repentance, the people liked him, and wished that he might come to teach them. I am planning to have him do so as soon as possible.

"He told me something of his history. It appears that before his conversion he was a thorough scoundrel, a constant thief and liar and blasphemer. More than once he had stolen sheep. He was planning to steal a horse and flee to the Carlists, when, by the grace of God, he was plucked as a brand from the burning. In Logroño we found many ready to listen to the gospel. I feel that what we need now is to prepare young men, like Agustin, to go out two and two from village to village, as the twelve and the seventy were sent out, to preach 'repentance towards God, and faith in our Lord Jesus Christ.' I hope most of them will have trades, so that they can support themselves wherever they go, and perhaps it will be best for them to support themselves in part while they are studying, so as not to forget their trades, nor get out of the notion of working for their own support.

"I perhaps ought to mention here that twenty cents a day is the *lowest* figure at which the daily food of a student can be reckoned, *i. e.* $73 a year. If they work part of the time for their own support, we shall hope to bring the yearly expenses of each within the $100."

Austrian Mission.

INTOLERANCE STILL.

MR. SCHAUFFLER, of Brünn, under date of August 30, tells the following story of religious intolerance: —

"Yesterday we had a striking and painful proof that the era of full religious liberty has not yet come for us in Brünn. The young lady of whose conversion, subsequent illness, leaving the Catholic church, and happiness in prospect of death I have written you [see *Herald* for October, page 394], was released from her sufferings last Wednesday, and her funeral took place yesterday afternoon. This being the first case of the kind in Brünn we determined to do everything very quietly, so as to excite as little opposition as possible. But during the forenoon I received a message from the city authorities requesting me to call at the Imperial Police Direction. I had to go thither twice before a decision was reached. The second time, in spite of all I could urge to the contrary, as that the non-recognized bodies in Prague and Vienna are not prevented from burying their dead with religious services at the grave, I was strictly forbidden to pray, sing, read the Scriptures, or make an address at the grave.

"The services at the house were not prohibited, as being of a private character. I at once appealed to the governor, but about half an hour before the time set for the funeral I received an answer from him declining to interfere, even so far as to grant my request that I be at least allowed to read a portion of Scripture at the grave, and offer prayer. I hastened to the house of mourning, and was surprised to find a noisy crowd in the street before it. The house was full, and I had an admirable opportunity to preach the gospel to such as had never heard it. I spoke on 'Blessed are the dead which die in the Lord,' using our departed sister's experience in proof. It was a beautiful and striking experience, abundantly illustrating the sustaining power of divine grace in great weakness and prolonged suffering. It was all the more desirable to let her, being dead, yet speak to her assembled friends and acquaintances, because the most shameful lies had been circulated, and were even then being told about her, as that she had sold her soul for two hundred florins.

"As I stood near the window speaking I heard the hum of voices from the crowd below, as at a fair. When the service at the house was over, we followed the bier through the gaping, chattering populace, who wondered at the absence of the customary band of music and crucifix and candles (all of which even the Protestants in Brünn use), to the cemetery. People hastened to the grave ahead of us to see

what would be done there, and were not a little astonished and disappointed that not a word was uttered. We simply bowed around the open grave a short time in silent prayer, threw some earth on to the coffin, and came quietly away. You can think how sad and how indignant I felt that such shame and contempt had been put upon the departed and upon the truth which she had so fearlessly professed, and that such an opportunity to proclaim Christ as the Resurrection and the Life had been wrongfully wrested from me. I felt that people were right when they complained that we ought at least to have announced our Confession of faith, that it might be known what we are. They little knew how gladly we would have done it.

"The next day a friendly, though somewhat incorrect, notice appeared in the chief Brünn newspaper, which afterwards willingly modified it. The matter has caused much talk in Brünn, and I trust the Lord will cause it to turn to the salvation of souls by drawing their attention to the truth. As the former wrongs which his cause has suffered in Austria have induced many of his people to pray for the triumph of Christ's kingdom here, so may this case of oppression lead many believing hearts to give him no peace until he cause the wrath of man to praise him.

Mission to Western Mexico.

A HELPER MURDERED BY ROMANISTS.

MR. WATKINS, of Guadalajara, gives the following account of the death of a faithful helper by the hand of violence: —

"On August 1st one more of our faithful workers fell at his post, a martyr to the cause of Christ. In the recent distribution of work among the Christian laborers, Mr. Anguiano, the ex-priest, was appointed to preach in Zatalitan, a village seven miles distant from Guadalajara, on Sabbath, August 1, and Antoño Reyes, one of our oldest members, who taught school and preached for so long a time in Ahualulco, and who has so earnestly labored of late in distant villages for the cause of Christ with Mr. Anguiano, was appointed to preach the same day in San Pedro, a town about five miles from Guadalajara. The cura, recently sent by the Archbishop of Guadalajara to Zatalitan, hearing, July 31st, of the ex-priest's intended visit to the village, alarmed the Catholics, telling them the veritable Antichrist would be in the place the following day, and that they ought to oppose him, arms in hand.

"For certain reasons Reyes exchanged with Anguiano, August 1, Reyes going to Zatalitan and Anguiano to San Pedro. Two groups of church members from Guadalajara, of from eight to twelve in number, reached Zatalitan early in the morning. A fanatical mob, infuriated by the priest, insulted and stoned these brethren, and then left the village, followed by the cura, to await on the road to Guadalajura the return of the Protestants fram Zatalitan, in order to kill them. This mob met in the outskirts of the town the evangelist Antoño Reyes, his son of eight years, and two young members of the church of Guadalajara. The Catholics at once began their cruel work, fully intending to kill the four individuals mentioned. The little boy and one of the two young members narrowly escaped, the other young member was shot through the right arm, besides receiving several wounds on his head; but our faithful Reyes was shot twice in the head, and cut with a sword in several places. He had five or six mortal wounds on his person. The most barbarous of the savage mob stoned their victim on the ground, when they thought he was lifeless. It has become more evident every day that the priest shot the victims because they refused to confess. As it took a long time for the assassins to commit their deed, on account of the influence Reyes had over them in his appeals, Anguiano and myself were on the ground to be recognized by our dying brother, and he breathed his last in my arms.

"This faithful helper had sung that morning, with a more fervent spirit than usual, it would seem, one of the children's hymns, 'It is all taken away,' and especially the sweet hymn, 'Safe in the arms of Jesus.'

"Late in the afternoon the mounted police from Gaudalajara reached the spot and took six men prisoners, who, through clerical intrigues, were set at liberty in a few days. I have been obliged to employ a lawyer to do for us enough in this case to convince the ignorant Catholics that their crimes against us are not allowed to pass without notice by the authorities. This step was necessary to secure some show of protection in the villages."

GLEANINGS FROM LETTERS.

C. A. Stanley, Tientsin, North China. — The saddest part of my recent trip through this province was in the evidence I saw of the greatly increasing production of opium. I think there is four or five times as much as I have ever seen before; and the testimony of the Chinese is that the production and use of opium are both greatly on the increase. The fields of poppy were gorgeous in every shade of coloring, from pure white to deep purple and scarlet; but the beauty lost all its charm as one thought of the demon of destruction contained in the boll underneath the beauty. Nothing, as it seems to me, can save China from this curse but the gospel of Christ. For it is so extensively used by the official class, and even in the palace itself, that any government decree against its growth or use falls almost powerless to the ground. How almost hopeless the work of turning back this tide of destruction appears at times, but so God has decreed by the foolishness of preaching to convert the world.

J. E. Walker, Shau-wu, Foochow Mission. — Our work has seemed to prosper at Shau-wu. At each of the three communions of this year (one every two months) two men have been received to the church, and there are at least two more whom we hope to receive on our return next fall. Three of them were men who were inquirers a year ago, but who fell away, one of them through Sabbath breaking. I trust the little church is growing in grace as well as numbers.

Otis Cary, Jr., Okayama, Japan. — A comic paper published in Tokio contains a caricature representing the Governor of Okayama as an acrobat balancing on his forehead a cross upon which is a pole labeled "Popular favor." Underneath the picture is the inscription, "The Governor of Okayama Ken hopes to gain popular favor by becoming a Christian." Other papers have contained articles declaring that he has become a Christian, and worships before a cross every day. The origin of these attacks is doubtless the favor he has shown to us.

J. D. Davis, Kioto, Japan. — The work is taking some hold of the people in this bigoted old capital. A company of half a dozen men, mostly merchants, has been coming to my house every Sabbath afternoon for some months, to listen to talks about the true God and Christianity. Some of them are already members of our churches. One of them, a wealthy merchant, brought to me as a present some weeks ago, his household gods, which have been worshipped in the family for many generations. To-day these men nearly all came to pay me a visit on the mountain where I am temporarily staying, and another merchant brought up his household gods to me, and also a beautiful silk cushion, which has been kept in the family for several generations, for the Buddhist priest to sit on when he came to the house. It has been thought a sin for any one else to use this cushion. When we see a people give up their household gods in this way, it shows that the truth is taking hold of them. May they all come into the full light of the Gospel of Christ!

T. S. Smith, Tillipally, Ceylon. — The total number of Christians present at the meeting of our Native Evangelical Society was estimated at between five hundred and six hundred adults. Over eighty bullock carts were counted in the mission compound alone. There were present

about one hundred and fifty pupils from the boarding schools connected with the mission. We quite marveled to see these hopeful indications of future things. The meeting won all hearts, even the hearts of the heathen.

R. A. Hume, Ahmednuggur, India. — In one town some heathen constantly abused one of our old catechists. None of us could recommend anything, but patiently suffering it. This he did, and he was rewarded by his chief persecutor coming and publicly asking his pardon, and saying that he was convinced that Christians were more patient and better than their neighbors.

A. N. Andrus, Mardin, Eastern Turkey. — Prospects here for the coming fall and winter are rather gloomy. The harvests, except the millet, are about gathered; but notwithstanding an average yield in most places, very little grain finds its way to market. For this there are several reasons. The holders, especially the poor village farmers, who retain less than one-half of the crop raised, are afraid to part with their portion. The capitalists, those who largely furnished the seed to the farmer, and money to work with, are eaten up with the spirit of speculation, and propose to hold on to their share of the crop in order to realize more from it. The government is storing its tithes of the wheat and barley for the use of the army and the *gens d'armerie*. As a result the supply is not equal to the demand, and prices are accordingly high. Then, too, owing to the loss of so many animals, freight rates are high, and the movement of grain is difficult. Moreover, the purchasing power of the people has become very much reduced.

Since the partial demonetization of the currency, money has been more scarce, business has become more thoroughly deranged, trade is almost at a stand-still, and manufactures have well-nigh ceased. Poverty is becoming more general, and the prospect is that the coming winter will witness more wide-spread and deeper distress than were experienced last winter.

H. S. Barnum, Van, Eastern Turkey. — Politically the region is quiet just now. The Shikak Koords, whose home is just over the Persian boundary, made descents upon eighteen villages, carrying off flocks and herds, but for some weeks they have suspended their operations. But unless some change is effected by the new English government, or by combined European action, forcing the Turks to introduce reforms, or at least demonstrate and confess their inability to do so, and make room for some one else, there is no assurance and hardly a hope of permanent quiet. A neighboring sheikh, who is supposed to be maturing his plans for revolt, says plainly that he fears neither the Turkish nor the Persian government.

G. W. Wood, D. D., Constantinople. — The utter prostration of business and hopeless condition of affairs are quite beyond your power of conception. The cost of living is increasing; means of living diminish daily; what the end is to be, who can forecast? All that we can see is that opportunities and demands in our missionary work are multiplying, while the cost of carrying it on is greatly increased.

MISCELLANY.

The Turkish Missions' Aid Society. — This British Society, as is well known, conducts no independent mission, but transmits most of its funds as grants in aid to American societies laboring in the East. Its Report for the present year contains a brief but comprehensive view of the principal missionary organizations with which it intends to coöperate. The Report says: —

"There are five missions at work in Turkey and Persia: that of the American Board of Commissioners, with an annual expenditure of about £37,000; that of the American Methodist Episcopal Church in Bulgaria, to the north of the Balkans; that of the Board of Foreign Missions of the Presbyterian Church, with an expenditure of nearly £20,000; that of the Board of the United Presbyterian Church of

North America, with an expenditure of £5,500; the Mission in Latakia, North Syria; and if we go beyond Turkey westwards, the Mission in Greece. About £70,000 a year is expended on these missions by these boards of the United States, besides a large sum raised by the native churches themselves, many of which support their own pastors and schools.

"In all these missions, which this society is intended to aid, there are about thirty principal or central stations, with six colleges for imparting a liberal general education, besides many theological colleges, about 400 out-stations, about 130 churches, besides many other buildings used; 90 American ordained missionaries, 8 medical missionaries, 140 female missionaries, including, as is always done in America in the mission statistics, the missionaries' wives; 80 native ordained pastors, 170 native preachers, who have been regularly trained, but have no settled charge, 600 native teachers, and 80 other native helpers, altogether about 930 natives employed in active Christian work. The number of communicants is about 10,000, and of adherents probably 50,000; but also, a vast amount of light has been brought to bear on the native churches, and Bibles and Christian literature reach millions of the population through colportage. Female education is making most rapid strides. Surely, when the extent and blessing of the work are considered, on which the future of Turkey must very much depend, a much deeper interest might be shown by the Christians of England, and much more might be done by them. It would be a small thing for England and Scotland and Ireland to devote at least £10,000 or £20,000 a year to help in this great work, which has been so admirably arranged and managed, and which has been conducted with so much self-sacrifice and spiritual devotion. Many young men and women, who had the brightest prospects in their own country, have laid down their lives for the cause of Christ in Turkey, maintaining the light of God, not only by their words, but their holy and consistent lives, in the midst of the surrounding deepest moral darkness."

SEEING THE GOSPEL.

"HAVE you ever heard the gospel before?" asked a missionary at Ningpo of a respectable Chinaman, whom he had not seen in his mission room before. "No," he replied, "but I have *seen* it. I know a man who used to be the terror of his neighborhood. If you gave him a hard word he would shout at you and curse you for two days and two nights without ceasing. He was as dangerous as a wild beast, and a bad opium smoker. But when the religion of Jesus took hold of him, he became wholly changed. He is gentle, moral, not soon angry, and has left off opium. Truly the teaching is good." — *The Friend of Missions.*

BIBLIOGRAPHICAL.

THE RELIGIONS OF CHINA.

Confucianism and Tâoism described and compared with Christianity. By JAMES LEGGE, Professor of the Chinese Language and Literature in the University of Oxford. London: Hodden & Stoughton, 27 Paternoster Row. MDCCCLXXX. 12mo, 310 pp.

The author of this volume was for many years a missionary of the London Missionary Society at Hong Kong, and has had unusual facilities for the thorough study of the Chinese people and their religions. He presented an admirable paper upon the success of missions in China at the London Missionary Conference held in Mildmay Park in 1878, which is printed in the "Proceedings" of that Conference.

This volume contains four lectures given as the Spring Lectureship of the Presbyterian Church of England for 1880. The topics presented are "Confucianism," "Tâoism," particularly as modified by Buddhism, and these religions as compared, and in certain points contrasted, with Christianity. Dr. Legge gives a more favorable view both of the intellectual and moral character of the Chinese than is given by some writers; a more favorable view also of the tenets of Confucius. He regards Confucianism as accepting "the monotheism of prehistoric time in China." He is of the decided opinion, for which he gives substantial reasons, that there is no valid authority for the famous saying

attributed to Confucius, that "in the west the true saint must be looked for and found." The style of the lectures is perspicuous and interesting, and the volume will be welcomed as a valuable contribution to our missionary literature. The special interest now felt in all Eastern religions will make a demand for this work.

BOOKS RECEIVED.

The Authorship of the Fourth Gospel. External Evidences. By EZRA ABBOT, D. D., LL. D. pp. 104. George H. Ellis. Boston. 1880.

A New Graft on the Family Tree. By PANSY. pp. 476. D. Lothrop & Co. Boston. 1880.

A Practical Treatise on Sea Sickness: its Symptoms, Nature, and Treatment. By GEORGE M. BEARD, M. D. Limp covers. pp. 74. E. B. Neat. New York. 1880.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

For New Missions to Central Africa. — Thanks to be rendered that the thoughts of civilized nations are now so widely turned towards this continent; that facilities for sending the gospel thither are increasing; that the interest of Christian communities is being awakened; that evangelizing movements are begun; and that our own churches may share in this heaven-inspired enterprize. Intercession to be offered in behalf of those who direct these new movements toward Central Africa, and in behalf of our pioneer brethren, that God will specially direct in all their proceedings, compassing them with his favor as with a shield, imparting wisdom in their selection of localities; giving them favor in the eyes of natives; imparting skill in the acquisition of new languages, in the use of the same, and in all intercourse with dark-minded and suspicious heathen. Earnest supplication to be offered that the oppression and cruelties of superstition may be checked; that slavery and the slave-trade may be abolished; that Mohammedanism and Romanism may not be allowed to hinder the incoming, progress, and power of gospel truth; that Ethiopia may soon stretch out her hands unto God, and the whole dark continent be graciously illuminated. "The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up."

ARRIVALS.

The party which sailed September 1, for North China, were signalled on September 21, two days from Yokahama. All well.

DEATH.

August 17, Dauphin W. Osgood, M. D., of the Foochow Mission.

DEPARTURES.

October 9, from New York, Rev. George W. Wilder and wife, Rev. E. H. Richards and wife, to join the Zulu Mission; and Miss Laura A. Day, returning to the same mission.

DONATIONS RECEIVED IN SEPTEMBER.

MAINE.

Cumberland county.		
Cape Elizabeth, Cong. ch. and so.	9 00	
Falmouth, 1st Cong. ch. and so.	15 00	
Portland, Bethel ch. 40; St. Lawrence St. ch. 2.96; Eliza Q. Goodenow, to const Mrs. MARY L. Q. WETHERELL, H. M. 100; W. W. M. 10;	152 96	
Scarborough, Cong. ch. and so.	23 00	199 96
Hancock county.		
Orland, M. C. Trott, for Central Africa,		5 00
Oxford county.		
Norway, 2d Cong. ch. and so.		11 20
Penobscot county.		
Bangor, A friend,	2 00	
Brewer. First ch. and so.	4 75	
Hampden, Cong. ch. and so.	4 05	10 80
Somerset county.		
Skowhegan, Cong. ch. and so.		15 00
Union Conf. of Churches.		
Fryeburg, Cong. ch. and so.		13 08
Waldo county.		
Searsport, 1st Cong. ch. and so.		45 50
York county.		
Acton, Cong. ch. and so.	6 05	
Alfred, Cong. ch. and so.	30 00	
Kennebunkport, 1st Cong. ch. add'l,	5 00	
York, 1st Cong. ch. and so.	2 00	43 05
		343 59

NEW HAMPSHIRE

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.		
Hinsdale, Cong. ch. and so.		9 02
Coos county.		
Lancaster, Cong. ch. and so.		35 00
Grafton county.		
Bristol, S. Cavis,		100 00
Hillsboro co. Conf. of Ch's. George Swain, Tr.		
Brookline, Cong ch. and so.	10 00	
Merrimac, Cong. ch. and so.	20 40	
Reed's Ferry, Cong. ch. and so. add'l,	3 00	33 40

Merrimac county Aux. Society.
Canterbury, Cong. ch. and so. 19; Rev. James Doldt, 5; 24 00
Pittsfield, J. L. Thorndike, for Central Africa, 2 22——26 22
Rockingham county.
Atkinson, Abigail L. Page, 2 00
Salem, Mrs. Margaret Stanton, 1 00——3 00
Strafford county.
Gilmanton Iron Works, Cong. ch. and so. 7 50
——, "New Hampshire," 2 00
216 14

VERMONT.

Addison county.
Shoreham, Cong. ch. and so. 30 75
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.
Lower Waterford, Cong. ch. and so. 10 00
McIndoes Falls, Cong. ch. and so. 15 50——25 50
Chittenden county.
Burlington, 1st Cong. ch. and so. 110 00
Jericho, 2d Cong. ch. and so. 10 21——120 21
Essex county.
Granby, Cong. ch. and so. 6 85
Guildhall, Lydia Cutler, 55——7 40
Lamoille county.
Cambridge, Friends, 47 00
Orange county
West Fairlee, Cong. ch. m. c. 5 00
West Randolph, Cong. ch. and so. 24 25——29 25
Orleans county.
Coventry, Cong. ch. and so. 12 75
North Craftsbury, Cong. ch. and so. 15 00——27 75
Rutland county.
Brandon, E. L. and J. H. 13 00
Fair Haven, Cong. ch. and so. 20 00——33 00
Windham county Aux. Soc. H. H. Thompson, Tr.
Bellows Falls, Cong. ch. and so. 56 70
Brattleboro, Mrs. Fannie Dwinell, 10 00——66 70
Windsor county.
Gaysville, Cong. ch. and so. 9 00
Royalton, A. W. Kenney, 10 00
Springfield, Mrs. F. Parks, 15; A friend, 100, for Papal Lands, 115 00
Windsor, Cong. ch. and so. 52 00——186 00
573 56

MASSACHUSETTS.

Berkshire county.
Sheffield, Cong. ch. and so. 18 80
Williamstown, 2d Cong. ch. and so. 10 91——29 71
Bristol county.
Mansfield, Cong. ch. and so. 19 03
Westport, Pacific Union ch. 6 00——25 03
Brookfield Asso'n. William Hyde, Tr.
Spencer, 1st Cong. ch. add'l, 17 00
Essex county.
Andover, Fannie and Arthur Laird, for the "Morning Star," 35
Essex county, North.
Ipswich, 1st Cong. ch. 1 00
Salisbury and Amesbury, Union Cong. ch. 5 25
West Newbury, 1st Cong. ch. and so. 10 00——16 25
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.
Beverly, Dane St. ch. and so. m. c. 7 27
Salem, Tabernacle ch. and so. m. c. 25 18
West Boxford, Cong. ch. and so. 8 48——40 93
Hampshire co. Aux. Society.
Amherst, 1st ch. and so. 75 00
Cummington, East Village ch. and so. 33 55
Enfield, Edward Smith, to const. Mrs. Edward Smith, H. M. 100 00
Haydenville, Cong. ch. and so. 15 05
Huntington, 2d Cong. ch. and so. 19 13
South Hadley Falls, Cong. ch. and so. 25 00——267 73
Middlesex county.
Bedford, Mrs. R. Lane, 10; Elihu G. Loomis, 25; 35 00
Billerica, M. P. G. 3 00
Cambridge, North Ave. ch. and so. 11 00
Cambridgeport, Pilgrim ch. and so. 658.11; do. m. c. 8.06; 666 17
Lexington, Hancock ch. and so. 16 32
Lowell, Pawtucket church, 20 19
Malden, 1st Cong. ch. and so. 24 93
South Natick, John Eliot ch. 43 02
Stoneham, Cong. ch. and so. 18 61
West Somerville, Cong. ch. and so. 8 02
Winchester, Cong. ch. and so. 104 41——950 67
Middlesex Union.
Maynard, Cong. ch. and so. to const. John K. Fix, H. M. 100 00
Norfolk county.
Brookline, Harvard ch. and so. 212 09
Dedham, 1st Cong. ch. and so. 229 00
East Medway, Cong. ch. and so. 19 00
Grantville, Cong. ch. and so. 18 53
North Weymouth, Pilgrim ch. and so. 31 50
South Walpole, G. F. W. 1 50
South Weymouth, 2d Cong. ch. and so. 51 00
Wrentham, 1st Cong. ch. and so. (of wh. m. c. 19.39) 57.76; Jemima Hawes, 50; 107 76——670 38
Old Colony Auxiliary.
New Bedford, Mary A. Dickinson, 200 00
Plymouth county
Brockton, 1st Cong. ch. and so. 50 00
Middleboro, 1st Cong. ch. and so. 7 08
South Plymouth, Cong. ch. and so. 8 73——65 81
Suffolk county.
Boston, 2d ch. (Dorchester), 16.87; A steward of the Master, 26; A. C. 5; Box in the Cabinet, 3.42; 51 29
Worcester county, North.
Athol, Cong. ch. and so. 99 76
Worcester co. Central Asso'n. E. H. Sanford, Tr.
Douglas, Rev. W. W. Dow, 5 00
West Boylston, 1st Cong. ch. and so. 14 53
Worcester, W. 77 00——96 53
Worcester co. South Conf. of Ch's. William R. Hill, Tr.
Whitinsville, Cong. ch. and so. add'l, 158 47
2,789 91

Legacies. — Fitchburg, Abel Thurston, in part, by A. L. Thurston, 10 00
Ipswich, John Day, in part, by Eben Cogswell, Trustee, 939 75——949 75
3,739 66

RHODE ISLAND.

Newport, D. B. Fitts and Mrs. S. E. Magner, A memorial for Madura, 10 00

CONNECTICUT.

Fairfield county.
Bethel, A friend, 150 00
Fairfield, 1st Cong. ch. and so. to const. Rev. G. S. Burroughs and Jane A. Kippen, H. M.'s, 184 23
Sherman, Cong. ch. and so. 25 25
Trumbull, 1st Cong. ch. and so. 11 30——370 78
Hartford county. E. W. Parsons, Tr.
Berlin, 2d Cong. ch. and so. 18 25
Bristol, Cong. ch. and so. with other dona. to const. Hiram C. Thompson, H. M. 80 09
Buckingham, Cong. ch. and so. 5 07
Hartford, A friend, 10 00
West Hartford, Cong. ch. and so. 55 61
Windsor, Cong. ch. and so. 59 51——228 53
Litchfield co. G. C. Woodruff, Tr.
Ellsworth, Cong. ch. and so. 25 86
New Preston Village, Cong. ch. and so. 12 00
New Preston Hill, Cong. ch. and so. 11 15
Thomaston, Cong. ch. and so. 35 05
Watertown, J. DeForest, 100 00
West Winsted, Cong. ch. and so. 64 46——248 52
New Haven co. F. T. Jarman, Agent.
Fair Haven, 2d Cong. ch. and so. 39 65
Madison, Cong. ch. m. c. 9 00
New Haven, 1st ch. m. c. 7; A member of Yale Coll. ch. 38.56; 45 56
South Meriden, In memoriam, "Mrs. Emelie W. Harvey, for Jessie M. Harvey" (special), to const. Mrs. Emelie W. Harvey, H. M. 100 00——194 21
New London co. L. A. Hyde and L. C. Learned, Tr's.
New London, 1st ch. 222 32
Old Lyme, 1st Cong. ch. and so. 19 00
Stonington, 1st Cong. ch. 10 00
West Chester, Cong. ch. and so. 17 00——268 32

Tolland county. E. C. Chapman, Tr.
Rockville, 1st Cong. ch. and so. 11 55
South Coventry, Cong. ch. and so. 51 60——63 15
Windham county.
East Hampton, Friend, 5 00
North Woodstock, Cong. ch. and so. 30 56
Scotland, Cong. ch. and so. add'l, 27——35 83
1,409 34

Legacies. — Norwich, Samuel C. Morgan, by Lewis A. Hyde, Ex'r, bal. 868 50
2,277 84

NEW YORK.

Antwerp, Mrs. H. S. W. Bickford, 5 00
Brooklyn, A friend, 1,500 00
Candor, Cong. ch. and so. 7 50
Gasport, Members and friends of 1st Cong. ch. 12 00
Hopkinton, 1st Cong. ch. and so. 15 00
Marion, Cong. ch. and so. 54 40
McGrawville, A friend, 25 00
Mount Sinai, Cong. ch. 4 02
New York, Wm. C Hunter, 10 00
Penn Yan, Chas. C. Sheppard, 500 00
Sandy Creek, Rev. George A. Pelton, 10 00—2,142 92

Legacies. — Lisbon, Maria Buck, by Rev. Charles D. Buck, Ex'r, 60 00
2,202 92

NEW JERSEY.

Allamachy, H. S. 87 50
Morristown, A friend, 25 00——112 50

PENNSYLVANIA.

Pittsburgh, Penn. Synod C. P. ch. 150 00

TENNESSEE.

Knoxville, A. Buffat, 12 00

ALABAMA.

Talladega, Rev. Henry S. DeForest, 30 00

OHIO.

Burton, Individuals in Cong. ch. with other dona. to const. Mrs. Sarah A. Hotchkiss, H. M. 38 00
Cleveland, Euclid Ave. Cong. ch. 12 43
Conneaut, Cong. ch., 5 00
Huntington, A friend, 5 00
Mansfield, A friend, 10 00
North Amherst, Cong. ch. 20 70
Oberlin, 2d Cong. ch. 17 23
Shawnee, Welsh Cong. ch. 5 50——113 86

ILLINOIS.

Chicago, U. P. Cong. ch. m. c. 12.72; South Cong. ch. 16.34; 29 06
Elgin, Cong. ch. 6 17
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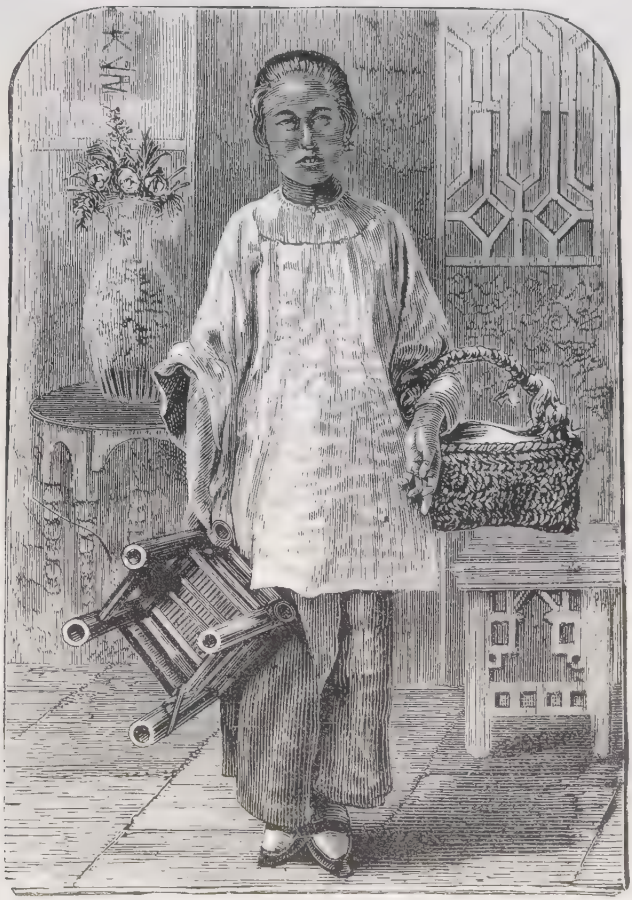
FOR YOUNG PEOPLE.

THE SUPERSTITIONS OF THE CHINESE.

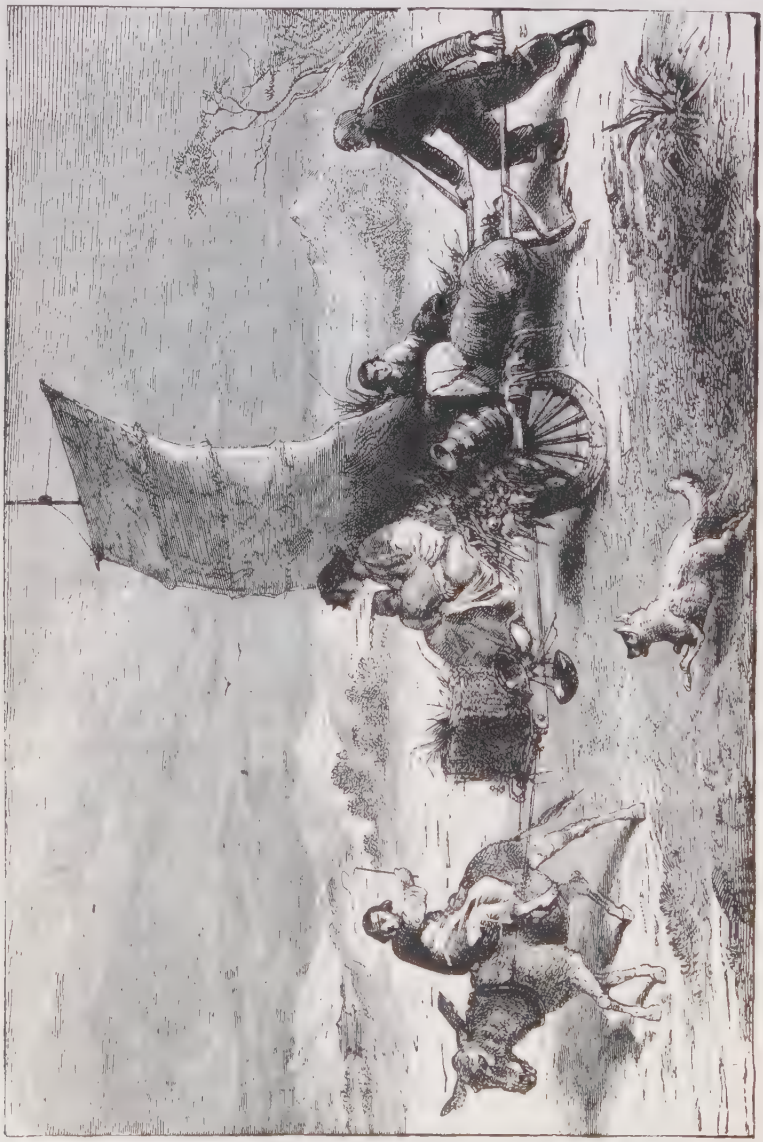
The Chinese are classed among civilized nations, and certainly they are very far above the degraded inhabitants of many portions of Africa or of the islands



A CHINESE CLOTHES' MENDER.

of the Pacific. They are called an educated people, though it is a question how much this education amounts to beyond the ability to repeat the words of their classical writers. But they have cities, and temples, and works of art, and

books, and their government is by law, and they cannot be denied the name of a civilized people. Yet for all this they are superstitious and blind as to social and religious duties. Girls like this clothes' mender in the picture go about the streets in many provinces of China, with work-basket and stool, ready to do any mending that may be offered them. They have to hobble over the road,



TRAVELLING BY WHEELBARROW.

for their feet have been bound until they are all out of shape. This poor girl, when she was eight or ten years old, had to have her toes tied under her feet, and the bandages tightly drawn, so that for months she suffered tortures, simply to make her feet small. "Three-inch golden lilies," the Chinese call these misshapen little feet, thinking it a disgrace to let them grow naturally. Is it not strange that the people insist upon a practice which is so utterly useless,

and which gives such torture to the girls? They suffer sadly for a year or two while their feet are being cramped, being unable to so much as touch them to the floor, and after this they can never walk without pain. Yet the missionaries have found it very difficult to break up the custom, even among those who have become Christians. Many parents take their daughters away from the Christian schools when it is made a condition of their staying that they unbind their feet.

The Chinese are not naturally cruel, and yet they do not seem to care much for their daughters, at least while they are young. It cannot be denied that in some provinces parents think little or nothing of putting their female children to death. Mothers will freely tell of their having destroyed one or more daughters while they were infants. A missionary writes of a woman who not long since expressed her surprise at seeing him so sad when his little daughter died: "Just as if she had been a boy," she said. A story is told of a vessel which some years ago was coming down the river to Amoy. A missionary who was on board noticed floating on the water a jar of a peculiar shape, from which a cry came. The boatmen proposed to push on without regard to what might be in the jar. But the missionary insisted on saving, if possible, the girl who, he suspected, had been thrown away by her parents. He succeeded in getting the jar, and found in it a poor baby girl, not so exhausted but that she could be restored. She lived and grew up among Christian people, and is now the wife of a native Christian preacher. The girls in Christian lands ought certainly to pray for their sisters in China.

Though the Chinese are an ingenious people, they are very clumsy in many of their methods of living and working. The picture on the opposite page shows how people have to travel in some of the provinces. This one-wheeled wheelbarrow is drawn by a donkey and pushed and guided by a man, who has no easy task to keep his load from upsetting. When the wind is fair a sail is raised, and the traveler sails along at the rate of, perhaps, two miles an hour. The Chinese do not welcome inventions for saving labor. It was proposed not long since to build a railroad to transport the coal to Tientsin, which is now brought on camels with much labor and at great cost. The government was asked to allow the construction of the railway. But the officials in their answer gave three reasons why the railroad could not be built: First, because of engineering difficulties; second, because the people would object; and third, because *Fung-shui* would be disturbed. Now this *Fung-shui* means about what we mean by "good luck." The Chinese suppose that good or bad luck belong to certain places, certain days, or to the particular height at which an object is placed above the ground, or to the angle at which it stands. A place that at one time has *Fung-shui*, or "good luck," may lose it if a new road or bridge should be built, or some change be made in the landscape. Hence the Chinese are very loth to have any great alterations made in their surroundings. And so this official document from the learned officers at Peking said concerning the objections made to building the needed railroad, that the first and second, the engineering difficulties and the opposition of the people, might, perhaps, be surmounted, but that the third objection, that from *Fung-shui* was insuperable. So their doctrine of "good luck" keeps the locomotive out of North China.

For fifty years now the missionaries of the American Board have been labor-

ing for China. At first the effort was to get permission to stay there ; then for long years they must labor to master the difficult language, and to translate the Bible and Christian books into Chinese. But the whole empire is now open, and if Christians were ready to do so, they might settle in any of the provinces, several of which have a population nearly as large as that of the whole United States.

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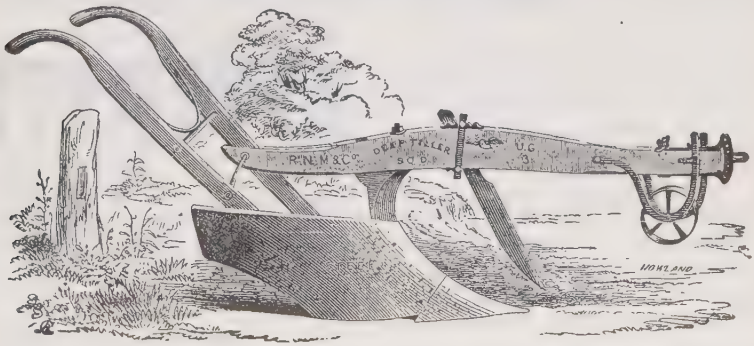

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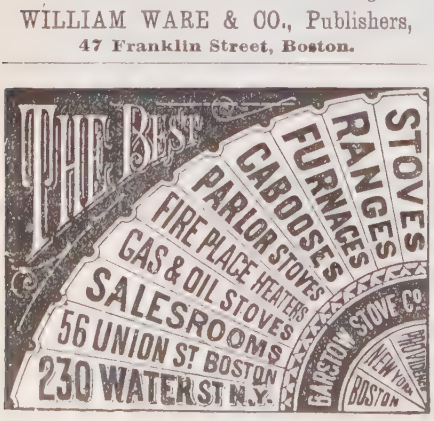

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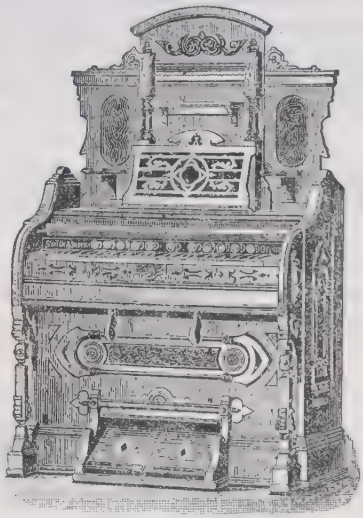

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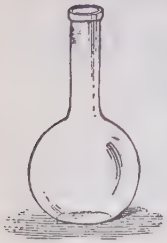

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THE MISSIONARY HERALD

DECEMBER, 1880.

VOLUME LXXVI. NUMBER 12.

CONTENTS

Editorial Paragraphs 485
Dauphin W. Osgood, M. D. 488
Missionary Physicians — A Special Topic for Prayer 491
Our New Financial Year 492
Christian Colleges in Missionary Fields . 492
The Outlook at Home 494
Why Keep India? 495
Inter-Seminary Missionary Convention . 496
Spent Enthusiasm. *By Rev. Dr. Haydn* . 498
The Need for more Missionaries in China 499
Letters from the Missions 502
Austrian Mission 502
From Mr. Adams.
Eastern Turkey Mission 502
From Mr. Cole.
Western Turkey Mission 504
From Dr. E. E. Bliss, Mr. Riggs, and Dr. Wood.
Mahratta Mission 506
From Mr. and Mrs. Winsor.
Madura Mission 507
From Mr. Rendall and Mr. Burnell.
Mission to Western Mexico 508
From Mrs. Watkins.
Gleanings from Letters 508
From Mr. Jenney, Monastir; Mr. Crawford, Manisa; Mr. Fuller, Aintab; Mr. Howland, Mandapasalai; Mr. Davies, Kioto; Mr. Gordon, Kioto; Miss Gulick, Arima; Miss Evans, Tung-cho; Mr. Forbes, Honolulu.
Missions of Other Boards 510
London Missionary Society in Central Africa. — The McAll Mission in Paris.
Miscellany 512
The Intent and Purpose of the Church. — The Spirit of Christian Missions. — Capabilities of the African. — Legend of Chambra. — A Chinese Proclamation. — Zalim Singh's Argument. — Bibliographical: "The Vintons and the Karens." — "My Child-Life in Burmah." — "Japanese Fairy-World."
Notes for the Month 518
Special Topics for Prayer; Arrivals; Deaths; Departures.
Donations 518
For Young People 521
Kiratans of India (Three Illustrations).

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THE

MISSIONARY HERALD.

VOL. LXXVI. — DECEMBER, 1880. — No. XII.

FINANCIAL STATEMENT, 1880–81. — The regular work of the Board dependent upon the current receipts of the year requires not less than $500,000. On the supposition that we receive from legacies about the same amount as last year ($71,000), and leaving the deficit of that year ($14,000) to be met from miscellaneous sources or special gifts, we need to ask the churches through regular donations during the present year for about $430,000. As this is only about *twenty per cent. in advance of the receipts of the preceding year* from the same sources, and as the special call for men, to which we are looking for a hearty response from our theological seminaries, includes an emphatic call for additional contributions from the churches for their support, may we not confidently expect this advance in the gifts of the year? We earnestly commend the inquiry to pastors and officers of churches and to individual donors, in laying their plans for enlarged benevolence for the coming year.

THE General Survey of the Missions of the Board, and the special papers of the secretaries, presented at the Annual Meeting, and the sermon, by Dr. Manning, have been issued separately, and may be had, together with the Annual Report, on application to C. N. Chapin, 14 Congregational House.

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THE *Foreign Missionary*, in its last number, credits the American Board with quite too much. It was the American Missionary Association, and not this Board, which received $150,000 from the Stone estate, and inasmuch as we never had any missionaries on Lake Nyanza, we are at a loss to understand how we can be reported as having recently lost three missionaries on that Lake.

The recent reports by ocean-cable of the incursion of Koords upon Ooroomiah naturally create some alarm concerning the safety of American missionaries in that city, yet we do not apprehend that they are in special peril, inasmuch as the Persian forces must be able to repel the invaders. Were it not so, we do not believe that even the wild Koords would seriously molest such benefactors of their race, and of all races in that land, as the American missionaries have been during the recent famine.

ST. PAUL DE LOANDA, WEST AFRICA.

The above engraving represents a port at which steamers passing down the west coast of Africa are accustomed to touch. Messrs. Bagster, Sanders, and Miller, on their way to Bihé, were expecting to reach Loanda early in November. Letters have been received from the party, while on board a Portuguese steamer and nearing the equator, report all well and hopeful, and express the hope that they will reach Benguela about November 11. Loanda is a city of ten or twelve thousand inhabitants, one third of them being whites. It was once the great shipping port for slaves to the Brazils. In its harbor a dozen vessels at a time have been seen taking in their cargoes of slaves. Now the city is connected with Lisbon by a monthly line of steamers and with Liverpool by another line, and its trade is quite extensive.

The cable reports of an incursion of Basutos upon Pieter Maritzburg, in Natal, and the murder of missionaries, are distressing indeed, as indicating the irritation caused by English rule in Southern Africa. We presume the missionaries referred to belonged to the English Wesleyan Society, though we can but hope that the reports received will be modified by subsequent accounts.

The English consul at Chefoo, China, has recently reported to his government some observations he has made in the province of Shantung, within the bounds of which our missions have had such success, and where a station has within a few months been established. The province has almost exactly the same area as New England, namely, 66,000 square miles. The consul, Mr. Gardner, was at first quite skeptical in regard to the estimate of 30,000,000, as the population of the province, since this would give 454 souls to a square mile, a density one half greater than Great Britain, and exceeding that of even Holland or Belgium. But having counted the houses in about 150 towns and villages in 100 square miles, near Chefoo, and basing his calculations on the figures thus arrived at, he has come to the conclusion that the estimate, though astonishing, is not incredible. He says that no spot on earth is more bountifully supplied by nature with all that renders a country rich and prosperous than Shantung. The natural productions of the province are very varied. Its climate, hot in summer and cold in winter, is yet bracing and vigorous; the changes being so gradual that it would be exceedingly healthy but for want of sanitary arrangements. These facts, recorded in the *Proceedings* of the Royal Geographical Society, show what a broad and inviting field is opening before our new mission in Shantung.

Our readers will have noticed allusion in letters from our missionaries in Japan to a new phase of Buddhism, represented in the Shin shu sect, in which are to be found some remarkable coincidences with Christianity. In a recent number of the *London Times*, a late work on Japan, by Sir Edward J. Reed, is reviewed, and the author is quoted as saying: "We not only have the doctrine of a Saviour taught, but with it the old Christian doctrine of justification by faith likewise, but by faith not in Jesus but in Amita Buddha." This certainly is far enough from the old Buddhism set forth in Edwin Arnold's "Light of Asia." Mr. Arnold and his admirers are quite behind the times. Buddhism has always been noted for its power of absorption from other religious systems with which it comes in contact; and as *The Independent* (November 4) justly remarks, "It is the influence of Christianity that in Japan is compelling Buddhism to reduce itself to a pure theism such as is taught in the Old Testament."

In a letter to the *London Times*, referring to its review alluded to above, Professor Max Müller states that two young Buddhist priests of the Shin-shu sect are now studying Sanskrit with him, in order to be able to read their sacred books in the original, and not, as now, though Chinese versions. When these young priests of the Reformed Buddhism, which is claimed to be so like Christianity, come to know thoroughly their own scriptures they may have less satisfaction than they anticipate. Their teacher, who knows the ancient Buddhist scriptures better than any living man, says that "it would be difficult to imagine two characters more unlike than Amita Buddha and Christ" (see *The Times*, weekly edition, October 22, 1880). When these Japanese scholars return home by way of the United States, we hope there will be placed in their hands the admirable article of Dr. Tarbox, in the *New Englander* for November, which, while presenting the striking contrasts between the "Light of Asia" and Jesus Christ, sets forth the sublime character and work of him whom we love and adore as the Light not of Asia only, but of the world.

Mr. Bagster, of the West Central African Mission, while in London on his way to Bihé, was the recipient of Christian courtesies and favors from many friends, among whom special grateful acknowledgments are due to Robert N. Cust, Esq., John Coles, Esq., Curator of Maps of the R. G. S., Commander V. L. Cameron, R. N., Captain Kerr, Mr. and Mrs. H. Grattan Guinness, Mr. Hibbard, of Newington Green, Mr. G. Hooper, of Upper Chadwell St., Joseph Trumper, Esq., of Burnham Abbey, Miss Stubbs, and Mr. S. S. Bagster, of Conference Hall, Mildmay Park, and Messrs. Sutton and Sons, of Reading; the last named presented packages of vegetable and flower seeds to be planted at Bihé.

The *Japan Mail*, of September 18, contains the following paragraph: "We commence with this issue the publication of 'Ecclesiastic and Missionary Notes.' No credit is claimed for this new feature on the score of originality, as a similar course has been adopted by the *Friend of India* and *Statesman* for a long time. Christianity is exercising a constantly increasing influence in this empire, and anything which tends to give prominence to the various missionary enterprises in the country must effectually be productive of good." This item in a commercial paper shows how the missionary work in Japan is attracting the attention of the foreign residents.

DAUPHIN W. OSGOOD, M. D.[1]

This beloved physician has fallen in the prime of life and in the midst of abundant labors. It had been feared that he might be compelled to cease from labor for a while; it was not thought that he could die so soon. But God, who needs no man's help, has seen fit to call his servant from earth. His missionary brethren have given expression in many letters to their sense of the great loss the mission has sustained in his death. Of the worth and the labors of Dr. Osgood, his fellow missionary, Dr. Baldwin, writes thus: —

DR. D. W. OSGOOD.

"The physical strength and energy with which our brother was so largely endowed must enter into any just estimate of his life and labors. His physique was ample and symmetrical, and full of vigor. His mind, too, was strong and active. He usually took vigorous views of things, laying hold of the strong points of a subject at once, and holding strongly to them. He possessed good common sense and a clear, practical judgment, not caring to spend much time in discussing theories. He looked steadily and quite exclusively to facts and practical bearings of the matter in

[1] Dauphin W. Osgood born in Nelson, N. H., November 5, 1845; studied medicine at Brunswick, Me., Lowell, Mass., and at the University of New York, graduating an M. D in 1869; married Miss Helen W. Christy of New York, October 28, 1869; sailed from San Francisco for Foochow, December, 1869; died at the Sanitarium near Foochow, August 17, 1880, leaving a wife and four children, three sons and a daughter.

hand. This was shown in the various plans and work of the mission, particularly in the choice and designation of preachers and colporters, as well as in the routine of his profession, as a physician. His practical judgment often appeared in a very pleasant way in our meetings. If, in giving an opinion, he had overlooked some important point, he very promptly recognized its force when brought to his notice.

"Dr. Osgood seemed to be engrossed thoroughly in his profession, as a healer of bodily ailments. He was indeed so, yet not in any exclusive sense. To the great multitude he no doubt seemed to work for the welfare of the body only. But to his missionary and native Christian friends he was well known as a devoted Christian worker, placing the good of the souls of his patients far above bodily health. His plans and unremitting toil were subordinated and made contributory to the health and salvation of souls. This was a very prominent characteristic of our brother, and long years will scarcely efface it from the memories of the many who knew him best."

The first number of the *Foochow Herald* issued after Dr. Osgood's death was marked with the emblems of mourning, and its main article was an appreciative notice of Dr. Osgood's character and labors. The article was written, as we

DR. OSGOOD'S MEDICAL MISSIONARY HOSPITAL, FOOCHOW.

learn, by an English gentleman, connected with a banking institution at Foochow, who had watched the work done, and had formed his estimate of it. Naturally the writer dwells more upon the medical services of Dr. Osgood than upon his distinctively missionary efforts, yet he by no means overlooks the latter. We take the following extract from this article: —

"After a short period of practice in his native town, Dr. Osgood came to China as a medical missionary, arriving at Foochow in the month of January, 1870, where he has ever since resided, with the exception of one or two short trips to the north. He soon mastered the intricacies of the Chinese language, acquiring a very fair knowledge of both the Mandarin and local dialects. One of his earliest labors was the establishment of the Foochow Medical Missionary Hospital, to which he was from thenceforward to devote so much of his time, skill and energy, and to which finally he was to

make the crowning sacrifice of his life. His able Report of this Hospital has so recently been placed in the hands of our readers, that it is unnecessary to here state more than that, during the ten years of its existence, medical aid has been given to no less than 51,838 patients among the poorer classes of the city, gratuitously. In connection also with the Mission, Dr. Osgood established an asylum for the victims of the opium drug, and in course of two years some 1,500 patients underwent treatment, a large number of whom were permanently cured of the evil habit. It was in connection with these institutions that Dr. Osgood was more extensively and popularly known to the great majority of this community; but he never hesitated to place his valuable services at the disposal of the sick of all classes, and of every nationality. As a consulting physician he was frequently called in by his medical confrères, and time alone can show how great is the loss the whole community have sustained through his death. His amiable, intelligent countenance, and frank, manly, and open address, gained him numerous friends everywhere, and he never failed to at once establish that strong feeling of confidence in his skill and knowledge so essential to the recovery and comfort of every patient. But it is in the city, and among his numberless patients, by the poor, the sick, the halt, and the blind, that his presence must most sorely be missed; for never again may they hear his cheery voice, as he soothed their pain and agony, or pointed out to them in earnest tones the source from which alone they might draw permanent and true happiness, nor feel again the gentle touch of that hand so potent to cure their fleshly ills. It surely need not surprise us any, if among that vast crowd of over 50,000 patients, many to-day may be heard wonderingly echoing those words, first heard on Mount Calvary, 'He saved others; himself he cannot save.'

"The energy, skill, patience, and never-ceasing care and anxiety manifested by Dr. Osgood, in his management of his hospital and asylum, and the undeniable value of the good work he was so ably and efficiently carrying on in the city, fairly compelled the admiration of the whole community of Foochow, and gained him the sympathy and support of every one. Liberal beyond most communities in the distribution of their charity, they never grudged putting their hands in their pockets for such assistance as they could afford him. It needed not the hearty and spontaneous cheer that burst from the lips of every one present at the recent dinner at the club (in honor of Mr. De Lano, U. S. Consul) at the mention of Dr. Osgood's name as a representative guest, to prove how genuine were the feelings of respect and admiration entertained for him.

"For the last four years every hour that Dr. Osgood could spare from the active pursuit of his duties has been devoted to the translation into the Chinese language of a standard work on Anatomy, and it is to his constant and unremitting labors on this book, and the consequent strain on his mental powers, that the disease which so suddenly carried him off is to a great extent to be attributed. It is but a very slight consolation to know that this great design of his life has been successfully carried out. The work will shortly be published, bound in five volumes, and is illustrated by numerous plates of almost perfect execution. The finishing touches were put to it only on the day preceding his departure for Sharp Peak. Too great a value cannot be assigned to this work, the first of its kind in the Chinese language; it may safely be predicted that for very many years to come it will remain a standard book, and contribute in no mean degree to the improvement of medical knowledge, hitherto so imperfect, in this vast empire."

The funeral of Dr. Osgood was attended by many foreigner residents as well as by Chinese who gave tender expressions of their grief. Among them all, none seemed more touching than the request of a native, who said, as the grave was being filled, "When you erect a tomb-stone, put on a Chinese inscription

as well as a foreign one." A memorial service was also held in Lowell, Mass., October 11, Dr. Osgood having been the first secretary of the Young Men's Christian Association of that city. Dr. Nathan Allen and others paid fitting tribute to the faithful and heroic medical missionary.

We have no hesitation in affirming, as his associate Mr. Woodin has said, that "in the ten and a half years of Dr. Osgood's missionary life he probably accomplished far more for the kingdom of Christ than he could reasonably hoped to have done in America in a long life-time." His missionary brethren may well ask earnestly, "What like-minded Christian physician will come to us, to fill a post of equal usefulness?"

MISSIONARY PHYSICIANS — A SPECIAL TOPIC FOR PRAYER.

Let earnest prayer ascend that more numerous offers of service may come from Christian men who are devoted to the healing art; that the Holy Spirit may give them a deep sense of their own indebtedness to him who is the Great Physician of soul and body, that love and gratitude to him may lead to the inquiry whether they may not serve him more efficiently on foreign ground than at home; that their hearts may be warmed with sympathy for the servants of our Lord who are now in the field bearing the heat and burden of the day, whose working power and whose life are abridged by the want of medical aid. Petitions should be offered that young physicians may not incur the guilt of neglecting to hasten to the relief of their brothers and sisters, who are remote from the skillful assiduities of native land; that they themselves may not lose the privilege of carrying with the practice of their profession the news of salvation to the perishing heathen; that they may realize how there is resting upon them no less than upon others an obligation to follow in the steps of early disciples who were "sent to preach the kingdom of God, and to heal the sick;" "and who went through the towns preaching the gospel, and healing everywhere." Let entreaties go up to the mercy seat that those on whom God has bestowed the "gift of healing" may have ardent desires to go hence, where is "no balm of Gilead, and no physician there."

Thanks may well be expressed that in our missions there has already been many a "Luke, the beloved physician," through whose ministrations much solicitude has been allayed, much suffering prevented, valuable lives prolonged, and diseased souls saved. Nor should petitions be omitted in behalf of men and women of this profession now on the field doing good service among their Christian brethren and sisters, and also among the sick and suffering natives of various lands. Would that many a medical student and practitioner might be moved to confess: "The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted!"

OUR NEW FINANCIAL YEAR.

The total receipts for the first two months of the year are $36,764, a little over $3,000 less than the receipts for the corresponding period during the preceding year. It will be seen from the financial statement given in another part of this number of the *Herald* that in order to reach the $500,000 recommended by the Board as the least amount which ought to be expected for the year from ordinary donations and legacies, we need an advance of about twenty per cent. over the receipts of last year. It is desirable that it shall be evident during the early part of the year that the churches are disposed to respond heartily to this forward movement. There is so much that is now favorable all over the land, in the business and monetary outlook, that a considerable increase of gifts may be naturally expected from those who are accustomed to "lay by in store as God hath prospered them." Now is the time to be forming good resolutions in this direction for the coming year. Let us all aim for the advance of twenty per cent. in our regular contributions, remembering also that special thank-offerings always bring with them, and receive as well, a special benediction.

One of our missionaries in Northern China has recently emphasized her joy at the coming of a reënforcement, not merely because it is so much needed and is to be rejoiced in as bringing new fellow-laborers, but because with them will come a fresh volume of prayer from the friends who send them forth and follow them with tender remembrance at the throne of grace. This is a happy suggestion, and may be appropriately connected with new gifts as well as new missionaries. We want fresh, generous, enlarged benefactions, not merely because the work so much needs them, but because it also needs the new and enlarged supplications which will accompany the gifts. May this fellowship of "prayer and alms" coming up "for a memorial before God" be greatly intensified during the coming year.

CHRISTIAN COLLEGES IN MISSIONARY FIELDS.

In his oversight of the churches, which he established while on his missionary journeys, the Apostle Paul was careful to provide for a continued ministry of the word. He gave special directions that elders be sought out and ordained in every city. He charged the young Timothy in his care of the church at Ephesus to see to it that a succession of preachers be made ready to take the place of the first evangelists. "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men who shall be able to teach others also." The men to be selected were to be first of all men of faith, converted men, imbued with the spirit of the gospel. But this was not all. There might be men of faith who were not qualified to teach others, so that Timothy was charged to give attention also to this matter. Piety and ability were to be the requirements, and no man was to be selected for the office of Christian teacher who had not both of these qualifications.

Now the first of these requisites, faith in the heart, is not the gift of man.

It cannot be begotten in the soul by any processes of education. It is from above, and is wrought in man by the agency of the Holy Ghost. The office of human wisdom is not to impart it but to discern it. Timothy might seek for men of faith; he could not make them. But in regard to the other qualification for preachers, the case is different. If men of faith are found who have not the ability to teach others, it is possible to so train them that they shall become capable teachers. Indeed, it is not to be expected that they will have teaching ability until they are trained. And one of the first duties of Christians, whether ministers or laymen, is to see to it that the part of the work in the preparation of Christian teachers belonging to man is not neglected. While God must implant faith, an aptness to teach can be imparted by a Christian training.

Wise men, like our Puritan fathers, saw this very clearly, and their schemes for raising up a ministry were formed very early in the history of the colony. Hardly had they built their houses of worship and settled the civil government before they began vigorously to care for the preparation of Christian preachers. As they said of themselves: "One of the next things we longed for and looked after was to advance learning and perpetuate it to posterity: dreading to leave an illiterate ministry to the churches, when our present ministers shall lie in the dust." And so they founded Harvard College, and the world admires, and ever will admire, the Christian wisdom and foresight which led the fathers, at the very beginning of their colony, to provide for the training of ministers for their churches.

Let the sons of these sires be as wise while they are endeavoring to plant Christian churches in missionary fields. The perils of an illiterate ministry are as great in Asia as in America, and the missionaries on the ground must soon pass away, leaving their places to native disciples. To many of these disciples God has given the first qualification for ministerial labor; they have Christian faith. But they need a training, such as a Christian education alone can give them, before they will be able to teach others.

This is the work to be done by the Christian schools and colleges now springing up wherever the missionary has gone. These institutions are essential to the permanence of the evangelical work. The evangelization, for instance, of Turkey, cannot be completed without such seminaries as Marash, Marsovan, Mardin, and Samokov, or without such colleges as Syria at Beirut, and Central Turkey at Aintab, and Armenia at Harpoot, and Robert College at Constantinople. Some of these colleges are now asking for aid to complete their endowments. It is the duty and the privilege of far-seeing men and women who love Christ's kingdom, and who would labor wisely for its advancement, to care generously for these institutions and to see to it that they serve effectually the primal end of the Christian college, namely, the training of faithful men for the work as teachers and ministers of Christ.

Since the above words were written, an able article in the *New Englander* for November has come to hand, in which Dr. M. M'G. Dana presents forcibly the claims of Western colleges. The line of argument there presented is sound, and the conclusion reached incontrovertible, that of the millions given to endow Christian institutions of learning, a larger proportion should now be sent to the newer and needier portions of the land. The same argument holds

good if throughout the article "mission fields" were substituted for the West. For there is a crisis in Turkey and India and China and Japan as truly as in Minnesota or Colorado or California. Professor Phelps is quoted as saying that "Five hundred years of time in the processes of this world's salvation may depend on the next twenty years of United States history." The statement is equally true if we substitute in the sentence "foreign missionary" for "United States" history. The question must be settled within a few years whether the western world as it comes into new contact with the quickened life of Turkey and Japan and China, with their effete religions, shall present to these rapidly changing empires a Christian or a materialistic civilization. We do not question President Magoun's declaration that "the next fifteen millions of dollars, for higher institutions of learning, should come West." But we beg to suggest as equally important, so far as the coming of Christ's kingdom is concerned, the giving of at least a tenth of that amount to similar institutions on missionary ground. We would like to distribute at once even a smaller sum than this tenth, say half a million dollars. This would give $50,000 each to Central Turkey and Armenia Colleges, $100,000 to Robert College, $100,000 for collegiate and theological institutes in India; leaving $200,000 for the establishment in Japan of an institution for higher education, in which bright-minded Japanese young men, eager for western culture and determined to have it, shall not be brought under the influences now pervading the imperial universities where materialism and atheism are taught. To so help these Christian colleges would be a gain for the Kingdom of God, the beneficent results of which no finite mind could measure.

THE OUTLOOK AT HOME.

One of the most perplexing tasks devolving upon the officials of missionary societies is the forecasting of the future, as to supplies of men and money which may be anticipated. The missionary work is preëminently a work of faith. The funds are not in hand for the conduct of the work already undertaken; the reënforcements are yet to be found. We can go forward only by trust in God, and relying upon the spirit of self-sacrificing devotion which God shall give his people. And yet no Missionary Board can wisely move forward without forming, as best it may, an estimate of the supplies on which it may depend. This is the task which at this season of the year imposes peculiar responsibilities upon the Prudential Committee. On what can they depend for the coming twelve months? What is to be the response of the churches to the present claims of the foreign missionary work? The following extracts are taken from a private letter addressed to one of the Secretaries, shortly after the Annual Meeting, by the Vice-president of the American Board, the Hon. William E. Dodge of New York. They express the judgment of a warm friend of missions, and a man of wide experience in business as well as in Christian enterprises, as to the outlook at home.

"We have been passing through seven years of financial depression and the ability of the friends of missions to give to the Board has been less than usual, and its means have not kept pace with the increasing calls from many parts of the field.

All this is now changed. I venture to say that at no time in its history have the friends of the Board been as well able to give to its funds as during the past year. The business of the country is really prosperous, on a sound and actual demand for all its products, and I am of the opinion that it would be easier to contribute to the funds of your Society $500,000 now than $300,000 two years ago.

"The wonderful influence of steam in bringing the distant parts of the world together, the vast increase of the wealth of this and other countries in the past twenty years, is leading capitalists to look to distant lands for opportunities for using their funds. Public and other improvements are opening the highways for the spread of the gospel and the work of the missionary societies, on a scale that was hardly dreamed of twenty years ago, and that this will continue in a very rapid increase I have no doubt. China, Japan, and Africa will soon demand more missionaries than we can begin to supply, and no time should be lost in trying to arouse the church to a clearer view of her duty and responsibility. The fact is Christian parents have not felt, for a few years past, the duty of dedicating and educating their sons and daughters for the mission work as they did thirty or forty years ago; and religious young men in our colleges have heard so much about the want of funds on the part of our Mission Boards that they have not been led as formerly to look at duty in this respect, under a kind of impression that the Boards would not have the means to send them out if they devoted themselves to the work. As the decision in most cases is made while in college, the result is, that just now when the openings are so wonderful and the call for men so urgent there are few found ready to go.

"My own impression is that the openings in different parts of the world and the demand for men will be greater in the next five years than in the fifteen we have just passed; and that if the men were ready, the right kind of earnest men and women, the church would furnish the means. Now what can be done to arouse the old fashioned dedication of their sons and daughters by parents, and how can we influence those now in our colleges and seminaries to give themselves to the work? Cannot our educational institutions be visited and a fresh spirit of consecration given to the students? Can we not infuse a new standard of giving to this cause among those whom God is prospering with renewed success in business, and large increase in wealth? Good, well-educated men and women for this work cannot be had without careful preparation, and no time must be lost in awakening the church to prompt action. Though infidelity and worldliness are apparently increasing, I yet feel that God is about to open the world to the light of the gospel as never before.

"I think you may have full confidence that the funds will be ready as fast as you can secure the properly qualified men. May God go before you in arousing the church to its duty at such a time as this."

"WHY KEEP INDIA?"

This question is discussed in the *Contemporary Review* for October, and the conclusion is reached from a purely economical point of view that India should not be kept under English rule. India has of late cost Great Britain $75,000,000 a year, while the net profit of England's cotton trade with India has been but $25,000,000, leaving a net loss of $50,000,000 a year as the expense of her great dependency. India is therefore a pecuniary burden, and the English mind must be prepared for its formal separation from the English crown at no distant day.

Just here the question might be asked if the annual export of $87,000,000

worth of cotton goods to India from the Lancashire mills, and the employment thus given to thousands of English families is of no account, — not to mention the market for other manufactures. And another question may be raised. What limit is to be set to the consumption of English manufactures in India when its vast population of 240,000,000 is wakened to a sense of its wants and the value of the comforts and the luxuries of civilized life, by the Christian and educational agencies now in full operation? Thoughtful statesmen may well find a reason for the present deficit in the political policy that has looked rather to the extension of empire than to the proper education and development of the millions under English rule.

The early opposition of the government to Christian missions, the long cherished neutrality toward heathenism and Mohammedanism, the neglect of means to educate the masses, are at the bottom of the present embarrassment. It was the confession of at least one Governor-general, that the industrial development of India, such as it is, is due, in great extent, to the influence of the Christian missionary, and that the new intellectual life has been developed largely through his efforts. There is no good reason why the trade of India should not at this moment have come to be five-fold greater than it is, and a source of actual revenue to Great Britain; and no good reason why it may not now be increased five-fold or more within the next fifty years — not to say twenty-five years. Have done with the old policy of aggrandizement; push forward the education of the people, in just recognition of its moral and Christian basis as seen in the developed power of the Protestant nations of the West, and the economical question will soon be settled to the satisfaction even of those who can consider no higher motives for the fulfillment of the sublimest trust ever given to a Christian nation.

The heaviest burden on India, and to a great extent the cause of its desolating famine, is the opium traffic. Notwithstanding the $50,000,000 a year it brings into the India exchequer, it is the heaviest burden on English trade in India and China. Such a crime against civilization, like slavery in this country, can be abated only at a great cost. But Christianity and civilization are the gainers in the end. Is this to be one of the great achievements of the Gladstone administration?

Why keep India? Because India in the Providence of God has been committed to Great Britain for the moral and intellectual development of its millions.

THE INTER-SEMINARY MISSIONARY CONVENTION.

BY JOHN D. WILLARD, ANDOVER THEOLOGICAL SEMINARY.

THE month of October witnessed a new movement in missionary enterprise, a movement of great significance, because its center was also the center of missionary supplies. Among some of the theological seminaries there has been of late a growing conviction of the need on the part of students of heartier consecration to the work of missions. This conviction led to a conference in New York in April last. Twelve evangelical seminaries, of five denominations, met

by delegates (students) to consider what could be done to awaken theological students to a deeper personal interest in the work of missions. The result of this conference was embodied in the following resolution : —

Resolved, That an Inter-Seminary Missionary Convention be held in October, 1880, in New Brunswick, N. J., to consider themes bearing upon our relation to the work of foreign and home missions, both as prospective missionaries, and as prospective pastors."

This was followed by the appointment of necessary committees. Letters of invitation were speedily sent to all the evangelical seminaries in the country.

The Convention assembled on Thursday afternoon, October 21, and adjourned on Sunday evening. Thirty-one seminaries, of eleven evangelical denominations, were represented by about two hundred and fifty students. They came from as far as Canada, Virginia, and Chicago. The afternoon session of Thursday opened with words of welcome by Professor Woodbridge, of the New Brunswick Seminary. Then followed a stirring address by Rev. Dr. William M. Taylor, of New York. Sessions were held morning, afternoon, and evening, daily, until the close of the week. The morning sessions, after seasons of devotion, and the afternoon sessions, were devoted to the presentation of papers by students, on topics previously assigned. These papers, excellent in themselves, were followed by discussions of great interest. The evening sessions were given to addresses from Rev. Drs. Vernon, of Italy (Meth.), Pierson, of Detroit (Presb.), Scudder, of Brooklyn (Cong.), Baldwin, of China (Meth.), Greene, of Japan (Cong.), Rev. Edward Judson, of Orange, N. J. (Bapt.), Bishop Penick, of Africa (Epis.). A number of short, informal addresses were given during the day sessions by missionaries and clergymen of note. On Sunday morning at half-past eight o'clock, and again in the early afternoon, a meeting was held for missionaries, sons of missionaries, and those who were to go as missionaries. At nine o'clock a consecration meeting was held by the students. The city pulpits were filled in the morning by members of the Convention. In the afternoon a mass meeting was held in the largest available church. Addresses were given by Rev. Drs. Mateer, of Japan (Presb.), and Fowler, of New York (Meth.), and Rev. Narayan Sheshadri, of India. In the evening the multitude gathered again in great numbers to listen to a Bible reading by Rev. Dr. A. J. Gordon, of Boston (Bapt.), on "The Indwelling of the Spirit." At the close of this meeting the students remained, and for more than an hour engaged in a meeting of consecration, conducted by Dr. Gordon. That meeting none who were present can ever forget. Such depth of feeling, such fervency of utterance, betokened the "indwelling of the Spirit" at that hour.

We cannot here speak in detail of the various exercises of the Convention. We can only say that throughout the utmost harmony prevailed, denominational lines were unknown. The addresses and discussions were full of warmth and of thoughtful devotion to the great end of the Convention, and the interest of all in attendance, instead of flagging, seemed to culminate in that last impressive hour on Sunday night.

The immediate benefits resulting from the Convention cannot but be great, both to the seminaries represented, and to the churches of New Brunswick, to whose hearty coöperation the success of the Convention was in large measure

due. But more permanent results were secured by the formation of an Inter-Seminary Missionary Alliance for the purpose of furthering systematic effort among the seminaries in the interest of missions.

It will be seen from the resolution quoted above, that the aim of this Convention was not to convince every man present that it was his duty to become a foreign missionary. The scope of the Convention embraced foreign missions and home missions and the relation of students to each of these departments, whether as future missionaries or as future pastors. The interest in the move ment thus became personal to every theological student. The subjects discussed and the deep Christian spirit of the meetings, brought each man face to face with the question of duty as to his future field of labor, and with the fact of personal responsibility, whether as missionary or as pastor at home, in the great work of teaching all nations.

SPENT ENTHUSIASM.

BY REV. H. C. HAYDN, D. D., DISTRICT SECRETARY OF A. B. C. F. M., NEW YORK.

"The October meetings" are confessed to have been occasions of rare and kindling power. Those who were present felt it; those who have read fully the reports of the proceedings have been touched by it, to a degree. The memories of the great assemblies, the able papers presented, the reports, the stirring words, the fervent prayers, quicken our pulse to-day.

But after all the question thrusts itself upon us — what is to be the outcome? That is the supreme test of their value — the *outcome* in the writer and the reader of this page, in the churches, on the foreign field — the outcome in missionary interest along the lines of information, prayer, consecration of influence, children, money, to the Lord's work in the regions beyond our own shores.

Peter felt it good to be on the Mount of Transfiguration. That sort of delectation is a good in itself, perhaps, but it is hard to get at it except as coined into character, or utilized in the life-work of the three apostles of our Lord. They seemed to have turned it to account afterward as one of the evidences by which their faith in Christ was buttressed. We may not forget how our Lord assured his disciples that the power which was a match for unclean spirits of the pit was to come, not by transfiguration scenes, but by prayer and fasting.

A month away from the Annual Meeting, at our work in city or country, in the plodding routine of daily life, as pastors and members of churches, how does the constituency of the Board find itself? Has the enthusiasm kindled been taken down into these walks where men live, and move, and spend their days, to warm the cold, to quicken the sluggish, to encourage the prayerful, so to enlarge the actual working force of the church who pray — and mean it — "thy kingdom come?" Already does the Lord, as his eye sweeps the field, see, in the pastors and churches who use this channel of communication with the unevangelized world, a deeper and more prayerful interest in this great work of the ages, with wiser planning, and better methods for reaching, in a systematic

way, every church, and every Sunday-school, and everybody in them, with the needful information, the requisite pressure of motive, and the happy opportunity of doing something to express the love and the gratitude felt to Christ who redeemed us, and the loyalty we owe him as our Lord and Master? Or is it a spent enthusiasm? a nice time, a fine excursion, generous hospitality, good cheer in the brown autumn days in sight of the glory-crowned hills of New England, and, for an outcome, this year to be as last year? Nay, verily; let it not be so said. Last year was not so full of sweet and winsome life, of glowing zeal and garnered sheaves, that it is fit to be set as the pinnacle of attainment. Nor is the world so fully redeemed that the dear church of Christ may lie back on her won laurels. There is yet much land to be possessed, and the church, thus far, has been but "playing at missions." There are great fog-banks of ignorance, prejudice, indifference, and unbelief in the church itself, to be shone through and blown through till they are seen no more, and the church stands forth, "fair as the moon and terrible as an army with banners," ready for the wars of the Lord. There are great chilling icebergs of worldliness which are no more affected by a world lying in wickedness, and millions weltering in sin, than are the dead by the tears and sighs of widowed and orphaned ones, and which need to be floated into the gulf stream of a passionate sympathy with Christ in his yearnings to save the world. The days of waiting and working in the sublime audacity of a faith which, in vain, strains its gaze for one ray of day-break is long since passed. Behold! the waiting ones are not the men of faith with the gospel in their hands, but the millions of Africa and China wait and call, as the long-time whitened harvest awaits and calls for the reapers. O ye redeemed people of God! bring the tithes into the store-house, that God may be proved whether he will open the windows of heaven and pour out a blessing on this spiritually desolate world till there shall not be room enough to receive it. And do it now. Then will all that has been, wonderful as that is, be but as a faint glimmer of light to the noon-day brightness of such a manifestation of Divine grace.

Will not all who wait and pray for the coming kingdom at once set themselves to secure in this current year *something* from every church, every Sunday-school, and everybody in them, and lift the average giving and praying of the churches one notch higher? Let us say, and mean it, "As much as in me lies I am willing."

"THE NEED FOR MORE MISSIONARIES IN CHINA."

Under the above title *The Chinese Recorder* for July–August contains an able article giving many facts concerning China, which are made the basis of an appeal for an immediate and a large missionary reënforcement. The article is too long for transference to these pages, but some of the considerations urged can be here presented. As to the population of China, the character of the people and of the climate, and the preliminary work already done, the following statements are made: —

"The population of China at a moderate estimate may be placed at 300,000,000. On the supposition that the existing missionary labors along the whole sea coast and

some points in the interior lightly touch 100,000,000 of people, it leaves 200,000,000 of the population as yet utterly unreached by any evangelizing agency. Here is a population equal to the whole estimated population of Africa. This vast multitude of people is living under a regularly established government with which western nations have diplomatic and treaty relations. They have a knowledge of all the arts and manufactures connected with civilized life; they have a written language which is common to the population of all the provinces, and a spoken dialect which is understood over the northern half of the Empire. The climate is in all parts of the land, to a wonderful degree, salubrious to the European constitution. The country is everywhere threaded by navigable streams and canals, and these are traversed everywhere by native boats, interchanging the various commodities and productions of the country so that it is possible to reach every part of the country.

"The missions already established can afford assistance and a basis of supplies for new stations that may be located in every inland district. The whole of the Bible has been translated into the book language of the Empire, into the colloquial dialect that is most widely spoken, as well as into several merely local dialects. There is an extensive Christian literature prepared, consisting of commentaries on some of the most important books of the sacred Scriptures, evidences of Christianity, compilations of systematic theology, and a large number of tracts. From amongst the present staff of native Christian workers, in connection with the existing missions, assistants could be furnished to new missions to almost any desirable extent. Thus in the facilities for acquiring the language; in translation of the sacred Scriptures; in supplies of Christian literature; trained native assistants ready to go into new localities, and a basis of supplies from which every part of the field could be easily reached, there are unequaled facilities for a great enlargement of missionary work at comparatively small expense of means, if the necessary men are furnished by the churches to take the lead."

The writer of the article then proceeds to speak in detail of certain changes already made, or now taking place, which bear upon the renovation of the Empire, and which will facilitate the preaching of the gospel among the Chinese. Prominent among the changes are those which serve to effectually break up the traditional isolation of the people and bring them in contact with the men and the ideas of the western world. The reformed customs service brings into constant intercourse with Chinese officials and merchants over one hundred educated men from Europe and America. The efficiency and integrity of these men, who close their offices on the Christian Sabbath, have produced a favorable and wide-spread impression. In preparing for self-defense, China has been compelled to discard her old methods of warfare, and in the raising of an army and navy she has called in trained Europeans, who have drilled her officers, have built arsenals, and have taught the natives how to cast heavy guns. The substitution of foreign-built steamers for the junks has called for an education of China merchants and seamen in western ideas. Because of its relation to foreign nations the government has been compelled to open a university at Peking, under a European faculty, where over one hundred students are now studying western sciences and law and diplomacy. And not only have foreigners in large numbers been brought to China, China has sent her sons abroad, some to the military and naval schools of Europe, while not less than ninety young men have come to America, to remain for fifteen years, in order to secure the best possible general education. Chinese Ambassadors are now to be found in Tokio, Washington, London, Paris, Berlin, and St. Petersburg, and

the legations of the Great Powers are established in the open ports from Canton to Peking. In these various ways the old separating wall has been broken, and the nineteenth century is fast coming in China. Everything is changing, and the childish religions of the Empire must soon give way.

As to what has already been done to give the gospel to China, the article from which we have quoted says: —

"Since 1842, when the treaty of Nankin gave Protestant missionaries the right of residence at the open ports of China, missionaries have been diligently at work seeking to disseminate a knowledge of the Gospel among this people. They have established themselves at all the open ports and at other large cities where they could effect a quiet residence. There are now some two hundred and fifty ordained ministers laboring as missionaries in China, most of whom are married, and more than sixty single ladies, besides the married ladies, laboring for the women in China. There are more than eighty ordained native preachers, and more than five hundred unordained assistant preachers, nearly one hundred colporters, and about one hundred Bible-women. There are about fifteen thousand professing Christians who are gathered into some three hundred organized churches. No estimate can be given of nominal adherents. The gospel has been preached very widely through nine of the provinces, and has been preached to some extent in the other nine by itinerants passing through them. The Bible and religious tracts have been extensively distributed and sold. The effect of all these evangelizing efforts cannot be known, but those who believe God's promise that his word shall not return unto him void, will accept it as a certainty that a wide-spread and strong impression has been made upon the minds of many people. This is an imperfect statement of the present state of things in China, and from it, it will be evident to every one who has considered the the subject, that God in his providence has most wonderfully prepared the way for the spread of his gospel in this Empire, and that there are many influences at work to produce great changes in the institutions of the country."

In answering the question as to the needs of the missionary work at the present time, the following statements are made: —

"There are missionaries needed to reënforce the laborers at the existing stations in order to keep these missions up to an efficient working standard. Besides these, there are *fifty* ordained men needed in 1881 to commence new work in new localities. It is desirable to locate these new men in the unoccupied districts of the partially occupied provinces, and make permanent locations in the provinces which have hitherto been traversed by itinerants. These new locations should be selected so as to be within supporting distance from other stations, and so as successively to spread evangelizing agencies throughout all the different parts of the country. To do this efficiently and coöperatively, at the very least, twenty-five additional will be needed each successive year for ten succeeding years. If the missionary societies wish to set about efficient labors, let them enter into correspondence with each other, making known to each other their respective plans and purposes for enlargement, and agree upon some well-matured arrangement for cordial coöperation in this great Christian enterprise. Hitherto each missionary society represented in China has prosecuted its labors with little reference to the plans of the other societies. . . . .

"Hitherto, by reason of the fewness of men and the urgency of the most immediate and simple means of evangelization, little attention has been given to the establishment of schools of a high order. Schools, which will give a thorough training in western science and philosophy, making the Bible the great text book in moral, social, and political philosophy, as well as in all Christian doctrine, are greatly needed. We want a Duff and Wilson, with associate professors, to establish colleges such as they established in Calcutta and Bombay, giving to Chinese students the

same thorough mental training, and the same complete instruction in the Bible, in the English language, and in the western sciences and philosophy. No human intellect could estimate the influence for good of three such schools with one thousand students in each, one at Peking, one at Shanghai, and one at Canton."

Whoever will consider the vastness and the openness of China will agree with the anonymous writer of this valuable article that the request for fifty additional men in 1881 is not an extravagant one. He says that he asks what he thinks the churches may send rather than what he thinks is needed. Certainly the churches of our Lord, of various names, can spare fifty of their trained sons for this grand undertaking. Will they do so? Some must labor with the young men, and all should pray the Lord of the harvest that he would send them forth.

LETTERS FROM THE MISSIONS.

Austrian Mission.

THE fact has already been stated in the *Herald* that, on September 18, three persons were admitted to the new church in Prague, on confession of faith, and that thirteen from the neighboring village of Tabor were to be received on the following Sabbath. Of the latter number Mr. Adams writes: —

"Most of them were brought under the influence of the truth during Brother Mottl's residence in Tabor, but have never before been quite prepared to separate themselves from old associations. Brother Rybau, who has been a student in the Evangelist's school for the past four years, will probably remove to Tabor next month, to commence permanent work there. He has been there every alternate Sabbath for nearly six months, and it is very evident that his work has been blessed. The friends in Tabor will rejoice greatly to have him among them.

"Our brethren in Prague have rented a hall, which will be ready for use next Sabbath. Since the favorable decision of the ministry, until now, we have worshiped in the Scotch hall, and at Brother Clark's dwelling. It will be much better to have a hall of our own, and the church undertakes to pay the rent of it."

Eastern Turkey Mission.

FAMINE IN HARVEST TIME.

MR. COLE, of Erzroom, writes, under date of September 11, of a stay of three weeks which he, in company with Mr. W. N. Chambers, had made in the Alashgerd and Bayazid regions for the purpose of distributing aid to the famished. He says: —

"We had in charge what was equal to about 229 barrels of flour, worth some $2,640, sent to our English Consul by generous-hearted, sympathizing England, and 436 bushels of wheat, worth $1,300, from the Ottoman Commission. This organization, though strongly Turkish, seems especially desirous to have American missionaries 'carry the bag' in this enterprise. Had I time it would form an interesting chapter to give something of my experience with the Turkish Governor-general here, before he could take in the enthusiasm that was felt at the capital in having me serve as a member of the Commission, holding all its money, and even drawing from the Governor's own hands money that had been sent up by Turks from other parts of the interior. At first he demanded the money remitted me from the Commission, but in the end, so completely was he overcome, he had to pass over all to me; and though then so haughty, and ignoring such instructions as I presented, yet now he affects to be very friendly, and accepts the situation.

"Beside the above two amounts, we had in hand some $270 in money sent through the Treasurer of the Board from far-off America. This we made use of in the Bayazid region, as the poor of those parts were too remote from our place of

distribution to be able to come and carry grain for themselves. With the money they could more readily get provisions just over the line in Russia. We assisted, in all, 89 villages and towns, 1,375 families, 9,490 persons, attending personally to the examination of houses and to distribution.

"Those of less experience in the famine work than ourselves can have little idea what a burden and responsibility this work has been. They cannot realize the many dark, dirty, dismal corners we have had to penetrate, old squalid rags disturb, lest we be giving to such as might have a little sustenance on hand. The searching questions we had to put, and the little respect shown for the statements in many cases, would indeed be a shock to your western ideas of manhood, and would be to ours only that we have learned that the greatest caution is needed to avoid grave deception. So thought an acting local governor at one place, who was assisting us in putting the questions, for he would shout out every little while, '*Yalan*' (that's a lie!) We always try to maintain our dignity as Christian missionaries, but must naturally become rather sharpers in pursuing Orientals, when it is necessary."

THE OUTLOOK FOR THE WINTER.

"You ask that we let you know when there is no more need for appeals. Would we might make such an announcement at this writing; for we are aware that Christian charity has been heavily taxed both in America and England, so general has the famine been in various quarters. Yet what can we do but reflect the actual state of the case, leaving the public to do as they like about meeting the demand.

"Nearly all the 9,490 we assisted (1,375 families, in 89 villages), have little or no harvest or stock; those having either not being admitted to our list, as a rule. What little we were able to give them has long since been consumed. They have been thrown back upon gleanings from the nearly harvested fields, or plundering here and there as they could get a chance, since the time for greens is over. What harvest the provinces afford from one tenth of their usual sowing is being shared to a great extent, whether willingly or unwillingly, with those who have nothing. We have fields where one quarter of the crop has been plundered ere it was ripe so that the owner could put sickle to it. Many put guards about their fields, but even that could hardly protect them during the darkness of night. Here and there might be seen little children skulking among the fields, perhaps parching a wisp of their ill gotten grain over a fire they have extemporized, or, perchance, sitting by the wayside devouring it raw, as eagerly as the cattle at the manger.

"Though we did not discover many deaths from actual starvation, yet it is estimated that upwards of 2,000 have died, chiefly before the time of greens. Of this number there were some forty Koords to one Christian. So true is it that 'the mills of the gods grind slow, but they grind fine;' for this wild race are noted for plunder and oppression of Christians, and yet seem prepared poorest of all to meet the famine. Chief of all, the Jalal Koords, infesting the regions about Mt. Ararat, are given to plunder; and yet, wherever we find one of them, we see the skin, as it were, literally clinging to the bones, and his emaciated form covered, if at all, with most squalid rags. As you know, the Koords lead a nomadic sort of life, depending for their living on the increase in their sheep. This year some seventy-five per cent. of these have died from lack of fodder and from disease.

"I heard of one *Jalal* who reported three thousand piasters for taxes last year, and this year only three! What must be the outlook for such, as they come down from their mountain encampment on the approach of winter? Other years they had sheep to exchange for wheat, but now the stream is dried at the fountain and the outlook is dark indeed. Koords and Mussulmans generally have little idea of benevolence, especially in these parts, and from the various distributions little or nothing has been given them, though Christians have had much help. Hence we were forced to accept the Koords, since the only tests of admission to our list were *manhood* and *extreme* poverty. We had often to contend stoutly with such

arguments as, 'What, feed the *Koords*, who will rise up to cut our throats?' Whereupon we had to refer them to their Testament-language, 'if thine enemy hunger, feed him,' etc., which usually silenced them.

"You may ask what is to be done to stay the famine and save life. Seed, *seed* in the next six weeks, is our plea for humanity's sake! $10,000 are needed during this time. The Consul is working for this object. He has a good beginning in hand from England. We should also be able to lay in provisions, at lowest rates, for the heart of winter. In this way the dark cloud would lift. Without such aid, I fear death and dispersion will depopulate these provinces."

Western Turkey Mission.

THE TRIAL OF DR. PARSONS' MURDERERS.

Dr. E. E. Bliss sends the following account of the arraignment and condemnation of Ali and his two associates for the murder of Dr. Parsons: —

"The trial of the three Yuruks, murderers of Rev. Mr. Parsons and his Armenian attendant Garabed, took place on Saturday, October 9, before the Central Criminal Court of Constantinople. This tribunal holds its sessions in a large building originally designed for a university, and in the immediate vicinity of the Mosque of St. Sophia. A large number of public offices are now crowded into this building, and upon going there, at the time appointed for the trial, it was only after long wandering through halls and passages, and by making many inquiries that we succeeded in finding the appartments assigned to the court. Then we waited an hour or more for any signs that it was to hold a session. When the judges finally arrived in their carriages, they must needs take more time to refresh themselves with pipes and coffee in an anteroom. Meanwhile two of the prisoners had been brought in under charge of policemen, who reported that the third man was 'sick and could n't come.' Orders, however, were given that he be brought in a chair or litter. This occasioned further delay, so that the session of the court did not actually commence till full two hours after the appointed time.

"This Central Criminal Court is one of the reformed institutions of Turkey, but has not yet attained to any very high standard of punctuality and promptness. Formerly prisoners arraigned for crime were tried before a single Turkish judge, one of the sacred order of Ulema, and examinations were conducted according to the very peculiar rules of Mohammedan law. Now five judges constitute the court, and they follow to some extent European methods of procedure. The presiding judge is a white-turbaned Turk, one of the Ulema. The vice-president is a Greek. This man took a leading part in the examinations, and was evidently the mouthpiece of the court. Two other judges were Turks, and the remaining one an Austrian, who has become a Mussulman.

"When all were ready for the opening of the trial, these five judges filed in and took their seats on a platform somewhat elevated above the general level of the court-room floor, so as to give them a clear view of the prisoners, who were seated upon a wooden bench under guard, immediately before and below the judges. The President opened the proceedings by asking the prisoners, one by one, their names, ages, places of residence, and occupations. The vice-president then stated to them the accusation upon which they were to be examined, and asked if they had received a copy of the minutes of a previous examination held at Nicomedia very soon after the murder. They acknowledged the reception of the document, but made no remark in regard to it. These records were then read by the clerk of the court. In that previous examination the prisoners had made confession of their guilt, still the vice-president called upon them, each in his turn, to relate again the circumstances of the murder. This they did, all giving substantially the same story."

CONDEMNATION AND SENTENCE.

The account given by the prisoners on the trial differs little from the reports published in the October *Herald*. Two lawyers, one an Englishman and the other

an Armenian, employed by the American legation to prosecute the case, then made their pleas, and were followed by an Armenian lawyer in the defense. Dr. Bliss continues : —

"These various pleas occupied nearly an hour, and, like all the proceedings, were in the Turkish language. The judges then retired to make up their verdict, and at the end of perhaps a half hour they came in to announce that they found Ali guilty of murder in the first degree, and the others of aiding and abetting the act. The prosecuting officer then rose and demanded that sentence be pronounced in accordance with this verdict. The counsel on either side were then asked if they had anything further to present, and having answered in the negative, the judges again retired, returning after another interval of twenty minutes. They then pronounced the judgment of the court, condemning Ali to death by hanging, and Eiub and Suleiman to imprisonment, with hard labor, for fifteen years. The prisoners received the announcement with very little manifestation of emotion, Ali alone turning a little more pale than usual.

"During the retirement of the judges there was considerable discussion among the spectators in regard to the probable verdict. A Turk was asked his opinion. He replied, 'Ali will be condemned to death, the others to imprisonment.' 'But it is a pity,' said his companion, 'that there should be any putting to death.' 'Eh!' answered the other, 'I said he would be *condemned* to death, but actually putting to death is another matter.' And here hangs the doubt. The decision of the court satisfies the ends of justice, perhaps, as far as it goes, but will it be carried out? No capital punishment can be inflicted here except by virtue of an express firman of the Sultan. It is said that from sixty to eighty criminals are under sentence of death in the prisons here, but no firmans are issued for their execution. This case is one of special importance, involving the question whether the extreme penalty of the law will be inflicted upon a Mussulman for the murder of a Christian."

UNIEH AND MARSOVAN.

Mr. Riggs, of Marsovan, writes of a visit in the northeast portion of the field, upon the borders of the Black Sea, where are the out-stations of Samsoon, Kapookayah, Charshamba, Unieh, and Fatsa. He says : —

"The region where these villages are situated may be described in a word as the Switzerland of Turkey. Exquisite alpine scenery, wooded glens, plashing streams, lofty mountains, and lovely wild flowers, are truly refreshing from one coming from the more dry and barren parts of Asia Minor. The people are brave and hardy mountaineers. They live on soggy corn bread, and don't know how a bed or mattress of any kind feels. They are terribly oppressed by the irresponsible minions of an unrighteous government, and feel most keenly the hard times. Many have run away to Russia, but it costs all they can raise to escape from this country, and they have a hard time of it after they get there. These people are earnest in the matter of education, and have district schools at several points.

"Unieh is the ancient Oenoë (Οἰνόη), and the inhabitants speak Greek, although the language differs somewhat from that of Athens, especially in pronunciation. They retain many archaisms which have been lost from the polite language of the centers of modern Greek literature. There is a little band of people there who are trying to study and follow the teachings of the gospel. They are feeble, but I trust may form the nucleus of a good church some day. The leading spirit among them is a partially educated doctor, who is cautious in his practice, generous in his use of his earnings, an omnivorous reader as far as his weak eyes will allow him, and a faithful exhorter. A Greek himself, he has an Armenian wife, and holds the respect and affection of all nationalities. With aid from funds of the Board, they have just bought for a chapel an old house in a good situation, and now they want a good preacher.

"In pursuance of the policy in regard to education adopted this year by the Western Turkey Mission, the Marsovan

church and congregation, at the suggestion of the missionaries, are planning for the immediate establishment of a high school or academy, whose aims shall not be much below those of the colleges in Aintab and Harpoot. They have raised about $1,320, and hope to add considerable more with the expectation of aid also from outside. This we hope will do the work of our station class, and much more besides.

"In our seminary we now have a class of seniors numbering twenty, with expectation of about four more. These will graduate in the summer or spring of 1882. We have also a preparatory or junior class numbering ten or twelve. Of the seniors four, and of the juniors six, are Greeks."

THE NEEDS OF TURKEY.

Dr. Wood, writing from Constantinople, September 11, says: —

"We are living quietly in the midst of a political struggle that bids fair to have consequences of the greatest importance. So strict is the censorship on the telegraph and local press, that we depend much on foreign newspapers for news of what is going on in the palace, where, and not at the Porte, is emphatically the seat of government under the present regime.

"The moral regeneration of these lands for which we labor, is becoming more and more evidently a necessity, and helps to it are multiplying under political decay and disintegration. The demand for education is strengthening wonderfully. Under all the impoverishment of society the call is for schools. Robert College has 210 names on the roll of its pupils as compared with one half that number two or three years ago. The pressure on the Home School for girls exceeds its means of accommodation. At the close of the last term a class of five, all boarders, graduated: and twelve other boarders, for different good reasons, left not to return. All these places have been filled. Several of the new-comers are from Armenian families of the higher class. The raising of the terms of tuition and board which has been made prevents the coming of some, but others take their places; and the opposition to the Home as a missionary institution is no longer a serious barrier to its success. All the signs of the times call for enlargement and perseverance in our whole work of evangelistic education, and in all agencies for the spread o a life-giving gospel in this tottering empire, the people of which are to remain after it shall perish."

Mahratta Mission.

INTEREST NEAR SIROOR.

Mr. Winsor, writing from Siroor, August 27, says: —

"The interest we are having in one of our villages surpasses all I have previously witnessed. The gospel of Christ is really taking hold of the people, and many, I trust, will soon be numbered among those who are renewed in heart and life. The work the teacher has done in Ranjangar has been owned and blest of God. The people have allowed the teacher's little boy to carry off and break up some of their idols When they began to remonstrate, the teacher said, 'If they are gods, and my boy carries them off, they will either take care of themselves, or punish him for his attempt to despoil them.' The people were content to wait the issue, and the effect on them is most wonderful. They have completely lost all confidence in their idols, and have ceased to bow to the feet of their hitherto respected religious teacher. I have baptized one of these men, and his wife is to be baptized soon.

"A darker day is before this people than ever befell them during the long, long famine. Three months have weary eyes and hearts been looking and hoping for rain; three months and not even a shower sufficient to make grass grow. There is not a blade of green grass to be seen, so to speak, not a single crop this season, so far, and another famine more dreadful than the previous one stares these people in the face. This distress is more especially local. At Satara and Sholapur it may not be so; but here it is worse than before."

Mrs. Winsor also writes of this work at Ranjangar: —

"The Christian teacher has been at work there but ten months, and a great change has been effected by God's blessing, so that all the Mahars have left their idols, and are striving in all the ways they can to learn of the true God. Mr. Winsor has visited the place several times; two Sabbaths since he sent a preacher to assist the helper, and all day long the people begged of them to tell, and to sing, *The Old, Old Story*. From six o'clock in the morning until 10 o'clock at night, these Christians talked with the people. The work is also extending to other villages.

"A very interesting case of a backslider desiring to return has come to our notice within a few days. He was a teacher and also a preacher, but fell into sin. Now he is very penitent, and his wife, who has heretofore been a heathen, comes, saying, 'I was the one who tempted my husband. If it had not been for my wickedness he would have remained a Christian. I am asking God's forgiveness, and I wish to be baptized, and we will go together in the good way.' The man's principal sin was in regard to the selling of land, in which it seemed he had cheated. He has been over twenty years away from the church. God sometimes brings back the wanderer at the eleventh hour, and we trust He has led this man to see his sin and to true repentance. There are other interesting cases."

RAIN. — IDOLS GIVEN UP.

Three weeks later than the date of the previous letter, Mr. Winsor writes: —

"Thanks be unto God, the heavens drop down fatness. When the last hope was just falling into despair the waters of heaven descended. Rain has fallen in rich abundance; the whole face of nature, and man's too, has become a radiant smile. Your hearts will unite in praising God for his mercy to us.

"I went again to Ranjangar last Friday, and, beyond all my expectations, I came away bringing their gods with me. Yes, two images of the god Ganpatti and three of their Nundi Biles. Before these images these people have bowed for generations, but now, in the presence of each other, they put them into my hands, and they are with me now to be brought to America when we come."

Madura Mission.

ADDITIONS AT MADURA STATION.

Mr. Rendall, writing from Madura, September 2, gives the following cheering record of recent months: —

"During the first eight months of the year, 1880, forty-three persons have been received to the three churches of Madura station, on profession of their faith. All parts of the field have been blest with additions. I am very thankful for these tokens of God's presence. It has been a source of great pleasure to me to attend the communion services in various parts of the station. There are five different places where the Lord's Supper has been administered, to meet the wants of the church members. At nearly every place there have been additions, and the people have greatly rejoiced to have the ordinances administered in their own villages. In each of four of the places there are between twenty and thirty communicants. There are now 142 communicants connected with the Station Church, 140 connected with the West Madura Church, Pastor Rowland, and 175 connected with the Madura East Church, Pastor Cornelius. During the eight months under review, there have been thirty-five children baptized, showing a healthy feeling of responsibility on the part of parents in the training of their children.

"In noticing signs of encouragement, Pastor Rowland states, that five respectable heathen, two of them Brahmin lads connected with the government Zillah school, attend the church services very regularly. He also remarks that two elderly men among the heathen are reading the Bible through in course. Pastor Cornelius observes that three young men from respectable Hindu families attend the Sabbath services at the East Church, and take great pleasure in this privilege. Both pastors speak of continued interest among the heathen on religious subjects, but they find that infidel publications are also being circulated, doing much mischief.

"We have dedicated two neat village churches, built with the aid from the "Otis Legacy," one at Andipatti, and the other at Volasi; in both places we have very encouraging congregations.

"The village schools are more prosperous than last year, and there are demands for schools in a number of new villages, and had I the means I should be glad to commence them. As it is, I must be contented to hold on to the point now occupied. The Girls' Boarding School has had remarkable prosperity thus far, this year. The teachers are increasing in efficiency, and in their interest in their work, and the health of the pupils has been unusually good."

TRUTH AMID ERROR.

Mr. Burnell, of Melûr, narrates the following incident: —

"This morning it was pleasant to sell the tract, *Sunbeams for the Human Heart*, to a young Mohammedan. Generally the followers of the false prophet are as ignorant and unlettered as the Hindus, and very nearly as debased and vile, but this man was a good reader; and as the tract is made up of God's Word, and he himself has promised concerning it, 'My Word shall not return unto me void,' we will hope some good will come through it. This tract, *Sunbeams*, was originally printed in its Tamil form at Pasumalai, but has now been adopted by the Madura Religious Tract and Book Society, and ought, from its contents and make-up, to be one of the most widely circulated and most useful of that society's issues.

"It was not particularly encouraging, as a visit was made among the people at five o'clock this afternoon, to find the young Moslem with some thirty other natives, old and young, at a cock-fight in an open field, near a tamarind tree. The same cruel sport, with the sharp knives bound on the spurs, has been seen in the same place before. Then it was not rebuked; today it was, and there was a pointing on to the judgment, and to the truth that as men sow so they will reap. Among the hearers was a Sepoy's wife from a distant village, whose intelligence was in marked contrast with the people of the place. Her admiration and respect for white people was put forth in very strong hyperbole."

Mission to Western Mexico

GROWTH AMID PERSECUTION.

Mrs. Watkins writes from Guadalajara, September 15: —

"The work is progressing quite rapidly in these days. In San Juan de Dios, one of the suburbs of the city, where Mr. Watkins has held meetings the last year, there is a crowded house three times in the week, Sunday afternoon, and Tuesday and Friday evenings. It bids fair to be soon as large and important a congregation as the one in the center of the city. A great many Catholics are changing their faith in these days, while, as a natural consequence, there is much persecution. The government gives us but little protection; that is, it does not punish the assassins and persecutors, as most in authority here at present are not favorable to Protestantism. We expect nothing better until after the question as to who is to be President is decided. Those in authority are trying to please the stronger party so as to keep their places, and they tolerate almost anything in the mean time. We feel more and more the loss of our good preacher, Antonio Reyes, of whose assassination we have written. The wounded man is recovering. My school is increasing constantly, so that now we have between seventy and eighty, and we shall have to employ more help in the school. We need larger quarters and more furniture for the school-room, as we have nothing but common benches and a white pine table."

GLEANINGS FROM LETTERS.

E. W. Jenney, Monastir, European Turkey. — On the 28th of August three Bulgarians were shot north of Perlepe, about one hour distant. One was killed

instantly. Two men were shot two hours from Perlepe on the Monastir road, but were only wounded. Three men from a distant village as they entered Perlepe were shot, — two killed on the spot. All this was one morning's work. The Saturday before three were killed near Perlepe. In a village near by three men were beaten, one of them to death. Four hours from here six men and women were shot and nine taken to the mountains, while several houses were burned. On account of this we thought it best to stay at home. I forgot to add that four were killed ten days ago in our helper's village. How long, Lord ! how long !

L. S. Crawford, Manisa, Western Turkey. — I ought to speak of the bright opening of our schools in Manisa this year. The Greek school has received several new scholars. One father, who had sent his daughter and son as day scholars, came to Miss Cull and said he wanted to pay for his daughter's board, as he and others had noticed the great improvement that had come over another girl whom Miss Cull had had in the boarding-school for some time. I have thought that one great reason why our field seems so discouraging is because there have been so many changes among the workers. The present success of Miss Cull's school certainly seems a reward of one earnest, conscientious, unchanging plan and planner.

Americus Fuller, Aintab, Central Turkey. — It is now about four years since I have been in the Kessab part of our field, and I was glad to find that in most of the villages there are substantial signs of progress in increased congregations, and a greatly quickened interest in the education of girls. The work which Miss Proctor is carrying on here is most excellent, and cannot fail to tell powerfully on the religious and moral condition of this people. The church in Kessab has suffered greatly from the troubles in regard to the old pastor, but now he has gone off, with some hundred followers, the prospect seems to brighten.

William S. Howland, Mandapasalai, Madura Mission. — In March I dedicated a large prayer house in a village seven miles away. It is large and very nicely built. The mud walls are square and smooth, the thatched roof is matted underside, and the rafters are straight. The windows and doors are well made. The carpenter who worked on the building made a promise that when the building was dedicated, he would come out as a Christian. The evening of the dedication he kept his promise and has since lived as a Christian and seems truly converted. We are now building a church at the station center. All these years we have had to meet on the veranda of our house. The foundation of the church has been laid for several years. The corner-stone was laid in April last. We hope now to finish the walls by the middle of September, and if possible put on the roof before December. The Otis Legacy is helping us build it. The coolies who work, all give one tenth of their wages every day. The prospect of having a building to worship in is very pleasant.

J. D. Davis, Kioto, Japan. — Some months ago some Greek Church native preachers went into the province of Tango, and the police, under orders of the Kioto governor, forbade *their preaching*. As they proved refractory, the governor reported the matter to the Central government and orders came back to *let them alone*. His excellency has now, so it is reported, sent in his resignation. As showing his animus, our colporter evangelists who have been out this summer report that as soon as they entered the Kioto Fu, the booksellers refused to have anything to do with the books, as the governor had issued strict orders that they must not touch any book unless it had the stamp of the Department of Education upon it. It is refreshing to see such a man go to the wall.

M. L. Gordon, Kioto, Japan. — School opens to-day, [September 13] with most of the old students back and a goodly number of new faces. We shall have a larger number than last year. Our theological class will not be large, probably not more than four or five. Mr. Wright, of Andover, has kindly donated to the school several copies of his work on Christian Evidences, which is used as a text-book by our theological class. We open a preparatory de-

partment this term, *in response to the wish of parents*, — some in distant cities, who want to get their boys under the good influences of our Christian school.

Miss Julia A. Gulick, Arima, Japan. — After spending a few days at Hikone and also at Yōka-ichi, we went with the pastor of the latter church to the neighboring town of Hino, not previously visited by any missionary. Here we found a number of persons who had become interested in the truth through the efforts of the Yōka-ichi pastor, and other young men from the Kioto school who have spent more or less time there. We were privileged to make the acquaintance of several families among the "upper ten," and we have since in Kobe had very many pleasant calls from two of the elderly gentlemen, and the son of one of them and his wife. The young man teaches English in the government Normal School quite near us.

Miss J. G. Evans, Tung-cho, North China. — I have not enjoyed anything since I have been in China as I did the six weeks we worked in Shantung. It was such a delight and surprise to me to find such numbers of women to be taught. They all, even the most advanced, need much instruction and were so pleased to have an opportunity to be taught. At every village we had many outsiders who listened well, — at some places crowds, but not like those of last year when the novelty of seeing a foreign lady drew such numbers as to greatly hinder the work. Those who came to us this year came mostly to hear and because they were interested. There were none baptized, Mr. Smith thinking it best that those who applied should wait until they were better instructed. At almost every place we visited there were cases of interest.

A. O. Forbes, Honolulu, Sandwich Islands. — Dr. Hyde and myself have spent eight days, including one Sabbath, in visiting five churches of Oahu. We held meetings with all of these churches, consulted with the pastors and deacons, and felt that we were well repaid for our labor. At Kahana Church, especially, we found a live, vigorous, progressive work going on, under the lead of Rev. J. W. Kaapu, a graduate of the Institute under Dr. Hyde's instruction. He has been settled there a little more than one year, and has gained a firm hold upon his people. He has a flourishing Young Men's Christian Association, and another for the Young Women, an earnest Sabbath-school, and a working church. They are now putting up a comfortable parsonage. At Waialua, also, we found another of Dr. Hyde's students, a young man of more than ordinary promise and ability. He has been settled there but a few months, having graduated in June last. But he is evidently getting hold well, and I trust will do a valuable work in that difficult field.

MISSIONS OF OTHER BOARDS.

LONDON MISSSIONARY SOCIETY IN CENTRAL AFRICA.

The *Chronicle* of the L. M. S. for October contains letters from Dr. Southon in Urambo, as well as from the missionaries on Lake Tanganyika. Dr. Southon is finding King Mirambo somewhat more tractable than he has heretofore seemed, though caring little for the gospel which he hears. Dr. Southon writes : —

"Mirambo, I am sorry to say, has gone to fight a large place called Takuma, southwest of Ugala. He has cannon, and about seven thousand men, so that he will probably be successful. Before he left he gave me sixteen cows, four calves, twenty-one sheep and goats, and about forty acres of matama, now nearly ripe. Since then he sent word to say a field of rice would be considered mine, and when ripe the villagers near by were to clean and bring it me. I felt it right to make some return for these presents, and more especially as I felt that it was a token on his part of the

good-will he bears towards me. I therefore made him a present of one of the three nine-feet tents brought from England. In this country, where all fabrics of a cloth nature quickly rot and wear out, tents in about two years become useless. The gift was not intrinsically worth very much, but, as Mirambo had frequently expressed a desire for a good tent, I thought nothing could be more appropriate. He was much pleased, and shortly after sent me a boy to tend the goats and sheep which he had given me. After Mirambo's departure, a message came from him to the effect that he had appointed me chief of the Kwikuru and of Urambo. I immediately sent a message firmly declining the honor he would do me, and emphatically declaring that, while I was ever ready to serve individuals by helping them in any way I could, I would never have anything to do with the government of the people. To this I have not yet received a rep y.

"My wants have in many respects been supplied, without the need of asking, by natives who are grateful for kindness shown them. In act, often when an unexpected but needed supply of food has come, the words of the Master have occurred to me, 'Your heavenly Father knoweth that ye have need of them.' To mention instances, I would say that the chief of Kirira — Misukia by name — has several times sent me provisions of various kinds; the chief of Makabacha voluntarily sends vegetables; the chief of Managuruguru gave eighty banana trees when he heard I wished to buy some; last, but not least, Mirambo sends an ox or sheep occasionally, and often says that, as he invited the missionary to settle here, he feels bound to support him. Of course, all this is very pleasing; but, until I can talk freely to the people in their own language, little can be done in the way of the work we all have so much at heart — the teaching of the gospel by preaching to the masses the glad news of salvation through Jesus Christ."

On Lake Tanganyika, explorations have been made, and a new location has been selected at the Northern end of the lake. At the southern end three eligible localities have been found for the establishment of a station, and the people seem numerous and friendly. Of the progress at Ujiji, Mr. Hore writes: —

"A residence of eighteen months here, although no teaching or preaching has been undertaken, has made its mark upon the Wajiji. The first strangeness has worn off; our uprightness is recognized, our medicine sought for and gratefully received, our Sunday respected, and our habits and customs no longer regarded with suspicion; a cheerful and friendly greeting is afforded in every village and house. The Wajiji admit that there is 'no evil in us,' and that we are their 'friends.' We are, in fact, established as respected sojourners if not citizens in the land. A considerable outlay of money, some work, and quiet persistence have, with God's blessing, overcome very great difficulties here — such, indeed, as will most probably be equaled in the establishment of no other station on the Lake.

"Ujiji is a stronghold of the enemy, but we have secured a little field therein: we meet them face to face; here we are a thorn in their side and a restraint upon them. It is here, side by side with the Arabs, that the natives are able to draw their comparisons (very favorable to us), and they (the Arabs) themselves testify to our integrity by their implicit faith in our word. More valuable to any Arab than *ivory*, *cloth*, or *gold* is a bill with an Englishman's signature!

"I doubt if any *more* healthy place will be found than Ujiji; and food, and all supplies, will be peculiarly abundant as long as its markets are permitted to continue in peace.

THE McALL MISSION IN PARIS.

At a meeting in behalf of Continental and Foreign Missions, held in London, October 12, among the addresses was one by Rev. R. W. McAll, the head of the renowned mission in Paris, which bears his name. From Mr. McAll's address we take the following condensed account of the progress of the work under his charge: —

"Permit me to say a few words upon the recent history of our mission. When I

spoke eight years ago at Nottingham we had four stations in Paris with 330 sittings. We have now twenty-four stations, widely diffused, from the Rue de Rivoli in the center of Paris to the remotest faubourgs — twenty-five rooms with over 5,000 sittings. We have also lately adopted a plan of hiring from time to time large ball-rooms and concert rooms, well situated for a series of Gospel Meetings. We opened a great hall a few weeks ago in the Rue St. Antoine, which has been crowded every evening by persons anxious to listen to the faithful efforts of the excellent M. Theodore Monod and other speakers. It is indeed thrilling to hear the beautiful Gospel hymns sung, where only jesting, ribaldry, and profanity were heard before. Then there is another feature. Some of our good young men go out into the dark and benighted villages a distance from Paris, and hold meetings in some suitable room and preach the gospel to the people. We have also adult Bible classes at most of our principal stations, many of which are conducted by the neighboring pastors. Thus there is a very precious link formed between our mission stations and the surrounding churches. I will not attempt to speak of our Sunday-schools, our Bible and tract distributions, and so on. In Lyons we have five stations, with 800 sittings ; in Bordeaux four stations, with 600 sittings; in Boulogne-sur-Mer two stations ; in La Rochelle and Rochefort one station each. We are also establishing a large mission at Lisle and other places. Indeed the call reaches us almost daily, 'Come over and help us.' But what are we among so many? Perhaps most of all we rejoice because similar Christian enterprises on a similar model have been springing up around us. We have in Paris the work of our pioneering evangelist, the excellent and venerable pastor, Armand Delille. Then there is the medical mission, which has been so much blessed ; and we have also numerous schools and classes. There is the work of our Wesleyan and our Baptist brethren, and there is a new Paris City Mission which promises good things in days to come. Then beyond this, M. Réveillaud, of whom I have already spoken, has been carrying on his work, and there is the Mission Intérieure, the Société Evangélique, and Société Centrale. Those who are aided by the Geneva Society, by the Evangelical Continental Society, and the Foreign Evangelization Society, are conveying the tidings of salvation to people who never heard the Gospel before in hundreds of places throughout France. Yet there remains much land to be possessed. There are whole Departments of France in which not a single evangelistic agency exists. A great work indeed remains to be done."

MISCELLANY.

THE INTENT AND PURPOSE OF THE CHURCH

[*From the address of Prof. George F. Ladd, at the late Annual Meeting of the A. B. C. F. M.*]

It is laid upon every local Congregational Church here at home that it shall take part in this foreign missionary work. When we plant a Congregational Church our councils are very careful to see that it has an orthodox creed, and it is well. But, I tell you, I would have an article concerning the final purpose, the meaning of a Christian church, inserted into every creed, or it should not be called orthodox. It should specify what you mean to do with your church when you have it founded on so-called orthodox principles. Our councils for ordination are very careful to inquire into the religious belief of ministers whom they ordain, and it is well. But I would have them ask every minister upon whom they lay their hands, "Brother, what do you intend to do with this church, when you become pastor of it? Do you intend to make it a missionary church?" And I say that there could scarcely be any fault in any article of his creed to be mentioned, which would serve, to my thinking, as a greater cause for debarring any man from the ministry than

his failure to respond to the demand made upon him to work himself and to cause his church to be worked for the spread of the religion of Jesus Christ in the earth. It falls, then, on every pastor in every local church to see to it that his brightest young men, his most carefully educated young women, his most favored children in the faith, are informed of the obligations under which they are placed by their confession of faith in Jesus Christ, and are consecrated to this work and trained for it.

Our past neglects enforce this demand. We have never emphasized the idea of evangelism in the church as we should have done. Noble John Davenport, when he is telling what a Christian church is and what it means, gives its efficient cause, its formal cause, its material cause in royal philosophic fashion, but why does not he go on with that Aristotelian division and tell what is that *final* cause, the intent and purpose of the Christian church? Weighty John Owen, in many of his writings, comes so near to the great thought that it almost seems as though he could not longer avoid it; and yet nowhere, so far as I am aware, does he lay down that principle, fundamental in the constitution of the Christian church, that the Church of Jesus Christ has no right to be unless it means to do something for the conversion of the world, for the bringing of men to Jesus Christ.

THE SPIRIT OF CHRISTIAN MISSIONS.

[*From Rev. Dr. Manning's Sermon before the American Board.*]

They [missions] proceed on the principle of sacrifice — are a constant laying down of life for the good of others. This is true from the center to the circumference of the work. Starting from each home office, and going out on all sides, we find at every step, and in the farthest mission-field, self-denial and self-sacrifice. There is an outlay of time, strength, and sympathy, for which no worldly return is sought or expected. Poor widows give their farthings, and others their larger sums; families live on inadequate salaries, uncounted hours are taken from business, days of prayer and nights of anxiety are spent, and no reward is thought of or desired. It is all bread taken from the mouth at the Lord's bidding, and cast upon the waters, not to be gathered again until the eternal shore is reached. Is it for their own sake, think you, that the young husband and wife, standing on the vessel's deck after the parting hymn has been sung, turn their faces whithersoever the spirit sends them? Is it for any selfish reason that the aged parents, who have reared them so tenderly, watch the lessening sail, and wave their tearful good-by as it vanishes from their view? Do they find any return, as the world counts dividends, in going back to look at the pictures of their departed children, and to speak their loved names? "Not for our sake, but for the sake of those who know not Christ," is the answer which confounds the selfish man when he asks, "Why this waste?" Follow that little ship's company on the way. Hear them speak of early associations, of the family circle, the school, the friends, the familiar trees about the homestead, the loved streams of water, the grand old mountains. "What induced you to give up all that peace and sweetness of life amid the glorious surroundings of your birthplace?" we ask. There is a swelling of great emotions within them as they hear the question; and with brimming, yet brave and upturned eyes, they say, "We go to seek those for whom our Lord died." Is it a pleasure to them to be confronted daily with strange, wild faces, to miss the dear mother tongue, to be obliged to preach the blessed words of Christ in an uncouth and inadequate dialect? Look through their dwelling: its furniture spoiled by the heat of the climate, or its walls not able to keep out the wintry wind; greedy insects invading every corner of it, poisonous reptiles crawling over and around it, hungry beasts of prey stealthily watching in the jungle hard by, its table spread with food which only their wish to be strong for their self-denying work can make palatable. "Does this pay?" you ask. "Not as the money-changers reckon pay," they answer. "But we," they add, "have another motive; we are to Christ a willing sacrifice, to be used of him in planting

here his saving gospel." Think you that no struggle takes place in them when they are forced to send their children home to be educated? Is it such a motive as you act from in secular affairs, which persuades them to let their families be broken up? which strengthens them to lie down and die alone, beneath the ice-hills of Greenland, on the banks of the Gaboon River, or within the suffocating walls of Mosul? You behold here a new and marvelous power at work in the world; something which is above man or nature, which came from the God who is love. Here is no thirst for fame, glory, or riches, but a longing to be offered up for the good of others. This spirit is not due to commerce, to science, to the finding and peopling of new lands. It is the spirit of the gospel, for lack of which the world has been full of discord. Everything which seemed to favor universal peace and good-will has been spoiled by some element of self-interest. But here self is devoted to the well-being of those who cannot repay; and we all see that this spirit, if made everywhere dominant, cannot but bring all men into one brotherhood. It is the same spirit out of which God sent his Son into the world; and out of which the Son was obedient unto death, even the death of the cross. This entire freedom from self-seeking, this eagerness not to be ministered unto but to minister, this lowliness and suffering for the sake of others, which the mighty men of the world have never shown, but which is the spirit of Christian missions, is our only hope of the new heaven and new earth. How can there be any war, or oppression, or other abuse of man by man, where each one is seeking not his own, and no one owes anything but to love his brother? Such a spirit is all-powerful; it tames ferocity, it melts the icy heart, it overawes wickedness. Christ's kingdom, the kingdom of suffering for the good of others, though the least of all seeds in the beginning, is our only reliance if the races of men are ever to become a single family; for nowhere else do we find that self-surr nder and toiling for our neighbor's good which are the only possible basis a real and enduring brotherhood.

CAPABILITIES OF THE AFRICAN.

The *British Quarterly Review* for October has a long and able paper upon "Exploration and Mission Work in Africa." After referring to the degradation of the people, and to Sir Samuel Baker's declaration that the African is quite on a level with the brute, the writer says: —

"There is no lack of evidence to show that there is good material in the Africs from which good results may be confidently expected. We may confidently contrast with the sweeping language of Sir Samuel Baker the simple, authentic narratives of Livingstone and Stanley. Those who have known the African longest and best speak most kindly of him, and seem privileged to indulge the highest hopes of his future. One of the greatest of the massive services rendered by Livingstone to humanity was the testimony which he bore to the fidelity and affection of the sable children of Africa. They reciprocated his services, and with the sagacity of love, contrary to the unwise advice of his well-intentioned countrymen, bore his beloved form to the sea, and so enabled it to rest within the tender gloom of the great Abbey. It is impossible, with Livingstone's journal and opinions confronting us, to acquiesce in so sweeping a condemnation. Mr. Stanley, like Livingstone, speaks with the highest gratitude of the devotion and goodness of his band. 'What a long, long and true friendship was here sundered! What a noble fidelity these untutored souls had exhibited in every scene of strife with man and nature through which these poor men and women had borne me company, and solaced me by the simple sympathy of common suffering, came hurrying across my memory!' 'It has been said,' wrote Mr. Stanley to the Royal Geographical Society, 'that the African is unimprovable and irredeemable, but that I utterly deny.' Mr. Rowley, who has carefully studied the religious nature of the African, can draw some crumbs of comfort even from their superstition and debasement. He argues that although their spiritualism may represent the lowest stages of religious conception, yet, in the primary idea of a sympathy between the natural and the supernatural, there are the possibilities of the highest

spiritual advancement. 'Christianity is not simply a religion of precepts, but a spiritual life system, and the religion of the Africans is based upon a belief in the existence and agency of the spiritual world.' On this basis a living structure may yet be built. We may compare also Livingstone's words. 'It is part of their original faith to ascribe everything above human agency to unseen spirits. Goodness or unselfishness impresses their minds more than any kind of skill or power. They say, "You have different hearts from ours; all black men's hearts are bad, but yours are good." The prayer to Jesus for a new heart and right spirit at once commends itself as appropriate.'

"Moreover, it must be said that the general language of hopeless denunciation is altogether unscientific. We often find in those who use such language an utter want of discrimination between the east and the west, the north and the south. They confuse the races of Africa just as they used to confuse the races of Hindostan. The country has an astonishing variety of linguistic systems. The populations may be said to arrange themselves in zones with a kind of mathematical accuracy. The whole of the north of Africa, to the southern borders of the Sahara, belongs to the Caucasian race, and these have been reinforced by European settlers. Behind the Desert, extending from the Atlantic to the Southern Nile, are the great masses of negro population. They are divided into two leading groups, and then break up into various unities. Many of these interior races are altogether superior to what is called the typical negro. Livingstone, in his last journal writes, 'I would back a company of Manuyema men to be far superior in shape of head, and generally in physical form too, against the whole Anthropological Society.' Lastly, hemmed in by the Boers and the European colonies, we have the exhausted race of the Hottentots and the Bechuanas, who, from the evidence of language and the remarkable ruins discovered by ancient travelers, appear to have lapsed from a higher estate. The traveler Barth tells us that he has noted the ruins of admirable structures, and vast territories are now howling wildernesses which were once in the highest state of cultivation.

"We cannot believe that there is any branch of the great human family to which the words of the everlasting gospel, arranged as they are in the simplest forms of human speech, can be delivered altogether in vain. Richard Cecil once said that the gospel had once tamed the mantiger, the New Zealander, and the manfish, the Esquimaux. In Africa we already find a native bishop, many ordained clergy, and very many native congregations. We find also genuine records of martyrdom which recall the glorious records of the native church of the neighboring island of Madagascar. In many colleges of Europe and America, negroes are found partaking of the highest culture of our time, and holding their own among their white associates. We have alluded to the increasing presence of Europeans in search of new lands, and when once means of locomotion are provided from the coasts to the central regions, we may expect that these fertile lands will afford an enormous field to the increasing European populations shut up within inexorable geographical limits. Above all, the missionary spirit, which constitutes the very law of the vitality of churches, is now concentrated upon Africa in a way which has never before happened, except, perhaps, in the days of Cyprian and Augustine. Wherever the cross is raised, all things harmful begin to fade away, and all the precious fruits and flowers of human life flourish beneath its benignant shadow. In the sacred Hebrew phrase, 'Ethiopia shall soon stretch out her hands unto God.' 'The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose.'"

LEGEND OF CHAMBRA.

BY A. L. O. E., NOW A MISSIONARY IN INDIA.

Our native pastor lately introduced into a sermon what appeared to me to be a striking illustration of evangelical truth. He had been visiting the beautiful hill-station of Chambra, one of the charming features of which is that water gushes

freely from a spot so high that to account for its appearance in that elevated place the following legend is given : —

It is said that in olden times the people of Chambra suffered grievous distress for want of water. That which was nearest was so difficult of access that the Ráni (princess) of the place took the sorrow of her subjects greatly to heart. She consulted those who were supposed to know the will of the gods as to by what means the constant curse of drought could be removed. The wise men, according to the legend, gave reply, "If the ruler of Chambra should die for her people in a certain place, abundant water should be given." "Main házir hun" (here am I)! cried the generous Ráni. The oracles were then consulted as to what place should be chosen for this act of self-sacrifice, and a spot high up was shown to the Ráni. "Main házir hun," was again the word, and bravely the devoted woman, standing on that lofty position, had her grave dug, and then submitted to be buried alive for the sake of her people. Thereupon a fountain of pure sweet water flowed from the spot, descending to quench the thirst of the people of Chambra, visiting each hut, and bearing to each its life-giving blessing.

It is easy to guess the application of this beautiful legend, which so naturally forms itself into a parable. We, by whose homes the fresh pure waters of salvation are constantly flowing, need hardly be reminded that they gush from a *grave*. We have heard from childhood *whose* death secured to his people the priceless blessing, and we rejoice in the invitation, *Ho! every one that thirsteth, come ye to the waters.*

But there is another way of applying the legend. We know that an echo is a repetition of a sound which *it must resemble*, however faintly and feebly. If the word given be "LOVE," "love" must be the echo; it could never be "cold indifference." If the word called out be "SACRIFICE," the echo must be *sacrifice* too; it could never be "*heartless self-pleasing.*" Now these two precious words, LOVE and SACRIFICE, are those which our hearts and our lives should echo. *We love him because he first loved us*, — in this verse we have the echo following the sound. But when the word SACRIFICE is spoken, alas! how often our hearts and lives are utterly dumb! The hard cold rock gives no answer!

The Turks, followers of the false prophet, amongst many bad customs, have one which is good, and if they observe it carefully they may shame many who are called Christians. *The Mohammedan code taxes all luxuries on behalf of the poor.* An Ottoman will say, after purchasing some beautiful article, I gave a hundred *liras* for it, but thereupon I gave ten *liras* to the poor. Would it be too much to ask that so faint an echo of the word "SACRIFICE" be heard amongst Christians?

Well would it be if each reader spake thus to her conscience, not to the world: "I gave five pounds for my warm fur wrap, — there go *ten shillings* to the missionary cause." "My last entertainment cost me four pounds, so *eight shillings* shall be placed in the poor box." "All my family have been photographed; this is the heart's luxury; *five shillings* is but too small a tax upon it." "My trip to the continent will cost at least *twenty pounds;* the Zenana Mission shall be *two pounds* the richer." And this offering should be in addition to what in usually laid aside as given to God.

It is by such practical tokens of gratitude that we show that we realize what we have freely received. As fertility and verdure follow the course of a stream, so should our free-will offerings declare that we have indeed drunk of the precious waters descending from on high, symbolized by those in beautiful Chambra. — *The Indian Female Evangelist.*

A CHINESE PROCLAMATION.

MR. MOLLMANN, who has recently returned to Shanghai from his long and successful tour of colportage in the West of China, reports having seen the following proclamation at the town of Shui Fu, in January, 1878: —

"The books that the foreigner is selling are printed with ink made of stupefying medicine. When any one reads them for a time, he becomes stupefied and loses his natural reason, and believes and follows the false doctrine. This is to warn the Chinese not to purchase or read them. Again, the foreigners use much money to bribe over the poorer class of Chinese, who have no means to depend on. They also use the stupefying medicine in all sorts of food, in order to win over the little children. At times they use it for kidnapping children, whom they sell to foreigners. Again, they use it to befool them, and then take away their marrow. The children immediately die. In former years there have been law cases about stupefying and kidnapping children at Tientsin and Shanghai. Wherever foreigners come families ought to warn their children not to go out." — *Monthly Reporter* of British and Foreign Bible Society.

ZALIM SINGH'S ARGUMENT.

ONE day when Zalim Singh, a Christian convert, was crossing the Ganges in the same boat with two Brahmins, they began to reproach him for having become a Christian.

"What do you know, you ignorant fellow, of your own religion or of Christianity?"

Zalim replied, "What you have said, Pundits, about my ignorance, is all true, but whether I have acted foolishly in ceasing to worship my thakur (household idol) is another thing. I had a capital god at my house, he was beautifully made, and cost me some money, for the man who made him was a skillful workman, and I paid him handsomely. But, look here, Pundits, suppose I had my thakur here in this boat, and in my right hand I took my thakur, and in my left hand this little dog, and cast them both into the Ganges, what would become of them?"

The Pundits were silent, but the people said, "Why, the god, being of stone, would sink, and the dog would swim ashore."

"If so," the Christian replied, "then the dog must be greater than the god, for he can save himself, which the god cannot do. Do not expect me, Pundits, to worship a god which is inferior to a dog. No! I will no longer worship a stone, but I will worship him who made the stone. I worship the Lord Jesus, who died for me, and him only will I serve." — *Church Missionary Instructor.*

"People will not become interested in missions unless they know something about them, and they cannot be expected to give liberally unless their interest is awakened." The cheapest and most effective agency for obtaining contributions for the cause is missionary information. This is an ordinary business principle. — *The Independent.*

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The Vintons and the Karens. Memorials of Rev. Justus H. Vinton and Calista H. Vinton. By Calista V. Luther. Boston. W. G. Corthell. 1880. 252 pp.

My Child-Life in Burmah. By Olive J. Bixby. Boston. W. G. Corthell. 1880. 172 pp.

These two volumes are issued by the publisher of the Baptist Missionary Union, under which Mr. and Mrs Vinton went to Burmah in 1834. After Mr. Vinton's death, his widow remained at her work until, in 1864, she too, entered into rest. The record of their life is instructive and inspiring, written as it is by the daughter who followed them in their chosen work. The volume is likely to interest old and young, and it would prove an attractive and excellent addition to any Sabbath-school library.

The same may be said of Miss Bixby's memorials of her child-life in Burmah. Her story is pleasantly told and will give its readers an impressive idea of the people and customs in Burmah, and of the successful efforts made to give the gospel to the heathen. Such books for young people are a long way in advance of the vapid stories so often given them.

Japanese Fairy-World. Stories from the Wonderlore of Japan. By William Elliott Griffis, Schenectady, N. Y. James H. Bashyte. 1880. 304 pp.

This attractive volume, compiled by the author of the "Mikado's Empire," contains thirty-four of the peculiar fairy-stories which have amused Japanese children from generation to generation. The book is adorned by twelve wood-cuts designed by a Japanese artist.

Notes for the Month.

Special Topics for Prayer.

For Missionary Physicians (see page 491).

For Western Mexico; that intolerance may cease, and that the mission may be directed and prospered (see page 508).

Arrivals.

October 14, at Marash, Mr. and Mrs. L. O. Lee; Miss Barnes has also arrived at Aintab, Miss Minnie Brown and Miss Laura Tucker at Hadjin.

Deaths.

September 14, at Van, Eastern Turkey, Annie R., daughter of Mr. and Mrs. Joseph E. Scott, aged one year.

August 30, at Harpoot, Eastern Turkey, Arthur Clark, youngest child of Mr. and Mrs. Herman N. Barnum.

October 12, at Osaka, Japan, Mrs. Delia E., wife of Rev. W. W. Curtis.

Departures.

October 28, sailed from New York, Dr. and Mrs. C. L. Stevens, of Pennsylvania, to join the Central Turkey Mission at Aintab.

DONATIONS RECEIVED IN OCTOBER.

MAINE.

Aroostook county.		
Houlton, Cong. ch. and so. m. c.		10 00
Cumberland county.		
Portland, St. Lawrence St. ch. and so.	3 23	
Westbrook, Warren ch. and so.	33 00	36 23
Franklin county.		
Weld, Cong. ch. and so.		7 25
Oxford county.		
Andover, Cong. ch. and so.		5 00
Union Conf. of Churches.		
Hiram, Cong. ch. and so.		3 03
Washington county.		
Machias, Centre St. ch. and so.		16 80
York county.		
Biddeford, George H. Adams,	25 00	
Cornish, Village ch. and so.	10 00	
Lyman, Cong. ch. and so.	17 00	52 00
		130 31
Legacies. — Hallowell, Miss Julia Talpey, by L. D. Emerson, Ex'r,		10 00
		140 31

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.		
Hinsdale, Cong. ch. and so.	10 00	
Keene, 1st Cong. ch. and so.	22 83	
Marlboro, A friend,	5 00	37 83
Grafton county.		
Hanover, Dartmouth Rel. Society,	27 7	
Orfordville, Cong. ch. and so.	3 0	30 78
Hillsboro co. Conf. of Ch's. George Swain, Tr.		
Hillsboro Centre, Cong. ch. and so.	15 50	
Hollis, Cong. ch. and so.	6 10	
Milford, Cong. ch. and so.	8 09	
New Ipswich, Cong. ch. and so.	4 50	
Reed's Ferry, Cong. ch. and so. add'l,	5 00	39 19
Merrimac county Aux. Society.		
Boscawen, Cong. ch. and so.	23 30	
Pittsfield, John L. Thorndike,	2 00	
Warner, Mrs. A. G. H. Eaton,	1 00	
West Concord, Cong. ch. and so.	22 00	48 30
Rockingham county.		
East Derry, 1st church,	29 13	
Salem, Cong. ch. and so add'l,	1 00	30 13
Hazen's Mills, A friend,		10 00
		196 23
Legacies. — Swanzey, Miss Sabrina Read, by Alonzo A. Ware, Ex'r,		4,106 41
		4,302 64

VERMONT.

Caledonia co. Conf. of Ch's. T. M. Howard, Tr.		
Cabot, Cong. ch. and so.	10 00	
St. Johnsbury, Elizabeth Peck, to const. herself, H. M.	100 00	110 00
Franklin co. Aux. Soc. C. B. Swift, Tr.		
Georgia, Cong. ch. and so.		10 00
Lamoille county.		
Morrisville, Cong. ch. and so. 23.70; Mrs. Hannah Fitch, 15;		38 70
Orange county.		
Bradford, Cong. ch. and so. (of which 10, from Mrs. Rebecca Dodge),		33 76
Rutland county.		
Benson, Anna M. Howard,		00
Washington county Aux. Soc. G. W. Scott, Tr.		
Berlin, Cong. ch. and so.	13 00	
Waitsfield, Cong. ch. and so.	23 10	36 10

Windham county Aux. Soc. H. H. Thompson, Tr.
Brattleboro, Central ch. and so. m. c. 22.23; do. Mrs. R. 5; H. Hadley, 5; 32 23
Bellows Falls, 1st Cong. ch. m c, 21 04
West Brattleboro, Cong. ch. and so. 18 53
West Wardsboro, Mrs. Waite, 1 00
Windham, Cong. ch. and so. 36.71; Banks Fund, 1; 37 71—110 1
Windsor county.
Bethel, Cong. ch. and so. 8 00
Woodstock, 1st Cong. ch. and so. 11 44—19 44
368 51

MASSACHUSETTS.

Berkshire county.
Pittsfield, Rev. S. B. Morley, 20 00
Bristol county.
Norton, Trin. Cong. ch. 111 00
Rehoboth, Cong. ch. and so. 18 00—129 00
Brookfield Asso'n. William Hyde, Tr.
Brimfield, Cong. ch. and so. 39 00
Charlton, Cong. ch. and so. 46 35
Hardwick, Cong. ch. and so. 12 14
Southbridge, Cong. ch. and so. 259 29
Ware, 1st Cong. ch. and so. 45.55; East ch. (of which from J. A. Cummings, to const. Rev. George E. Taylor, H. M. 100; from William Hyde, to const. Charles K. Hyde, H. M. 100;) to const. George G. Hall, William F. Coney, and David Kennedy, H. M. 931.33; 976 88
West Brookfield, Cong. ch. and so. 35 00--1,368 66
Essex county.
Lawrence, Central ch. and so. 60 00
Essex county, North.
Georgetown, Cash, 5 00
Ipswich, 1st Cong. ch. and so. monthly offering, 5 00—10 00
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.
Beverly, Dane St. ch. m. c. 12 45
Lynn, Central ch. and so. 45 00
Swampscott, Bank of Rich Dividends, 10 00—67 45
Franklin co. Aux. Society. Albert M. Gleason, Tr.
Bernardston, Cong. ch. and so. 10 50
Hampden co. Aux. Society. Charles Marsh, Tr.
Chicopee, 1st Cong. ch. and so. 80 00
Holyoke, 1st Cong. ch. and so. 15; 2d Cong. ch. and so. 39.97; 54 97
Longmeadow, Gent's Benev. Asso'n, 74 65
Palmer, 2d Cong. ch. and so. 25 86
Springfield, 1st Cong. ch. and so. to const. Rev. E. P. Terhune, D. D., H. M., 150.99; South ch. 75.05; Hope ch. 22.22; Olivet ch. 21; Mrs. Bowdoin, 5; 274 26
Westfield, 1st ch. (of which 5 from Mrs. D. L. Gillett), 13.92; 2d ch. 62.95; 76 87
Wilbraham, 1st Cong. ch. and so 38 67—625 28
Hampshire co. Aux. Society.
Chesterfield, Cong. ch. and so. 6 50
Enfield Centre, Cong. ch. and so. 10 00
Hadley, Russell ch. and so. 10 84
Hatfield, Cong. ch. and so. 42 50
Northampton, Edwards ch. 75.95; Rev. H. L. Edwards, 10; 85 95—155 79
Middlesex county.
Everett, Cong. ch. and so. 4 71
Lowell, John St. ch. and so. to const. Mrs. Martha D. Seabury, H. M. 125; Old Gold at An. meeting, 5.85; 130 85
Newton, Eliot ch. (of which 100 from A. C. Lawrence, for the deficiency), 400 00
Newtonville, Cen. ch. and so. 64 27
Saxonville, Edwards ch. and so. 56 29
Somerville, Franklin St. ch. m. c. 10.37; Prospect Hill ch. m. c. 6.50; 16 87
South Framingham, Cong. ch. and so. add'l, 50 00—722 99
Middlesex Union.
Boxboro, Cong. ch. and so. 8 00
North Leominster, Cong. ch. and so. 8 00
Pepperell, Cong. ch. and so. 4 50
Westford, Cong. ch. and so. 19; Mrs. Butterfield, 2; Mrs. Fletcher, 2; 23 00—43 50
Norfolk county.
Brookline, "Little Women's Auxiliary" for the "Morning Star" and work in Micronesia, 20 00
So. Walpole, G. F. W. 1 00
Wellesley, Cong. ch. and so. to const. Rev. P. D. Cowan, H. M. 78 83—99 83
Old Colony Auxiliary.
Lakeville, Cong. ch. and so. to const. Mrs. Caroline L. Ward, H. M. 122 00
New Bedford, "Sunday morning family penny contribution," 3 50—125 50
Plymouth county
North Middleboro, A friend, 20 00
Suffolk county.
Boston, Eliot ch. m. c. 5.08; do. A member, in memory of Otis Packard, 600; Berkeley St. ch. 124.53; Immanuel ch. 100; 2d Cong. ch. (Dorchester), m. c. 21.76; Highland ch. 5.72; An Episcopalian, for the West Central Africa Mission, 500; S. H. Hall, 25; 1,382 09
Chelsea, 1st Cong. ch. and so. 156.36; Central Cong. ch. and so. 18.44; 174 80-1,556 89
Worcester county, North.
Winchendon, North ch. m. c. 22 59
Worcester co. Central Asso'n. E. H. Sanford, Tr.
Baldwinsville, Cong. ch. and so. 8 49
Oxford, 1st Cong. ch. and so. 20 00
Worcester, Central ch. and so. 347.71; Union ch. and so. 59.47; Old South ch. and so. 20; Mission Chapel ch. and so. 5; 432 18—460 67
Worcester co. South Conf. of Ch's. William R. Hill, Tr.
Upton, 1st Cong. ch. and so. 30 00
Uxbridge, Mrs. Chloe D. Capron 10 00
Whitinsville, Cong. ch. and so. 114 14—154 14
5,652 79

Legacies.—Boston, Mrs. Charlotte A. Stimpson, add'l, 27 99
Westford, Mrs. Lucy Wheeler, by Mary J. Wheeler, 506 00—533 99
6,186 78

CONNECTICUT.

Fairfield county.
Black Rock, Cong. ch. and so. 61 00
New Canaan, Cong. ch. and so. 102 16
South Norwalk, Cong ch. and so. with other dona. to const Clarence Nash, H. M. 56 00
Stamford, Cong. ch. and so. 113 78—332 94
Hartford county. E. W. Parsons, Tr.
Bloomfield, Cong. ch. and so. 15 45
Hartford, Windsor Ave. ch. and so. 17.13; Jos. E. Cone, 100; 117 13
Plainville, Cong. ch. and so. to const. C. W. Moody, H. M. 109 00—241 58
Litchfield co. G. C. Woodruff, Tr.
Cornwall, 1st Cong. ch. and so. 44 60
Harwinton, Cong. ch. and so. 41 34
Litchfield, Cong. ch. and so. 146.28; do. m. c. 232; 378 28
Salisbury, Lucy S. Blake, 2 00
Thomaston, C. C. Brooks, 30
Washington, Cong. ch. and so. to const. Rev. Geo. S. Thrall, H. M. 144 68
Winchester, Cong. ch. and so. 9 60—620 80
Middlesex co. E. C. Hungerford, Tr.
Cobalt, D. H. Skinner, 15 00
Higganum, Cong. ch. and so. 26 50
Middletown, Friends, for Cent. Africa, 7 00
Moodus, E. W. Chaffee, to const. himself H. M. 100 00—148 50
New Haven co. F. T. Jarman, Agent.
Guilford, 1st Cong. ch. and so. 32 60
New Haven, Dwight Place ch. 25.26; do. Mrs. E. M. Crane, 10; 1st ch. m. c. 5.36; North ch. m. c. 4.85; Taylor ch. 3.75; 49 22—81 82
New London co. L. A. Hyde and L. C. Learned, Tr's.
Norwich, 1st Cong. ch. and so. in part, 135 00
Tolland county. E. C. Chapman, Tr.
Hebron, 1st Cong. ch. and so. 25 75

Windham county.
Abington, 1st Cong. ch. and so. 12 00
1,598 39

Legacies.—Glastonbury, Charles Shipman, by H. Cornwall, Ex'r, 459 25
2,057 64

NEW YORK.

Brooklyn, Rev. E. P. Thwing,	5 00	
Busti, Eli Curtiss,	2 00	
Clinton, "An offering to the Lord,"	5 00	
Cutchogue, Rev. S. Whaley,	3 00	
Jamestown, E. Barnes,	5 00	
Monsey, Cong. ch. and s. s.	7 19	
Moravia, 1st Cong. ch. and so.	25 00	
Morrisville, Cong. ch. and so.,	34 35	
New York, J. D. P.	50 00	
Orient, Cong. ch. and so.	32 00	
Owego, A friend,	50 00	
Rocky Point, Cong. ch. and so.	15 00—233	54
Legacies. — Smyrna, Sarah P. Hart, by Isaac S. Newton, Att'y,	329	42
	562	96

NEW JERSEY.

East Orange, Mrs. G. A. T.	5 00	
Montclair, 1st Cong. ch.	200 00	
Newark, A friend,	1 00	
Perth Amboy, A friend, to const. STEPHEN G. BARNES, H. M.	100 00—306	00

PENNSYLVANIA.

Jermyn, Welsh Cong. ch.	3 00	
Shenandoah, Welsh Cong. ch.	26 00—29	00

VIRGINIA.

Herndon, Cong. ch. m. c.		2 00

OHIO.

Greenwich, An aged friend, 6; A young friend, 25c.; A. M. M. 2;	8 25	
Kent, Cong. ch.	14 54	
Painesville, 1st Cong. ch.	40 38	
Springfield, 1st Cong. ch.	9 24	
Thomastown, Welsh Cong. ch.	8 50	
Twinsburgh, Cong. ch.	40 00—120	91

ILLINOIS.

Carthage, H. L. and Alice Rand,	5 00	
Chicago, Union Park Cong. ch. m. c. 12.44; Leavitt St. ch. 11.76;	24 20	
Dundee, Cong. ch.	16 80	
Geneseo, Henry Nourse,	50 00	
Hinsdale, B. F. Jones,	5 00	
Kewanee, Cong. ch.	40 00	
Winnetka, Cong. ch.	23 28—164	28

MICHIGAN.

Charlotte, 1st Cong. ch.	15 00	
Grass Lake, Cong. ch.,	15 00	
Hancock, 1st Cong. ch.	42 92	
North Adams, Cong. ch.	7 71	
Northport, 1st Cong. ch.	13 54	
Richland, 1st Presb. ch.	1 18	
Three Oaks, Cong. ch.	13 00—108	35

MISSOURI.

Kansas City, 1st Cong. ch.	113 30	
Kidder, 1st Cong. ch.,	4 00	
Webster Groves, Cong. ch.	13 00—130	30

MINNESOTA.

Duluth, Plymouth Cong. ch.	5 54	
Minneapolis, Plymouth Cong. ch.	29 44	
Scramber, Rev. George Johnson,	5 00—39	98

IOWA.

Almoral, Cong. ch.	4 00	
Chester Centre, Cong. ch.	26 25	
Clinton, Cong. ch.	30 00	
Farmington, M. H. Cooley,	4 00	
Garnavillo, G. M. Porter,	4 00	
Grand View, Ger. Cong. ch.	6 00	
McGregor, Cong. ch.	22 01	
Montour, Cong. ch.	18 40	
Ottumwa, Cong. ch. add'l,	25	
Shenandoah, Cong. ch.	5 50	
Sloan, Cong. ch.	4 00	
Waterloo, Cong. ch.	35 10—159	51

WISCONSIN.

Berlin, Hiram Joslyn,	10 00	
Fond du lac, Cong. ch.	50 00	
Hutchinson, Cong. ch.	2 00	
Menasha, Friends,	15 00	
Ripon, A family,	50 00	
Rosendale, Cong. ch.	22 59	
Waukesha, Cong. ch.	24 00	
West Salem, Cong. ch.	8 70—182	29

KANSAS.

Milford, Cong. ch.	3 30	
Nickerson, Cong. ch.	1 00—4	30

NEBRASKA.

Waverly, Cong. ch.		2 00

CALIFORNIA.

Grass Valley, Cong. ch.	65 00	
Oakland, 1st ch. 158.06; Ply. Ave. ch. 9.80;	167 86	
San Juan, A friend,	10 00	
Woodland, Cong. ch.	5 50—248	36

COLORADO.

Colorado Springs, Cong. ch.		40 00

DAKOTA TERRITORY.

Grove Hill, Cong. ch.	3 09	
Oak Dale, Rev. L. Bridgman,	5 00—8	09

FOREIGN LANDS AND MISSIONARY STATIONS.

England, London, William S. Lee, 20; Mildmay Park, Miss Stubbs, per Rev. W. W. Bagster, 5;	25 00
Turkey, Sis church,	2 50

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer.* 5,063 00

FROM WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

Mrs. R. E. Cole, Oakland, California, *Treasurer.*

For Girls' school building at Broosa, 3,500 00

MISSION SCHOOL ENTERPRISE.

MAINE. — Orland, Cong. s. s.	1 35
NEW HAMPSHIRE. — New Ipswich, Children's Annual Fair,	3 00
VERMONT. — Bennington, A lady in Second ch. for boy at Ahmednuggur, 30; Berlin, Cong. s. s. 5;	35 00
MASSACHUSETTS. — Auburndale, Cong. s. s. for Mrs. R. Winsor, 40; Dedham, A class of little girls in 1st Cong. s. s. for Africa, 1; Peru, Cong. s. s. 10; West Springfield, Park St. s. s. for "Morning Star," 17.15;	68 15
RHODE ISLAND. — Providence, North Cong. s. s. for pupil at Marsovan, 30; for pupil at Ahmednuggur, 30;	60 00
NEW YORK. — New York, Olivet Miss. Asso. toward organ for s. s. of Rev. J. H. Pettee, Okayama, Japan, 40; Spencerport, Cong. s. s. 30;	70 00
MICHIGAN. — Detroit, Fort St. s. s. for preacher at Marash,	40 00
MINNESOTA. — Austin, Cong. s. s. for Harpoot, 19.10; St. Cloud, Cong. s. s. 24.65;	43 75
	321 25
Donations received in October,	18,636 89
Legacies " " "	5,439 07
	$24,075 96

Total from September 1st, to October 31st, Donations, $29,446.86; Legacies, $7,317.32 = $36,764.18.

Philadelphia, Pa., Charles Foster, 20 copies of "Story of the Gospel," for missionaries of the Board.

FOR YOUNG PEOPLE.

KIRATANS OF INDIA.

In the Marathi language this word *Kiratan* is used to denote what we should call a sacred concert, or a praise meeting. Rev. Mr. Wells, who is our missionary located at Panchgani, in Western India, has sent us an account of a series of these *Kiratans* held at Wai, a city of about eleven thousand inhabitants, many of whom are Brahmins. These Brahmins are the men of highest rank, who scorn the people of the lower castes, and hence it is very difficult to reach them with the teachings of the gospel. Wai is situated on the Krishna River, about one hundred miles southeast of Bombay, and twenty miles west of the city of Satara, one of our missionary stations, a picture of which is given on a following page. Mr. Wells, of Panchgani, and Mr. Bruce of Satara, met at Wai, in September last, to spend a few days in Christian work in that city. Mr. Bruce brought with him a company of trained singers and players, for the purpose of holding a series of *Kiratans*. We will let Mr. Wells tell the story of their experiences.

MISSIONARY TOURING.

"The partel, or head-man of the village, kindly gave us the use of the government city office. The building is open on two sides. Last night the first Kiratan was held. Rev. Mr. Kassambhai, the leader, took his position near the front, with a small table before him.

"Before telling of the singing let me say a few words about Mr. Kassambhai. Standing there with his strongly-marked Mussulman features, with his long beard, and long, flowing white robes, I could but admire him, and was rejoiced that we had a man of his stamp who was not only willing, but who

gladly stood up to speak and to sing to his countrymen of Christ as his and their Saviour. Although this man understands Marathi, Hindostani, and English, and can speak fluently in each of these languages, still he is one of the most unassuming persons I have seen. Besides the leader there were three other singers. One had a drum, one an instrument much like a guitar, and one had two small cymbals. The man who plays on the drum is perfectly blind; he is a very good singer, and it is quite interesting to see how he makes the drum ring with his fingers. If any instrument is ever out of tune this blind man must tune it."

A HEATHEN PROCESSION.

"Just after the commencement of the singing, a large procession of heathen passed by carrying a small palkie, in which was a small image of Ganpatti. This was a festival day to the god Ganpatti, and so all honor was being given to him. Among the first in the procession were some twenty or thirty men, each one holding in his hand a stick about three feet long, to which were attached a number of small cymbals which rattled and rang out as they moved. They kept these sticks constantly moving about in all directions, above their heads, down by the right side, by the left side, down by the feet, and in many other ways, but all the time they kept their motions in perfect unison. It was wonderful to me how they could do this. After these performers followed a number of persons making a great noise on large cymbals and drums. Does it not seem strange they should think that these gymnastics and all this noise should be pleasing to the god? The enthusiasm and devotion manifested were worthy of a better cause. One thing which they did seemed to us specially foolish, and only worthy of being laughed at. They fancied for some reason that on that night they must not on any account see the moon. The moon was then two days old, and in the west towards which they were marching. Some carefully held before their faces a piece of their clothing, looking only downward or away from the moon. Some even carried umbrellas."

GANPATTI, THE GOD OF WISDOM.

Ganpatti, in whose honor this procession which Mr. Wells describes was conducted, is the Hindu god of wisdom, and is especially worshiped by scholars and literary men. He is always represented, as in the accompanying cut, with an elephant's head. The account given of the way he came to have such a head shows what a debased notion the Hindus entertain of their gods. The story is that Ganpatti was the son of Shiva, the Destroyer, one of the three principal Hindu divinities. Shiva was one day so angry with his little boy that

he cut off his head. The father seemed to care nothing for this, but the child's mother grieved so much that Shiva promised to replace his head. When they

SATARA, INDIA.

came to look for it, however, it could not be found. What should be done? The boy must have a head, and Shiva declared he would furnish him with one. The head of the first creature he met should be given to him. It happened to be an elephant, and Shiva cut off his head with his sword and placed it upon

the boy's shoulders, where it grew. Ganpatti is a very popular god in India, and his image may be found everywhere, sitting with legs coiled under him, with any number of hands, and always with the elephant's trunk. And this is the god especially of the scholars and wise men of India! How truly does the Bible say that 'the wisdom of this world knew not God.' '

THE SINGING AND PREACHING.

This procession in honor of Ganpatti, with its noise and commotion, interrupted the *Kiratan*, but after it has passed by, the people settled down again, and the service proceeded. Mr. Wells thus describes the exercises: —

"The subject of the *Kiratan* that evening was, 'There is but one God and one Saviour.' The service is conducted as follows: the company would sing for two or three minutes, and then the leader would explain the hymn and illustrate its meaning. Kassambhai has an admirable way of explaining what is sung; he clinches what is said by apt quotations from the Hindu shastras, or sacred books. Against these quotations the Hindus dare not say a word. I will give one of Kassambhai's illustrations. He said: 'Long ago a bitter gourd was given to one who was about to visit the sacred streams of India, with the instruction to wash it in all the holy waters he came to. He returned after making a long pilgrimage. The owner took the gourd, and, on cutting it, found it to be still as bitter as ever. Although it had been carefully washed in holy water it still remained a bitter gourd. So the heart remained sinful and wicked, though the body was bathed in the sacred rivers of India.'

"The subject of the second Kiratan was 'The Prodigal Son.' The chief constable of the region said he thought there were 1,000 persons present, the most of whom stood out of doors and listened. The natives like their own native tunes, and seem never to tire of listening to them. In these Kiratans the tune is constantly changed, so there is no monotony. It was quite touching when they sang, 'Come back, come back, prodigal son, come back to your father's home.' At other times the people were in laughter at what was sung — this was the case when they sang the names of a great number of the Hindu gods; also, when they sang of how many foolish ways people spend their money, as upon tobacco, native liquor, etc.

"Last evening the subject of the Kiratan was, 'Prayer.' You may know that it was interesting when I tell you that many stood in the rain for a whole hour to listen. This morning we all — seven native Christian men, Mr. B., and myself — went into the city to preach. We had a large audience. If any in the audience commenced talking and tried to get up a discussion, the native Christians would start up a song, after which we could go on with the preaching in quiet. During the week we distributed many tracts all over the city, so that in Wai the people have heard more of Christianity than ever before, and we hope good will come from it."

The *Mission Quarterly for Young People*, made up from this department of the *Missionary Herald*, will hereafter be sent post-paid to subscribers at the rate of $8.00 for 100 copies per annum, *to one address*. Subscribers for fifty copies may avail themselves of the same rate.

WHAT FOR 1881?

Many are asking this question, and not a few are making answer that the number of readers of the MISSIONARY HERALD, for 1881, must be greatly increased. They believe that the most important work which can be done at home, in respect to foreign missions, is the spread of information among the entire church-membership respecting missionary work abroad. They believe that if every church-member in all our churches could know, from month to month, what is being done by the missionaries in the field, there would be no difficulty in raising five hundred thousand dollars for the work of 1881, or in getting men and women for missionary service.

Acting on this belief, and with a willing mind to do what they can in the little things, some are already making effort to place the MISSIONARY HERALD in as many families as possible in their respective churches.

The following extracts from letters will be of interest to all who are possessed of "*a mind to work.*" The first is from a pastor near Boston.

Extracts from Letters.

—— ——, Nov. 5, 1880.

Please send me, this week, the list of subscribers in our town to the MISSIONARY HERALD. Will make an effort for more subscribers. Yours truly.

—— ——, Nov. 8, 1880.

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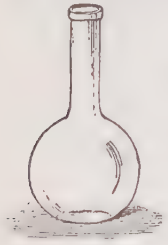

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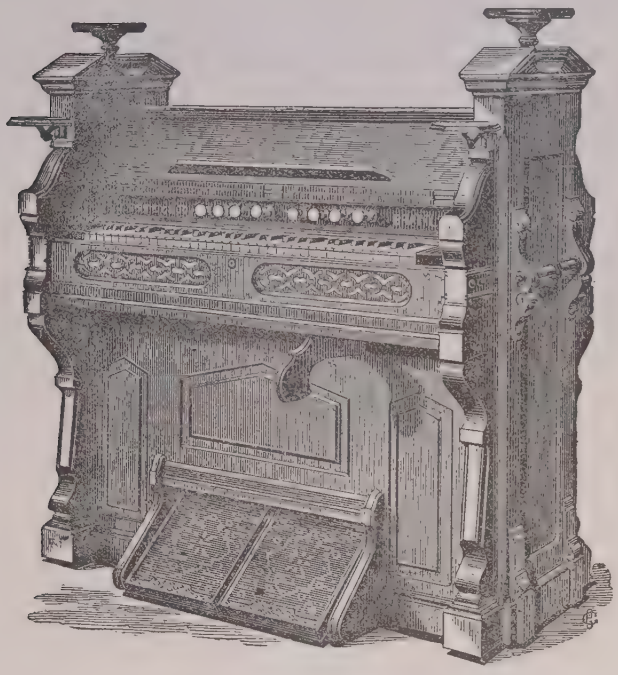

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